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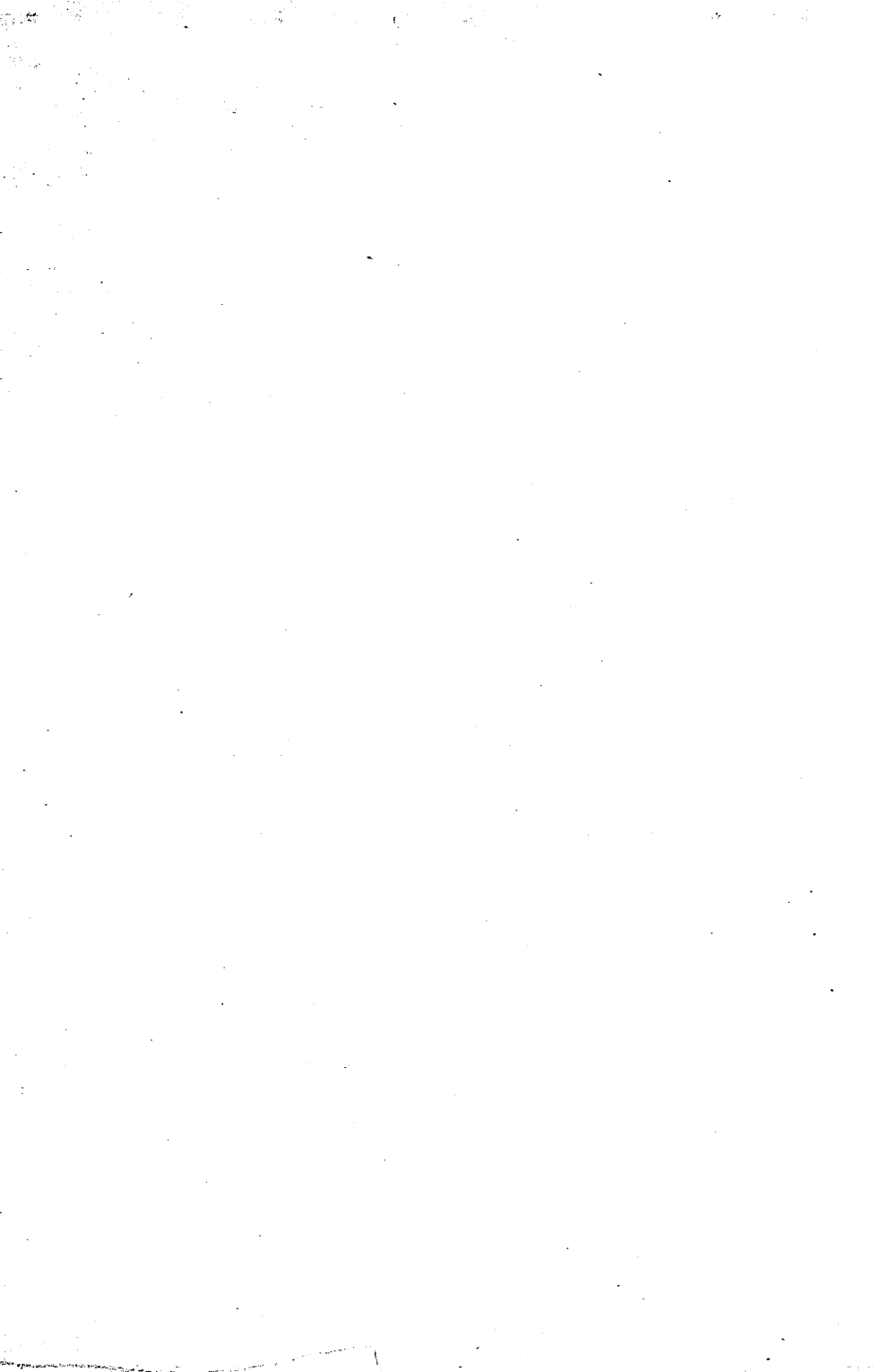


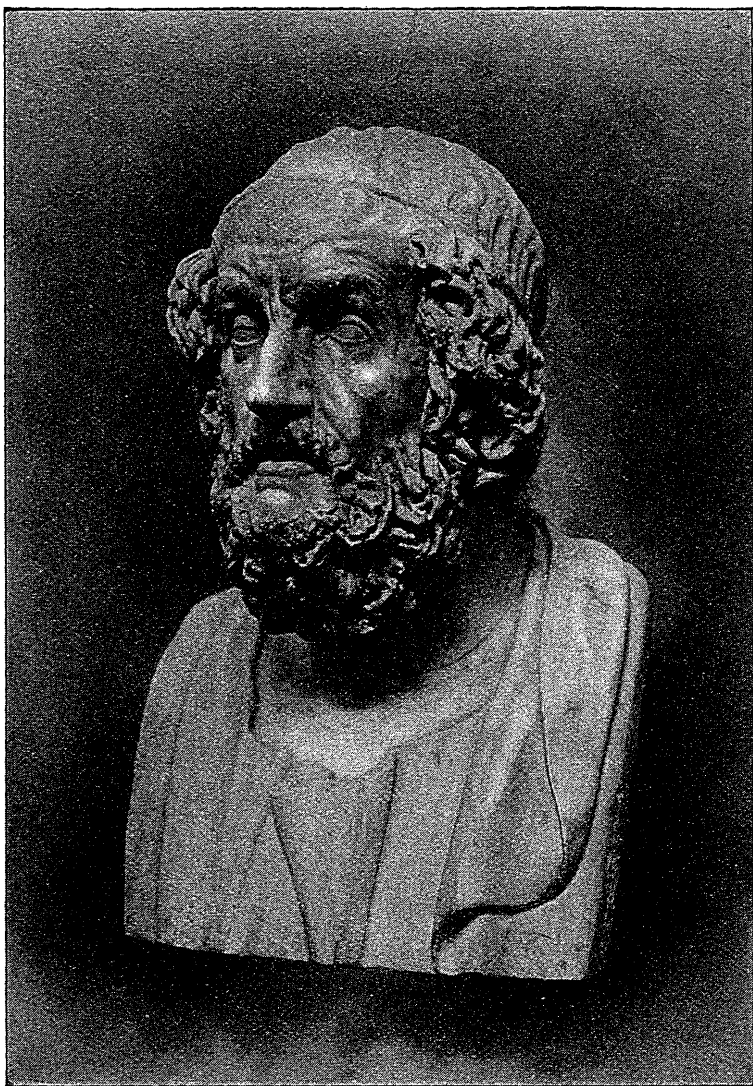
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HOMER.  
(National Museum, Naples.)

*Homerus*

FOUR BOOKS OF

# HOMER'S ODYSSEY

WITH

INTRODUCTION, COMMENTARY, AND  
VOCABULARY

FOR THE USE OF SCHOOLS

BY

BERNADOTTE PERRIN

PROFESSOR OF GREEK IN YALE COLLEGE

AND

THOMAS DAY SEYMOUR

HILLHOUSE PROFESSOR OF GREEK IN YALE COLLEGE

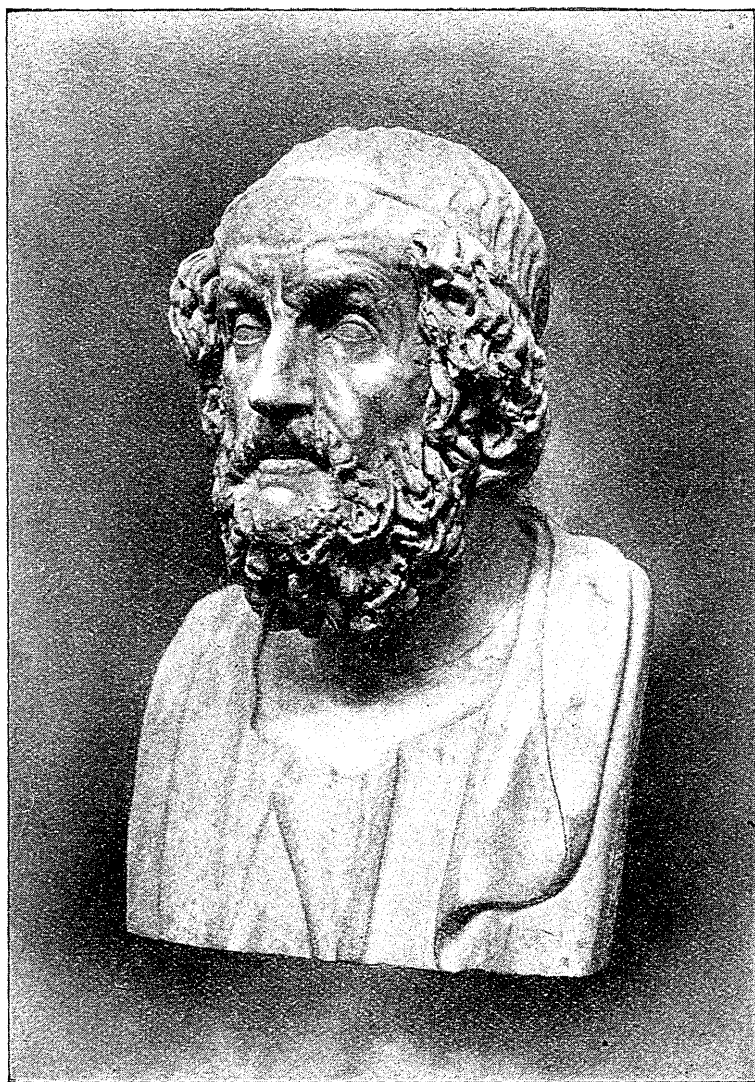
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BOSTON, U.S.A., AND LONDON  
PUBLISHED BY GINN & COMPANY

*The Athenæum Press*

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BOSTON, NEW YORK, CHICAGO  
ATLANTA, DALLAS, COLUMBUS, SAN FRANCISCO  
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## PREFACE.

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The Introduction is by Professor Seymour, with a free use of the introduction to his edition for schools of the *First Six Books of the Iliad*, and of his *Introduction to Homeric Language and Verse*.

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YALE UNIVERSITY, July 2, 1897.



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## INTRODUCTION.



### EPIC POETRY.

§ 1. The Homeric poems are to modern readers the oldest remains of Greek literature, but they were not the earliest poems of the Greeks. Lyric poetry naturally precedes epic poetry. Every nation has love songs, war songs, and dirges, before it has narrative poems. Those early songs of the Greeks are all lost, although traces of them are found in the *Iliad* and *Odyssey*. Doubtless the Greeks had also many brief epic songs, narrating exploits in war and 'hair-breadth 'scapes' in adventure, before any one thought of composing a long epic poem. In the *Iliad* and *Odyssey* are found indications of poems about the adventures of Heracles, and the Argonautic Expedition for the Golden Fleece, and of short songs about the expedition against Troy. The earlier and shorter epic poems were used freely by Homer (for this name may be given conveniently to the man who formed the plan of the *Odyssey*, and to whom its unity is due) in the composition of the *Odyssey* and again, after him, additions were made by other bards. The *Odyssey* thus contains Pre-Homeric, Homeric, and Post-Homeric elements. Some scholars lay more stress on one class of elements, while other scholars lay more stress on another. But the lover of the poem, who reads it attentively again and again, generally feels the essential unity and harmony of the work more forcibly than the inconsistencies and discrepancies on which have been based the arguments for the different authorship of different parts of the poem. Composed at a time when the art of writing was not familiar to the people, when Greece had no 'reading public,' the poem was made to be recited and heard, not to be read. It would, then, be composed in parts not too long to be recited at one sitting. The poet would not be solicitous to preserve exact harmony of detail between lays which were not likely to be sung in immediate suc-



cession nor on the same occasion. He would not begin his work with the plan of composing a poem of 12,110 verses (like the *Odyssey*), or 15,693 verses (like the *Iliad*), but, finding that his theme was popular and admitted of indefinite expansion, he would naturally develop what had been only indicated before. Thus the Books of the *Odyssey* doubtless were not composed in the order in which they stand in our texts. The First Book is the general introduction to the rest of the poem, although scholars are not agreed that it is now in its original form; but Books II.—IV. (the *Telemachia*), which contain an account of the journey of Odysseus's son Telemachus to the homes of Nestor and Menelaus in the hope of obtaining tidings of his long-absent father, may very likely have been part of an independent poem, or at least may have been composed after Book V. Doubtless, details were sometimes filled in later. The Alexandrian critics believed that the original Homeric close of the *Odyssey* was with the 296th verse of the Twenty-third Book. The First Book of the *Iliad* unquestionably was composed before the rest of the poem, but the Eleventh Book is pretty certainly older than Books II.—X. Critics have thought the last two Books of the *Iliad*, like the last part of the *Odyssey*, to be of later composition.

The beginner need not (and should not) be disturbed by questions as to the diverse authorship of different parts of the *Odyssey*. The subject is exceedingly complicated, and cannot be studied profitably until the student is perfectly familiar with the entire poem, and with similar literature in other languages. The student should strive to enjoy and appreciate the Homeric Poems, — not to analyze them.<sup>1</sup>

<sup>1</sup> The famous 'Homeric Question,' as to the composition of the Homeric Poems, was first treated in a scientific way by a German scholar, Friedrich August Wolf, in his *Prolegomena ad Homerum*, 1795. He claimed that the *Iliad* and the *Odyssey* were not the work of one poet, and that the unity of each poem was given to it by scholars at the court of Pisistratus in Athens, in the Sixth Century B.C. He based his view on external arguments, which have grown weaker rather than stronger since his day, and are almost entirely neglected now — holding that the art of writing was introduced into Greece comparatively late, and that poems as long as the *Iliad* and the *Odyssey* would not have been composed before the use of letters was known. The art of writing, however, was known in Greece before 1000 B.C., though its application

§ 2. a. Scholars now do not ask where Homer was born,<sup>1</sup> but rather where Greek epic poetry had its rise. The Muses were 'Pierian Muses,' 'Ὀλύμπια δώματ' ἔχουσαι, and their earliest home seems to have been on the slopes of Mt. Olympus, in Pierian Thessaly. Thence epic poetry was carried by the Aeolian Greeks to Asia Minor, where it was adopted and perfected by the Ionians. The Homeric Poems still contain many Aeolic forms in words and phrases for which the Ionians had no metrical equivalent. The Aeolic form has been disposed to persist particularly in proper names.

to literary purposes was very much later. Just when poets began to write their lays is uncertain. About half a century after Wolf, in 1837, another German scholar, Lachmann, divided the *Iliad* into eighteen different lays, resting his division on internal arguments, *i.e.*, on the inconsistencies of different parts. But we do not know just what degree of logical consistency the poet or the poet's audiences required. Certainly, many of the inconsistencies on which stress is laid by modern critics had escaped notice for two thousand years, though men have had copies of the poems in their hands, and could turn backward and forward to detect discrepancies in a way which was quite impossible for the poet's first audiences. Herodotus (ii. 117) said that Homer could not have composed the poem called *Cypria* (§ 3 d), because the *Iliad* and the *Cypria* differ in regard to the course taken by Paris on his return to Troy from Sparta, and Homer *nowhere else recalls his statement*, — οὐδαμῇ ἄλλῃ ἀνεπέδισε ἑωυτόν. The discussion now continues with the use of internal arguments, but scholars are less inclined than a few years ago to suppose that either the *Iliad* or the *Odyssey* is a conglomeration of separate lays, a 'fortuitous concurrence of atoms,' and are more disposed to favor the idea of a natural and organic development, — such as was suggested in 1859 for the *Odyssey* by Kirchhoff (the first to question seriously the unity of the composition of the *Odyssey*), who assigned to the old Νόστος of Odysseus (with some omissions, — 1200 lines in all) α 1-87, ε 43-η 297, λ 333-353, and ν 7-184. 3561 verses, according to Kirchhoff, formed a later continuation, while the rest of the poem was made up of still later additions and interpolations. In some such way the poem may have grown, but he is a bold man who ventures to say just what and how much is the work of one poet. A master mind there must have been, but yet the poems came gradually to their present condition.

<sup>1</sup> The so-called Lives of Homer which have come down to us under the names of Herodotus and Plutarch, and anonymously, have no historical value. The most important opinion preserved is that of Herodotus, who (ii. 53) thought Homer to have lived about 400 years before his own time, or 850 B.C. Seven cities, according to a well-known epigram, claimed each to have been the poet's birthplace:

'Seven cities claimed great Homer dead,  
Through which the living Homer begged his bread.'

b. No one can tell the exact date of the composition of the Homeric Poems. Probably they were essentially in their present form as early as the Eighth Century B.C.

c. The poems were recited by rhapsodists (ῥαψωδοί),<sup>1</sup> who were at first themselves poets, but in later times were merely reciters. We read of a guild of these Homeridae on the island of Chios. In the dialogue entitled *Ion*, ascribed to Plato, one of these rhapsodists, Ion of Ephesus, is introduced. He had just gained the prize for his recitation at Epidaurus, and was planning to contend at the Panathenaic festival. He is said to have had audiences of 20,000 people. This Ion must have flourished in the Fifth Century B.C., but the bloom of his art in Athens was more than a century earlier, before the rise of tragedy, in the time of Pisistratus and his sons, when Epic recitations were an important part of the chief festival of the city; and regulations were adopted in order to ensure the presentation of the poems in due form and order.

§ 3. a. An Epic Poem is a narration in heroic verse of a dignified story of considerable length which has a definite beginning, middle, and end, and an organic relation of parts. The time of the action should not be so long as to make difficult a general view of the story. The poet puts as much as possible of his tale into the mouth of his actors, and so the Homeric poems are strongly dramatic. In the First Book of the *Iliad* the first 427 verses are almost entirely dramatic, the narrative serving simply as 'stage directions.' Of the 444 verses of the First Book of the *Odyssey*, 285 are in speeches. Epic poetry was the mother of the drama. A large part of the story of the adventures of Odysseus is told by the hero himself. This device was followed by Vergil in making Aeneas tell Dido of his wanderings, and by Milton in his *Paradise Lost*, where Raphael, 'the affable archangel,' tells Adam of the creation of the world and of the revolt in heaven.

b. The Homeric Poems used to be compared with Vergil's *Aeneid*, Dante's *Divina Commedia*, and Milton's *Paradise Lost*. But men have come to see a difference between the Natural Epic and the

<sup>1</sup> The derivation of this word is not entirely clear. Pindar paraphrases it at the beginning of his Second Nemean Ode 'Ομηρίδαι, ῥαπτῶν ἐπέων δοῖδοι, *singers of stitched songs*. Perhaps this means no more than *carefully contrived songs*; cf. μῦθους ὑφαῖνον Γ 212 *wove (i.e. put together) words*.

Literary Epic. Vergil had no personal (only an artistic) interest in the battles and adventures of his hero. He sends Aeneas to Hades simply because the Homeric Odysseus had been there; he makes Aeneas tell the story of his wanderings and sufferings to Queen Dido, because Odysseus had told a similar story to King Alcinoüs. Vergil consciously strives to unite the characteristics of both *Iliad* and *Odyssey*, as he shows by beginning his poem with *arma virumque cano*, — the *arma* being for the *Iliad*, and the *virum* for the *Odyssey*. Vergil is self-conscious, too, in the use of *cano*, — he remembers that he is the court poet of Augustus, and borrows the word ‘sing,’ although his poem was not meant to be sung but to be read. But Homer is in earnest when he says, *ᾄδε θεά, Sing, goddess!*

In the Epics of Vergil, Dante, and Milton, more grace and finish are expected, and more studied thought. ‘The capital distinction of Homeric poetry,’ as Professor Jebb has well said, ‘is that it has all the freshness and simplicity of a primitive age, — all the charm which we associate with the “childhood of the world”; while on the other hand it has completely surmounted the rudeness of form, the struggle of thought with language, the tendency to grotesque or ignoble modes of speech, the incapacity for equable maintenance of a high level, which belong to the primitive stage of literature.’

c. A great Natural Epic is possible only in a nation which has a rich and varied mythology. Hence, the Romans, being without a rich mythology of their own, could have no great Natural Epic.

d. The expedition against Troy was the theme of other poems than the *Iliad* and the *Odyssey*, but they have long been lost, and little is known of them. One, the *Cypria* (τὰ Κύπρια, sc. ἔπη, — assigned to Stasinus of Cyprus), told of the events which preceded the action of our *Iliad*. The *Aethiopis* (Αἰθιοπία, sc. ποιήσις, — assigned to Arctinus of Miletus), told of the events which followed the action of the *Iliad*. The *Iliupersis* (Ἰλίου Πέρσις, — assigned to Arctinus) and the *Little Iliad* (Ἰλιάς Μικρά, — assigned to Lesches of Lesbos) sang of the destruction of the Trojan city. The *Nóστοι* (*Returns*, — assigned to Agias of Troezen) told of the adventures of the Achaeans (except Odysseus) on their way home to Greece. These poems were much briefer than the *Iliad* and

*Odyssey*. Probably all together were not much longer than the *Iliad* alone.

§ 4. a. The *Batrachomyomachia* ('Battle of the Frogs and Mice'), a burlesque 'epyl,' which was once thought to be one of Homer's Minor Poems, was composed probably not far from the time of the Persian Wars, and is assigned with reason to Pigres of Halicarnassus. It is only 303 verses in length.

b. The *Homeric Hymns* (to Apollo, Demeter, Aphrodite, Hermes, and other divinities) are of different ages, and in them much material of high antiquity is combined with what is comparatively recent. To the Hymn in honor of Delian Apollo seems to be due the fixing of the story of Homer's blindness, for the poet of that 'hymn' says that he is a blind bard of Chios. The shorter 'hymns' are a kind of 'grace before meat,' being intended to be sung as an act of homage to the gods before the recitation of some epic story. Twenty-seven of them have each less than twenty-five verses; only seven are longer. The longest (to Hermes) has 580 verses.

§ 5. a. Homer's story of the Siege of Troy certainly was not intended to be a history of an actual occurrence. The poet says again and again that he is of a later generation. He asks the Muse to tell the story, since she alone knows what really happened. Doubtless many such battles were fought and many such sieges endured in Asia Minor about 1000 years B.C.

b. Dr. Heinrich Schliemann was led by his Homeric enthusiasm, a few years ago, to excavate the site of Hissarlik ('Ilium Novum') in the Troad, near the Hellespont, and that of Mycenae in Argolis. In both places are found indications and remains of ancient wealth and power which justified the Homeric epithets of Ilios (as ἐν ναϊόμενον πτολίεθρον I 402, πολύχρυσον, πολύχαλκον Σ 289), and Mycenae (ἐνκτίμενον πτολίεθρον B 569, πολυχρύσοιο Μυκῆνης γ 304), and make more probable the belief that the story of the expedition against Troy was founded on fact. The civilization of the two cities was similar. Mycenae may have been the chief city of Peloponnesus, at one time. An armada may have been led by the king of Mycenae against Troy. The massive walls which have been uncovered must have been seen long after the sack of the city, and would be reminders to bards and people of the conflicts on the shore of the Hellespont. But certainly most of the incidents and names of

heroes were invented. The traditional date of the Fall of Troy, 1184 B.C., is not historical, but will answer as well as another.

#### LIFE IN THE HOMERIC AGE.

§ 6. a. The Homeric Poems give a picture of life in Greece which differs in important particulars from that of the classical or historical period. The poet knows no one name for Greece as opposed to other lands. The Greeks are 'Argives,' 'Achaeans,' or 'Danaans.' The 'Hellenes' are as yet only the inhabitants of a small district in Thessaly. The names of 'Attica,' and 'Peloponnesus' are unheard. Thebes seems to be in ruins. Athens has no special distinction. The contrast of Dorians and Ionians is unknown. Menelaus, king of Sparta, and his country are comparatively insignificant, although the war was undertaken to avenge the wrong which he had suffered from Paris. The brother of Menelaus, Agamemnon, king of Mycenae, is the chief monarch of Greece. The Greek colonies and the Greek cities of Asia Minor are not mentioned. Monarchy prevails; democracies seem to be unknown. The king is also commander-in-chief of the army, judge, and priest. As head of the nation he represents it before the gods. His power is derived directly from Zeus, but it is practically limited. Public opinion is strong, although Homer has no word for law; he recognizes, rather, *institutions* (θέμωρες). That is, the Homeric Greeks had a very simple unwritten common law and constitution.

b. Monarchy prevails among the gods as among men. Zeus ('Jupiter') is mightier than all the rest together. Athena ('Minerva') and Apollo are next to Zeus in power. Athena is the chief divinity of war. Ares ('Mars') is comparatively insignificant. Dionysus ('Bacchus') is not as yet admitted to the circle of gods on Olympus. Asclepius ('Aesculapius') is still a mortal. Pan and the Satyrs are unknown. The gift of prophecy is granted to individual men. The oracle of Delphi is hardly mentioned. Temples are uncommon.

c. The Homeric knights do not ride on horseback, but fight from chariots. They roast their meat, and do not boil it. They sit at tables, and do not recline at dinner. They buy their wives by large

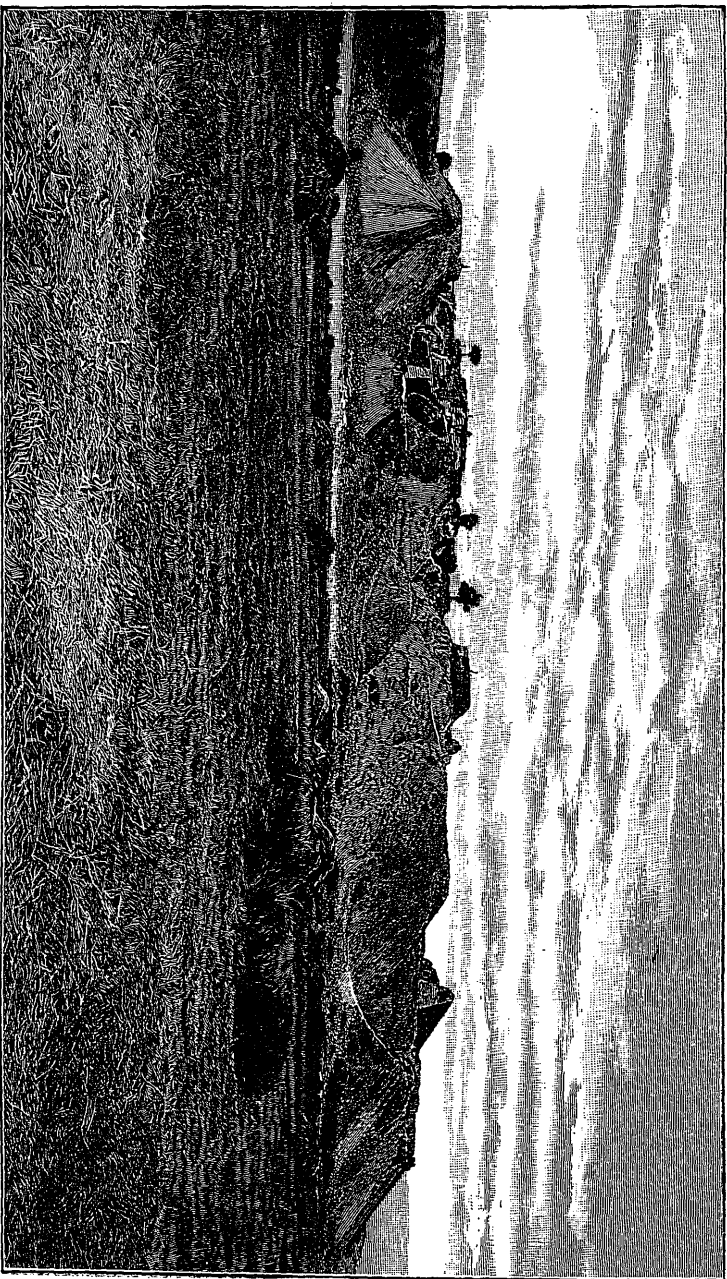
gifts of cattle to the parents. The most useful metal is copper or bronze; iron is little used. Coined money is unknown; all trade is barter. The occupations of the rich and poor differ little. Princes tend flocks and build houses; princesses fetch water and wash clothes. The heroes are their own butchers and cooks. Life even in Homeric palaces is primitive.

### THE STORY OF THE TROJAN WAR.

§ 7. *Before the Action of the Iliad.* a. The action of the *Iliad* itself covers only a few days, but many allusions are made to preceding events which complete the story.

Paris (whose Greek name was *Alexander*), son of King Priam of Troy (or Ilios) on the shore of the Hellespont, in the northwest corner of Asia Minor, carried away Helen, wife of King Menelaus of Sparta. The Achaeans (Greeks) united to avenge the wrong, under command of Agamemnon, king of Mycenae, the brother of Menelaus. Nestor and Odysseus visited Thessaly and enlisted Achilles (son of Peleus and the sea-goddess Thetis) and his friend Patroclus. The Greeks assembled at Aulis, a Boeotian town on the Strait between Euboea and the mainland, opposite Chalcis. There a portent was seen, which the seer Calchas interpreted to mean that they should fight for nine years around Troy, and capture the city in the tenth year. On their way to Troy, they stopped at the island of Lemnos, where they were hospitably entertained, and where they left one of their chieftains, Philoctetes, who had been bitten by a water-snake. On their arrival at Troy, Menelaus and Odysseus went to the city as ambassadors, and demanded the return of Helen, which was refused. Some of the Trojans even urged that the ambassadors be put to death, but their host Antenor and others secured their safety. The Achaeans began the siege. The Trojans sent to their neighbors and gained allies.

b. The siege was not very close. The Greek camp was at a considerable distance from the city; and the Greeks could not devote all of their time to fighting. They were obliged to make expeditions against the neighboring towns in order to obtain supplies. In these marauding forays, the men of the sacked towns were killed or sent to other countries to be sold as slaves; the



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HISSARLIK. SITE OF ILIOS.  
(View from the West. From a Photograph.)





women were often brought to the Greek camp before Troy. When the action of the *Iliad* opened, the wealth of the city of Troy was nearly exhausted. The Trojans had been obliged to pay and support their allies, and had been shut out from the use of their fields. They were afraid to meet the Greeks in open battle.

c. Of the gods, Hera ('Juno'), Athena, and Poseidon ('Neptune') favored the Achaeans; Aphrodite ('Venus'), Ares, and Apollo favored the Trojans.

§ 8. a. The *Iliad* begins early in the tenth year of the war. Chrysēis, the daughter of a priest of Apollo, had been captured on one of the marauding expeditions of the Achaeans, and was given to Agamemnon as the 'first-fruit' of the spoils. The captive's aged father came to the Greek camp, bearing the fillets of Apollo as his official insignia, and begged to be allowed to ransom his daughter, but Agamemnon sent him away, slighting his request. As he left the Greek camp, the old priest prayed for vengeance to his god, Apollo, who heard his prayer and sent pestilence upon the Achaeans. For nine days the plague raged in the camp, but on the tenth day an assembly was called by Achilles, who urged that some seer be questioned of the cause of the god's anger. The old seer Calchas told the truth. Achilles reproached Agamemnon, and the two heroes quarrelled. At last Agamemnon sent Chrysēis home to her father, but took from Achilles his prize of honor, Briseis. Achilles begged his mother, the sea-goddess Thetis, to invoke the aid of Zeus, and to pray that victory might be granted unto the Trojans until the Achaeans learned to value and honor her son's might. This prayer was reluctantly granted by Zeus, and the First Book of the *Iliad* closes with a half-ludicrous scene on Olympus, where Zeus was reproached by Hera for yielding to the request of Thetis.

b. At the opening of the Second Book of the *Iliad*, at the beginning of the twenty-second day of the poem's action, Zeus sent to Agamemnon a delusive dream, bidding him to arm the Achaeans for battle, with all haste. After a council of the elders, Agamemnon tried the temper of the soldiers by proposing to return at once to their homes. To his grief, the men acceded enthusiastically and began immediately the preparations for the voyage. They were stopped by Odysseus, who acted under the direction of Athena.

A second assembly was held, the Greeks were shamed and awed into remaining, and they prepared for battle. As the Achæan army advanced against Troy, the poet pauses in order to give a muster of the forces, — the ‘Catalogue of the Ships,’ — which is followed by a less elaborate enumeration of the Trojans and their allies.

c. At the beginning of the Third Book, the opposing armies were about to meet, when Paris challenged Menelaus to a single combat which should decide the war. The two husbands of Helen, — the wronged Menelaus and the offending Paris, — were the fit champions of the two armies. This scene would naturally belong to the first year of the war; but as the poet begins his story in the tenth year of the war, the best he can do is to make this combat the beginning of the conflicts which he describes. Priam was called from Troy, and a truce was struck. If Menelaus slew Paris, the Greeks were to take Helen and peaceably return to their homes. If Paris slew Menelaus, the Greeks were to withdraw at once. Menelaus disabled Paris and had him in his power, when Aphrodite snatched up her Trojan favorite, and deposited him safely in his home.

d. The terms of the truce had not been fulfilled. Neither combatant had been slain, but the victory fairly belonged to the Greeks. In order that the Trojans might not surrender Helen, and preserve their city, Athena (who hated Troy) descended a third time to the field of war, and incited a Trojan ally to send an arrow at Menelaus. The Greek hero was wounded, and the Greeks, indignant at this treacherous breach of the truce, prepared at once for the battle, and advanced upon the enemy. This story is told in the Fourth Book.

e. Most of the Fifth Book is devoted to the brave deeds of Diomed, son of Tydeus. Hera, Athena, Aphrodite, and Ares took part in the battle, and the two latter divinities were wounded by Diomed, with the aid of Athena.

f. In the Sixth Book, the Trojans were hard pressed, and Hector returned to the city in order to bid the matrons supplicate Athena’s mercy. He called Paris to return to the field of battle, and took a pathetic farewell of his wife, Andromache.

g. The day which began at the opening of the Second Book ended near the close of the Seventh Book. The coming on of night

put a stop to a single combat between Hector and Telamonian Ajax. The armies struck a truce for one day, for the burial of the dead. The Greeks spent another day in building a wall about their camp—a wall which was not needed as long as Achilles was fighting on their side, but which was necessary when the Trojans were ready to assume the offensive.

**n.** The Eighth Book tells of a brief day of battle, in which the fortunes of war were continually changing, and in which Zeus continually interfered. At the close of this Book, the Achaeans were driven into their camp, and welcomed the approach of night which afforded them relief from pursuit and attack. The Trojans bivouacked upon the plain and were confident of annihilating their enemies on the morrow.

**i.** On the night following the battle of the Eighth Book, the Greek leaders sent to Achilles an embassy, offering him rich gifts, and begging him to return to the battle, but he stoutly refused. The account of this embassy fills the Ninth Book.

**j.** The Tenth Book narrates the visit (on the same night) of Odysseus and Diomed to the Trojan camp, where they slew Rhesus, the Thracian leader, who had just arrived on the field of action, and captured his famous steeds.

**k.** With the Eleventh Book begins the third of the four days of battle of the *Iliad*,—a day which does not close until the end of the Eighteenth Book. Agamemnon distinguished himself now more than on any other occasion, but retired from the field wounded, and was followed by Diomed and Odysseus who were also disabled.

**l.** The Trojans pressed forward to the Greek wall, and, at the close of the Twelfth Book, Hector broke down the great gates, and opened a way for his comrades into the Greek camp.

**m.** At the opening of the Thirteenth Book, Poseidon came from the sea in order to aid the Greeks. Hera distracted the attention of Zeus while Poseidon and the Achaeans put the Trojans to rout.

**n.** The previous action continues through the Fourteenth Book.

**o.** At the opening of the Fifteenth Book, Zeus noticed what was doing on the Trojan plain, and sent Poseidon back to his home in the sea. The Trojans pressed forward again and reached the Greek ships, and Hector called for fire that he might burn the fleet.

p. At the opening of the Sixteenth Book, Patroclus begged Achilles to allow him to take the Myrmidons and enter the battle. Achilles consented, and gave his friend his own armor to wear, but directed him to be satisfied with driving the enemy from the camp, and not to attempt the capture of Troy. Patroclus, however, became excited by the fray, and followed the Trojans to the very gate of the city. There he was slain by Apollo and Hector.

q. Most of the Seventeenth Book is devoted to the battle around the body of Patroclus. Hector stripped off the armor of the friend of Achilles, but the Achaeans with great difficulty secured the corpse and carried it back to the camp,—hard pressed by the enemy.

r. In the Eighteenth Book, Achilles learned with overwhelming grief of the death of his comrade. His mother, Thetis, came from the sea to comfort him. His armor was in the hands of Hector,—stripped from the body of Patroclus. He could not enter the combat, but had only to appear unarmed at the trench, and the Trojans were frightened away. His mother went to Olympus to beg for him beautiful armor from Hephaestus ('Vulcan'). Here ends the third day of battle, which began with the opening of the Eleventh Book.

s. In the Nineteenth Book, Achilles was reconciled to Agamemnon. His hatred for Hector and his desire for vengeance on the slayer of Patroclus more than overbalanced his more ancient grudge.

t. The fourth of the battles of the *Iliad* begins with the Twentieth Book. The gods descended to take part in the battle, but did not affect its issue.

u. At the beginning of the Twenty-first Book, Achilles has driven the Trojans as far as the River Scamander, which flowed about midway between the camp and the city. There many were slain, almost without resistance.

v. On the opening of the Twenty-second Book, all the Trojans but Hector were either slain or within the walls of the city. But Hector did not yield to the entreaties of his father and mother, who, from the wall, prayed him to return. He awaited Achilles and was slain. His body was dragged to the Achaean camp, after the chariot of Achilles.

w. The Twenty-third Book is devoted to the burial of Patroclus, and the funeral games in his honor.

x. In the Twenty-fourth Book, the aged Priam, under the care of the gods, went to the Achaean camp and obtained from Achilles the body of his son Hector. The 'iracundus, inexorabilis' Achilles appeared in a gentler mood. The corpse was brought back to Troy, and the poem closes with the funeral of Hector.

### § 9. *Concise Analysis of the Iliad.*

a. INTRODUCTION. A. Pestilence (nine days). Assembly. Quarrel. Rest from battle (twelve days). Thetis went to Zeus on the 21st day.

#### b. THE FOUR BATTLES BEFORE TROY.

I. B-H 380. First great battle, on the 22d day. Single combats between Paris and Menelaus, Hector and Ajax.

II. H 381-K. Burial of the dead and building of the wall, on the 23d and 24th days. Second great battle, on the 25th day. Embassy to Achilles. Odysseus and Diomed entered the Trojan camp, and killed the Thracians and their king, Rhesus.

III. A-Σ. Third great battle, on the 26th day. Death of Patroclus. Hephaestus made armor for Achilles.

IV. T-X. Fourth battle, on the 27th day. Achilles killed Hector.

c. CONCLUSION. Ψ, Ω. Achilles abused the body of Hector on days 27-38 (twelve days, see *a* above). Lament for Hector in Troy on days 39-47 (nine days). Burial of Hector and erection of mound over his body, on the 48th and 49th days.

This scheme shows that the action of the *Iliad* covers but about seven weeks. Three of these are occupied by the action of the first book, and three by that of the last two books; only four days are spent in fighting.

§ 10. *The Story after the Action of the Iliad.* For part of the last act in the siege of Troy, indications exist in the *Iliad* and *Odyssey*. Many other details were added by later poets.

a. After the death of Hector, the Amazons came to the help of the Trojans. Their queen Penthesilēa was slain by Achilles. Memnon, — a cousin of Hector, — the beautiful son of Eos (*Dawn*) and Tithōnus, came with his Aethiopians. He slew Nestor's son Antilochus, a dear friend of Achilles, but was then himself slain

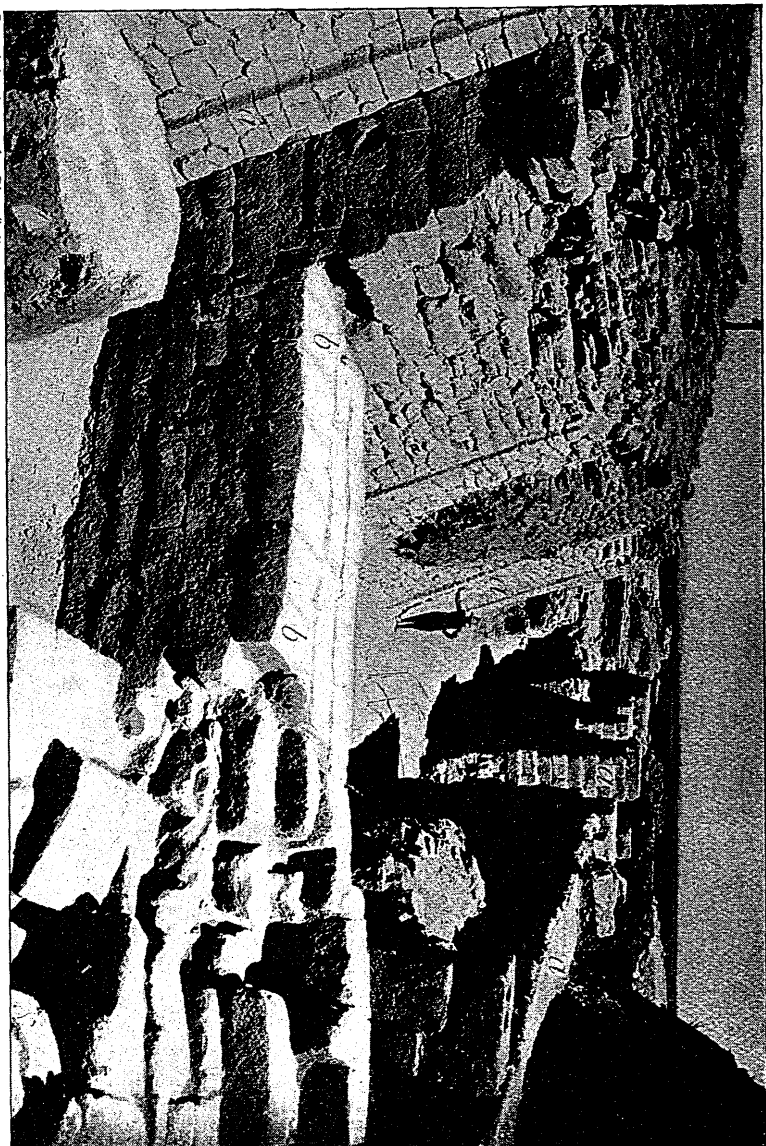
by the mighty son of Thetis. Achilles was overcome by Apollo and Paris, as he was about to force an entrance to the city through the Scaean Gate. His mother came from the sea, with her sister Nereids, and bewailed him. She offered his beautiful armor as a prize to the bravest of the Greeks, and it was awarded to Odysseus. Telamonian Ajax went mad in his disappointment at not receiving the armor, and committed suicide. Paris was slain, and Helen became the wife of his brother Deiphobus. Philoctetes, the bearer of the bow of Heracles, was brought from Lemnos where he had been left (§ 7 *a*, B 721 ff.); and Neoptolemus, the young son of Achilles, was brought from the island of Scyros. Odysseus entered the city of Troy as a spy, in the guise of a beggar. Athena suggested to Odysseus the building of the 'wooden horse,' in which the bravest of the Achaeans were hidden, while the rest set fire to their camp and sailed away. The Trojans dragged the wooden horse within their city, and at night the Greeks returned and Troy was sacked.

*b*. Agamemnon reached home in safety, but was treacherously murdered by his wife and her paramour, Aegisthus. Menelaus was driven from his course by a storm. Most of his ships were wrecked on the coast of Crete. He himself, with Helen, was carried by the wind to Aegypt, and wandered for eight years before his return to his home at Sparta.

*c*. Nestor, Diomed, and Idomeneus reached home safely. Ajax, the son of Oileus, was wrecked and drowned.

*d*. Odysseus was driven by a storm (perhaps the same as that which drove the ships of Menelaus to Crete, see *b* above) to the land of the Lotus-eaters, thence to the island of Polyphemus (*i*), thence to the island of Aeolus, to the land of the Laestrygonians (where eleven of his twelve ships were destroyed), and to the island of Circe, where he and his companions remained during a year (*κ*). Then they went to Hades (*λ*) to consult the old seer Teiresias. On their return they passed Scylla and Charybdis; they came to the island of the Sun, and (urged by hunger) killed one of his cows. They were punished by shipwreck, from which Odysseus alone escaped, as innocent of the offence against the Sun. He was borne to the island of Calypso (*μ*), where he remained for eight years. Then he returned to his home on Ithaca, enduring many

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WALLS OF ILIOS.  
(From a Photograph.)





sufferings on the way. He found his faithful wife, Penelope, surrounded by more than a hundred young and insolent suitors. These he killed with the help of Athena, Telemachus, and two henchmen, and regained his kingdom.

### THE STORY OF THE ODYSSEY.

§ 11. The action of the *Odyssey* opens in the tenth year after the close of the Trojan War, and twenty years after Odysseus and the other Achaeans left their homes for the siege of Troy, but Odysseus had not yet returned to Ithaca. Since the hope of his return was abandoned by all but his faithful wife, a crowd of suitors (more than a hundred in number) for the hand of Penelope gathered at his palace from Ithaca and the neighboring islands and shores. For four years these suitors had feasted riotously on the king's wine, flocks, and herds. The throne of Ithaca, indeed, would naturally descend to Telemachus, Odysseus's only son. But just as the widow of the elder Hamlet carried the sceptre of Denmark to her new husband, Claudius, so these aspirants for Penelope's hand each hoped to gain with her the kingdom of her former husband. Odysseus was still on Calypso's island, Ogygia, in the far west.

a. Early in the First Book, Odysseus's patron saint, the goddess Athena, took occasion in the absence of Poseidon (whom Odysseus had offended by the blinding of Polyphemus) to remind the gods of the hard fate of the Ithacan, who was pining away in his longing for home. Zeus sent her to the island of Ithaca to direct Odysseus's son Telemachus in the course which he should pursue, and said he would send Hermes to Calypso with orders for Odysseus's release. She approached the palace of Odysseus in the guise of a Taphian prince, Mentès, and claimed to be an old guest of the house. Telemachus told her his story of the long absence of his father, without tidings, and of the persistent insolence of his mother's suitors; and Athena advised him to visit Nestor, the oldest and wisest of the Achaean chieftains, at Pylus, and Menelaus at Sparta, who had recently returned from an eight years' wandering. These might advise him with regard to his father's return.

b. In the Second Book of the *Odyssey*, Telemachus called an assembly of the Ithacans and denounced the suitors, who threw the blame for their course on Penelope, and urged that she should return to her father's home and be given in marriage to a new husband. Athena, in the guise of his father's friend Mentor, met Telemachus, and promised to secure a ship and to attend him to Pylus. This boat, with Telemachus and a few companions, set out at evening.

c. As the sun rose on the third day of the action of the *Odyssey*, at the beginning of the Third Book, Telemachus, accompanied by Athena, reached Pylus, and found Nestor and the Pylians offering sacrifice to Poseidon on the shore. Nestor advised Telemachus to seek the counsel of Menelaus, and sent his son Pisistratus to escort him to Sparta.

d. At the beginning of the Fourth Book, at the close of the fifth day of the action of the *Odyssey*, Telemachus and Pisistratus reached the home of Menelaus. Helen recognized Telemachus from his resemblance to his father. Stories of Odysseus's valor and prudence were told. On the next day, Menelaus related part of his own adventures, especially his meeting with the old sea-god Proteus in Aegypt, who had told him that Odysseus was detained on an island by the nymph Calypso.

At the close of the Fourth Book, Penelope's suitors on Ithaca learned of the voyage of Telemachus and planned to lie in ambush for him and kill him on his return.

e. With the Fifth Book begins the *Odyssey* proper, the Νόστος Ὀδυσσῆος. This book comprises the events of twenty-five days, the seventh to the thirty-first inclusive, in the chronology of the entire poem. In a council of the gods very like that at the beginning of the First Book, Hermes, who for some unexplained reason did not go to Ogygia after the former council, was dispatched to Calypso's island, where Odysseus had been detained for eight years, in order to secure his return. Reluctantly Calypso told the Ithacan that he might depart. Odysseus built himself a rude barge and set out upon his return. As he was approaching the land of the Phaeacians, he was seen by Poseidon, who raised a storm and wrecked his craft; but he was brought safe to land by the sea-goddess Leucothea.

**f.** In the Sixth Book Athena suggested to Nausicaa, the beautiful Phaeacian princess, that she should go to the river to wash the family garments. The princess went to the shore, attended by her maids. As they were about to return, Odysseus, who had been sleeping, exhausted by the exertions attending his shipwreck, awoke, and received from them clothing, food, and instructions as to the wisest manner of approach to the Phaeacian king Alcinoüs. These are the events of the thirty-second day.

**g.** The story of Odysseus's reception in the palace of Alcinoüs — in the evening of the thirty-second day — occupies the Seventh Book.

**h.** In the Eighth Book, Odysseus was introduced to the Phaeacian nobles, — on the thirty-third day of the action of the poem.

**i.** On the evening of the thirty-third day, Odysseus began his 'Apologue to Alcinoüs,' — the story of his wanderings immediately after leaving Troy, in the Ninth Book, and told of his adventures (*a*) at Ismarus with the Ciconians (39–61), (*b*) with the Lotus-eaters (62–104), and (*c*) in the cave of Polyphemus (105–566). This last adventure alone is designated by the Greek caption of the Book, *Κυκλώπεια*. (See § 10 *d*, above.)

**j.** In the Tenth Book, Odysseus tells of his visit to the island of Aeolus (the lord of the winds), of the destruction of his entire fleet with the exception of his own ship by the Laestrygonians, and of his year at the palace of Circe.

**k.** The Eleventh Book is occupied by Odysseus's story of his journey to the land of Hades, in order to consult the soul of the Theban seer Teiresias, and of his meeting with the shades of the dead, among them being his mother, Agamemnon, and Achilles.

**l.** The Twelfth Book tells of Odysseus's adventures with the Sirens, and with Scylla and Charybdis, and of his comrades' killing one of the cattle of the Sun, — in return for which their ship was wrecked, and Odysseus alone was brought by the waves in safety to Calypso's island.

**m.** In the Thirteenth Book, Odysseus was brought by the Phaeacians to his own island of Ithaca, — in the night following the thirty-fourth day.

**n.** In the Fourteenth Book, Odysseus sought the remote dwelling of his faithful swineherd Eumaeus, — in the morning of the thirty-fifth day.

o. In the Fifteenth Book, Odysseus remained with Eumæus ; and Telemachus, returning from Sparta, proceeded at once to the swineherd's hut;—on the thirty-seventh day.

p. In the Sixteenth Book, Odysseus made himself known to Telemachus, and the two planned for the destruction of the suitors of Penelope.

q. In the Seventeenth Book, Odysseus went to his own palace in the guise of a beggar, and was treated with wanton insolence by the suitors,—on the thirty-eighth day.

r. In the Eighteenth Book, the insolence to Odysseus continued. Penelope rebuked her son for allowing the unknown stranger to be thus ill-treated.

s. In the Nineteenth Book, Odysseus, still in the guise of a beggar, had an interview with Penelope,—in the evening of the thirty-eighth day. He was recognized by his old nurse Euryclêa, who was set to wash his feet, by the scar of a wound which he received in his youth from a wild boar.

t. In the Twentieth Book, as the thirty-ninth day broke, the suitors assembled, and victims were brought for the feast, for this was a festival of Apollo.

u. In the Twenty-first Book, Penelope offered her husband's bow to the suitors, promising to wed the one who should string it most easily, and shoot an arrow most skilfully at a mark formed by axes. The suitors strove in vain to bend the bow, but Odysseus (who had now made himself known to Eumæus the swineherd, and Philoetius the neatherd, and to whom the bow was borne by Eumæus against the suitors' will) bent the bow, and proved his skill in archery.

v. In the Twenty-second Book, Odysseus with his old bow slew the suitors, with the aid of Athena, Telemachus, Eumæus, and Philoetius.

w. In the Twenty-third Book, Odysseus was recognized by Penelope,—at the close of the thirty-ninth day.

x. In the Twenty-fourth Book, on the fortieth day of the action of the poem, Odysseus went to his farm and made himself known to his aged father, Laërtes. While he was there, the friends of the slain suitors came out to take vengeance upon him, and all prepared for battle,—even Laërtes arming for the fray,—but peace was made by Athena. Thus the story ends.

§ 12. *Concise Analysis of the Odyssey.*A. α-μ. *What happened before the return of Odysseus to Ithaca.*

I. α-δ. Adventures of Telemachus.

II. ε-θ. Adventures of Odysseus on leaving Calypso's island.

III. ι-μ. Adventures of Odysseus on leaving Troy.

B. ν-ω. *What happened after the return of Odysseus to Ithaca.*

IV. ν-π. Odysseus at the hut of Eumaeus.

V. ρ-ν. Return of Odysseus to his palace.

VI. φ-ω. Odysseus slays the suitors and regains his kingdom.

N.B. This division of the poem into two main parts, each made up of three sections of four books each, is curiously convenient as an aid to the memory, though it is not absolutely exact, and no one should suppose that the Greek poet had such a division in his mind.

§ 13. The division of the *Iliad* and *Odyssey* each into twenty-four books, was not made by the poet himself, nor was it known in the classical period. It seems to have been made by the scholars of Alexandria about 250 years B.C. The 'books' were *lettered*, not *numbered*. The large letters of the Greek alphabet (Α, Β, Γ, κτλ.) are used by scholars to designate the books of the *Iliad*; the small letters (α, β, γ, κτλ.) are used for the books of the *Odyssey*.

## HOMERIC STYLE.

§ 14. a. Matthew Arnold enumerates four essential characteristics of Homer's poetry: 'Homer is rapid in his movement, Homer is plain in his words and style, Homer is simple in his ideas, Homer is noble in his manner. Cowper renders him ill because he is slow in his movement and elaborate in his style; Pope renders him ill because he is artificial both in his style and in his words; Chapman renders him ill because he is fantastic in his ideas.'

If poets and masters have thus failed, clearly it is no easy achievement to translate Homer well, to be at the same time rapid, plain, simple, and noble, — οὐ πως ἅμα πάντα δυνήσεται αὐτὸς ἐλέσθαι. The beginner can at least be simple; he should aim to attain the other qualities also.

b. Pope says in his preface: 'That which in my opinion ought to be the endeavour of any one who translates Homer, is, above all things, to keep alive that spirit and fire which makes his chief character. In particular places, where the sense can bear any doubt, to follow the strongest and most poetical, as most agreeing with that character. To copy him in all the variations of his style, and the different modulations of his numbers. To preserve in the more active or more descriptive parts a warmth and elevation; in the more sedate or narrative, a plainness and solemnity; in the speeches, a fulness and perspicuity; in the sentences [*sententiae*], a shortness and gravity. Not to neglect even the little figures and turns on the words, nor sometimes the very cast of the periods. Neither to omit or confound any rites or customs of antiquity. . . . To consider him attentively in comparison with Vergil above all the ancients, and with Milton above all the moderns.'

'The story of the *Iliad* is the *Anger* of Achilles, the most short and single subject that was ever chosen by any poet. Yet this he has supplied with a greater number of councils, speeches, battles, and episodes of all kinds than are to be found even in those poems whose schemes are of the utmost latitude and irregularity. The action is hurried on with the most vehement spirit, and its whole duration occupies not so much as fifty days. Vergil, for want of so warm a genius, aided himself by taking in a more extensive subject, as well as a greater length of time, and contracting the design of both Homer's poems into one which is but a fourth part as large as his.'

c. Cowper says in his preface: 'My chief boast is that I have adhered closely to the original, convinced that every departure from him would be punished with the forfeiture of some grace or beauty for which I could offer no substitute. . . . It has been my point everywhere to be as little verbose as possible. . . . In the affair of style, I have endeavoured neither to creep nor to bluster, for no author is so likely to betray his translator into both these faults as Homer, though himself never guilty of either. . . . The passages which will be least noticed . . . are those which have cost me abundantly the most labour. It is difficult to kill a sheep with dignity in a modern language, to flay and to prepare it for the table, detailing every circumstance of the process. Difficult

also, without sinking below the level of poetry, to harness mules to a wagon, particularizing every article of their furniture, straps, rings, staples, and even the tying of the knots that kept all together. Homer, who writes always to the eye, with all his sublimity and grandeur, has the minuteness of a Flemish painter.'

a. Two passages from the great German critic, Lessing, are worthy to be remembered in this connection: 'The picture of the plague. What do we see on the canvas? Dead bodies, the flame of funeral pyres, the dying busied with the dead, the angry god upon a cloud discharging his arrows. The profuse wealth of the picture becomes poverty in the poet. . . . Now let us turn to Homer himself [A 44-53]. The poet here is as far beyond the painter as life is better than a picture. Wrathful, with bow and quiver, Apollo descends from the Olympian towers. I not only see him, but hear him. At every step the arrows rattle on the shoulders of the angry god. He enters among the host like the night. Now he seats himself over against the ships, and with a terrible clang of the silver bow, sends his first shaft against the mules and dogs. Next he turns his poisoned [deadly] darts upon the warriors themselves, and unceasing blaze on every side the corpse-laden pyres. It is impossible to translate into any other language the musical painting heard in the poet's words.' *Laocoön* xiii. (Miss Frothingham's translation).

'When Homer wishes to tell us how Agamemnon was dressed [B 42 ff.], he makes the king put on every article of raiment in our presence: the soft tunic, the great mantle, the beautiful sandals, and the sword. When he is thus fully equipped he grasps his sceptre. We see the clothes while the poet is describing the act of dressing. An inferior writer would have described the clothes down to the minutest fringe, and of the action we should have seen nothing. . . . How does he manage when he desires to give a more full and minute picture [B 101 ff.] of the sceptre, which is here called only ancestral and undecaying, as a similar one in another place is only χρυσέοις ἡλοισι πεπαρμένον? Does he paint for us, beside the golden nails, the wood, and the carved head? He might have done so had he been writing a description for a book of heraldry, from which at some later day an exact copy was to be made. Yet I have no doubt that many a modern poet



would have given such heraldic description in the honest belief that he was really making a picture himself, because he was giving the painter material for one. But what does Homer care how far he outstrips the painter? Instead of a copy, he gives us the history of the sceptre. First we see it in the workshop of Vulcan; then it shines in the hands of Jupiter; now it betokens the dignity of Mercury; now it is the baton of warlike Pelops; and again, the shepherd's staff of peace-loving Atreus. . . . And so at last I know this sceptre better than if a painter should put it before my eyes, or a second Vulcan give it into my hands.' *Laocoön* xvi.

e. *Direct Discourse.* Like the writers of Holy Scripture, and as in the simple style of ballads and fairy tales and the conversation of children and uneducated persons, the Homeric poet avoids the use of *indirect discourse*; he has no long passages in *oratio obliqua*, in the manner of the reported speeches in Caesar's *Commentaries*. He passes quickly from indirect to direct discourse, as ἐπεὶ πρό οἱ εἶπομεν ἡμεῖς | μήτ' αὐτὸν κτείνειν μήτε μνάσθαι ἄκοιτιν, | ἐκ γὰρ Ὀρέσ-  
ταο τίσις ἔσσεται κτλ. α 37 ff., *since we told him beforehand not to slay the man himself and not to woo his wife, for from Orestes shall (for should) vengeance come, etc.* Cf. *Acts of the Apostles* i. 4: 'He commanded them that they should . . . wait for the promise of the Father, which ye have heard of me.'

f. *Principal Clauses.* Similar to this avoidance of indirect discourse is the poet's frequent and ready transition from a subordinate to a principal clause, as ὃς μάλα πολλὰ πλάγχθη . . . πολλὰ δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα α 1 ff., *who was driven on many wanderings . . . and he suffered many woes upon the sea.* Cf. *Xen. An.* i. 1. 2.

g. *Order of Words.* The simplicity of the Homeric order of words is most clearly seen by comparing a passage of Homer with a similar passage of a later Greek poet or of Vergil. Many verses of the *Iliad* and *Odyssey* can be translated into English, word for word as they stand. When the order differs essentially from the English, there are generally rhetorical or poetical reasons why the order is what it is; no one should suppose that the metre compelled the poet to adopt an arrangement of words that was not natural and did not please him. The verse gave prominence not merely to the first word, but often to the word before the principal caesural pause (§ 61).

h. The first words of successive verses occasionally carry the burden of thought; *cf.* α 11–16, where the last half of each line adds only an incident or subordinate thought.

i. The thought of each Homeric verse is somewhat more independent than is the case in later poetry. Other things being equal, a word should be construed with words in the same rather than with those in another verse. Very rarely does a descriptive adjective at the close of one verse agree directly with a noun at the beginning of the next.

j. A noun at the close of one verse often has an adjective apparently in agreement with it at the beginning of the next verse, but this adjective may be regarded as in apposition with the noun, as *πέδιλα* | *ἀμβρόσια χρύσεια* α 97, *ἔγχος* | *βριθὺ μέγα στιβαρόν* α 100, *θρόνον* . . . | *καλὸν δαιδάλεον* α 130. This adjective frequently serves to form a closer connection with a following amplifying clause, as *ἀμφ' Ὀδυσῆι* . . . *δαίεται ἥτορ*, | *δυσμόρφος δὲ δὴ δηθὰ φίλων ἄπο πῆματα πάσχει* α 48 f., where the relative clause explains *δυσμόρφος*: the man was ill-fated, wretched, because he had been long in suffering, far from his friends. So, a few verses later, *Ἀτλαντος θυγάτηρ Ὀλοόφρονος*, *ὅς τε θαλάσσης* | *πάσης βένθεα οἶδεν* α 52 f., the position of the adjective *Ὀλοόφρονος* is explained by its connection with the thought of the following clause. *αὐτόν* thus often contrasts a man with his companions or possessions, as *ἔγχος μὲν ῥ' ἔστηκε* . . . *αὐτὴν δ' ἐς θρόνον εἶσεν* α 127 ff.

k. The subject of the sentence usually precedes its verb. Almost every exception to this remark is found either at the close of the verse, or (less frequently) before the principal caesura, where the same metrical freedom was allowed as at the end of the verse (§ 62 α 3).

l. Adnominal genitives, like adjectives, generally precede their noun, as in English, except at the close of the verse or at a caesural pause; but there are many exceptions to the rule in the case of adjectives, principally, perhaps, where the adjective and substantive are closely connected. The adjective following its noun after a caesural pause is often to be regarded as in apposition with the noun, as in *Ὀλυμπίου* α 27, *δαίφρονι* α 48. A preposition often stands between the adjective and noun, as *ὃν κατὰ θυμόν* α 4, *νῆσφι ἐν ἀμφιρύτῃ* α 50, *νῆσον ἐς Ὠκυγίην* α 85, *ὀπποίης ἐπὶ νηός* α 171.

m. The infinitive generally follows the verb on which it depends.

n. When a noun is modified by two adjectives, it frequently is preceded by one and followed by the other, as μέσσην ἀγορὴν πολύφθμον β 150. So in English poetry ‘human face divine,’ ‘purest ray serene,’ ‘old man eloquent.’ Cf. Milton’s ‘His ponderous shield, massy, large, and round,’ with ἄλκιμον ἔγχος | βριθὺ μέγα στιβαρόν α 99 f. Of three modifiers, frequently all follow, never do all precede, the noun. Cf. j above.

§ 15. *Epithets.* a. Ornamental epithets frequently have reference to the most marked natural characteristics of an object rather than to a particular occasion. The ships are *swift* (θοαί) even when they are drawn up on land (δ 255 and *passim*). The heaven is *starry* even in broad daylight, ι 527. Clothing is *σιγαλέοντα* even when it is soiled, ζ 26. Homer calls milk λευκόν (ι 246), — of course, not to distinguish white milk from milk of another color, but to bring the object vividly before the mind by mentioning a quality of it which all would recognize as belonging to the nature of the object. The choice among these stereotyped conventional epithets was often determined by the convenience of metre or rhythm (see § 25 b f.).

b. Almost every prominent person in the poems has some special epithet or epithets. Pope calls these ‘a sort of supernumerary pictures of the persons or things they are joined to. We see the motion of Hector’s plumes in the epithet κορυθαίολος.’ No one but Athena is γλαυκῶπις, and the adjective becomes virtually a proper name. She bears this epithet 90 times, generally in the phrase θεὰ γλαυκῶπις Ἀθήνη. She is Παλλὰς Ἀθήνη 41 times. The Achaeans are ἐνκνήμιδες Ἀχαιοί 36 times, κάρη κομόωντες 29 times, in the genitive Ἀχαιῶν χαλκοχιτώνων 24 times, υἷες Ἀχαιῶν 64 times, λαὸς Ἀχαιῶν 22 times, κοῦροι Ἀχαιῶν 9 times. Agamemnon is ἀναξ ἀνδρῶν 45 times in the *Iliad* and thrice in the *Odyssey*, while this title is given to only five other chiefs, once to each. Achilles is ποδάρκης διός Ἀχιλλεύς 21 times, πόδας ὠκὺς Ἀχιλλεύς 30 times, ποδώκεος Αἰακίδαο 10 times, ποδώκεα Πηλεΐωνα 10 times. Hector is κορυθαίολος 37 times, φαίδιμος Ἔκτωρ 30 times. Cf. pious Aeneas, fidus Achates, and Longfellow’s ‘gentle Evangeline,’ ‘Basil the blacksmith,’ ‘Captain of Plymouth,’ ‘the Puritan maiden Priscilla.’

c. *Synonymous Expressions.* The poet is fond of a cumulation of synonymous or nearly synonymous expressions, many of which

remind the reader of redundant legal expressions, as *καί μιν φωνήσας . . . προσηύδα* α 122 *lifted up his voice and addressed her*, *ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν* β 302 *spoke a word and called upon him*.

d. *Epexegetis*. A clause or word is often added epexegetically, to explain a preceding clause or word, as *Ὀδυσῆι . . . | δυσμόρφῳ, ὃς δὴ δηθὰ φίλων ἄπο πήματα πάσχει* α 48 f., *ταῦτα . . . | νῆα καὶ ἐξ-αίτους ἐρέτας* β 307, *ἄλλων | μνηστήρων* α 132, *μὴν . . . | σὸν πατέρα* α 194 f., *νόστον, ὥς κε νήνται* α 87; *cf.* α 83. For explanatory asyndeton, see § 18 b.

e. The species often follows in apposition with the genus, as *ἶρξ | κίρκος hawk, falcon*, γ 86 f. *Cf.* the explanatory use of the infinitive.

f. *Stereotyped Expressions*. The same expressions recur under similar circumstances. We find a stereotyped description of a feast and of the preparations for it, of the breaking of day and of the approach of night, of doffing or donning sandals and armor; there are conventional expressions for setting out on a journey, for an attack in battle, for the fall and death of a warrior, for lying down to rest. Speeches are introduced and followed by set verses, as *καί μιν (or σφεας) φωνήσας ἔπεα πτερόεντα προσηύδα* α 122, and in fifty other places; *ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν* β 160, and in fourteen other places, while the second hemistich is found several times in other combinations. These stereotyped verses have been compared with the frequently recurring 'And Job answered and said,' 'Then Eliphaz the Temanite answered and said,' of the book of Job, and with the set form in which the reports of the messengers were brought to the man of Uz,—each of the four reports ending 'and I only am escaped alone to tell thee.'

§ 16. *Parechesis, Onomatopoeia, etc.* a. The poet seems to have looked with indifference on the similarity of sound in neighboring unrelated words. He does not appear to have designed the rhyme in *αἶθρη, αἶγλη* ζ 44 f., *έόντι, έχοντι* ζ 60 f., *αὐγῇ, αὐτή* ζ 98 f.; nor between the two halves of a verse in cases like *Ἀργὼ πᾶσι μέλousα παρ' Αἰήταο πλέousα* μ 70.

Most examples of parechesis (*παρήχησις*) and alliteration are probably accidental, as *ἀμφ' Ὀδυσῆι δαΐφροσι δαΐεται ἦτορ, | δυσμόρφῳ, ὃς δὴ δηθὰ φίλων ἄπο πήματα πάσχει* α 48, *κείνός γε εὐικότι κείται* α 46.

b. Related words are often placed side by side for rhetorical emphasis, as ἐθέλων ἐθέλουσαν γ 272, οὐκ ἐθέλων ἐθελούση ε 155, θεὰ θεόν ε 97, ὄψιμον ὀψιτέλεστον β 325.

c. The trick is well known which Odysseus played on Polyphemus by assuming the name Οὔτις, ι 366, 408; cf. the pun on μή τις and μῆτις, ι 410, 414. But it is improbable that the similarity of sound is intentional between ποσὶν (*feet*) and πόσιν (*husband*) δ 136 f., or between λέκτο (*counted*) δ 451 and λέκτο (*lay down*) δ 453.

d. Occasionally an onomatopoeic (ὀνοματοποιία) imitative expression is used, giving a kind of echo in the sound, as αὔτις ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδής λ 598, of the rolling back of the stone which Sisyphus in Hades was continually urging to the summit of a hill. Contrast with Vergil's *illi inter sese magna vi braccia tollunt*, *Aen.* viii. 452, and Pope's 'With many a weary step and many a groan | Up the high hill he heaves a huge round stone.'

e. The poet plays occasionally on the names of his heroes, as in α 62, οὗ νύ τ' Ὀδυσσεύς | . . . τί νύ οἱ τόσον ὠδύσαιο, Ζεῦ; The same name is explained (with doubtless incorrect etymology) where the grandfather bestows it, ὀδυσσάμενος τόδ' ἰκάνω | . . . τῷ δ' Ὀδυσσεὺς ὄνομ' ἔστω ἐπώνυμον τ 407 ff.; cf. ὀδύσαντο γὰρ αὐτῷ (sc. Odysseus) | Ζεὺς τε καὶ Ἥελιος τ 275; also ε 339 f.

§ 17. *Comparisons.* a. A notable characteristic of Homeric style is the comparison. This is designed to throw into high relief some point in the action narrated; it often relieves the monotony of the description of a battle. But the poet is not always satisfied to illustrate the particular point for which the comparison is introduced; he often completes the picture by adding touches which have nothing to do with the narrative.

b. Illustrations are furnished by all experiences of life, from the lightning of Zeus and the conflict of opposing winds, from the snowstorm and the mountain torrent, to a child playing with the sand on the seashore, and a little girl clinging to her mother's gown; from lions and eagles to a stubborn ass which refuses to be driven from a cornfield by children, and to a greedy fly; from the evening star, to women wrangling in the street. The lion is a special favorite, and appears in comparisons thirty times in the *Iliad*.

c. The *Iliad* has 182 detailed comparisons, 17 briefer, and 28 of the briefest sort. The *Odyssey* has 39 detailed comparisons, 6 briefer, and 13 very brief. The first book of the *Odyssey* has only one comparison, and that of the briefest, ὄρνις δ' ὥς ἀνοπαῖα διέπτατο α 320.

d. Comparisons are introduced by ὥς τε, ὥς εἰ, ὥς ὅτε, ὥς περ κτλ.

e. The simple praepositive ὥς is not used in comparisons. In the briefest comparisons postpositive ὥς is often used, oxytone and generally lengthening the preceding syllable (§ 62 j), as ἀθάνατος ὥς ζ 309.

f. The aorist indicative (the so-called 'gnomic aorist') is often used in comparisons.

§ 18. *Asyndeton*. a. In the Homeric period more frequently than in later Greek, sentences were left unconnected by conjunctions, i.e. 'asyndeton' (H. 1039) was allowed more freely, as α 331. Ornamental epithets are not connected by καί, and sometimes in animated discourse the poet uses no conjunction between clauses or words.

b. Asyndeton of sentences is most frequent where the second sentence explains the first and is in a kind of apposition with it, repeating the thought in a different form, as τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἦδ' ἐ τοκῆς; . . . πῶς δέ σε ναῦται | ἤγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο; α 170 ff.

c. An adversative relation (*but*) is occasionally expressed by an asyndeton, especially with γέ μὲν in the second clause, as δ 195.

d. The absence of a conjunction often gives rapidity to the style, and thus occurs often where the second sentence begins with αὐτίκα or αἰψα, as ἐνθ' αὖτ' ἄλλ' ἐνόησεν . . . | αὐτίκ, ἄρ' εἰς οἶνον βάλε φάρμακον δ 220.

§ 19. *Epanalepsis*. a. Sometimes a word (generally a proper name) or a clause is repeated in the same sentence at the beginning of a new verse. Cf. Milton's 'For Lycidas is dead, dead ere his prime, | Young Lycidas, and hath not left his peer,' *Lycidas* 8 f., and 'But O the heavy change, now thou art gone, | Now thou art gone and never must return,' *ib.* 37 f. The only example of this repetition in the *Odyssey* is ἀλλ' ὁ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἔοντας, | Αἰθίοπας, τοὶ διχθὰ δεδαΐαται α 22 f.

b. Similar to 'epanalepsis' is the so-called ἐπιπλοκή, where the finite verb is repeated in a participle, as *τέρποντο, μένον δ' ἐπὶ ἔσπερον ἔλθειν*, | *τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἔσπερος ἦλθεν* α 422 f.

c. *Chiasmus*. For emphasis, the poet sometimes so arranges the words of two clauses that the extremes, as also the means, are correlative or contrasted with each other, as *παῖδά τέ σοι ἀγέμεν, Φοίβω θ' ἱερὴν ἐκατόμβην* A 443, where *παῖδα* and *ἐκατόμβην*, *σοί* and *Φοίβω* respectively are contrasted; *βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής* Γ 179, where the adjectives are brought together. Cf. Milton's 'Sweet is the breath of morn, her rising sweet,' *Par. Lost* iv. 641, 'Adam the goodliest man of men since born, | His sons, the fairest of her daughters, Eve,' *ib.* iv. 323 f., Shakspeare's 'Malice domestic, foreign levy,' *Macbeth* iii. 2. 25.

d. *Litotes* (λιτότης or μείωσις), a *simplicity* of language or *understatement of the truth* (usually a strong affirmation, by denial of the contrary), is common to all languages. Milton's 'unblest feet' is stronger than *cursed feet*. Homeric examples abound, as *οὐδ' ἄρ' ἔτι δὴν ἦστο* β 36, *nor did he remain long in his seat*, *οὐκ ἀέκοντε πετέσθην* γ 484, *the two not unwilling flew*, *οὐ τι νέον γε* | *οὐδ' ὀλίγον* γ 367 f., *not at all recent, nor small*, *οὐχ ἐκὰς οὗτος ἀνὴρ* β 40, *not far away is this man*.

e. *Periphrasis*. a. Certain periphrases occur frequently, as *μετέφη ἱερὴ ἱς Τηλεμάχοιο* β 409, *the strength of Telemachus, etc.*, *μένος ἡμιόνουν* η 2, *the might of the mules, i.e. the sturdy pair of mules*, *ἱερὸν μένος Ἀλκινόοιο* η 167, *the vigorous might of Alcinoüs, i.e. the vigorous and mighty Alcinoüs*. Cf. 'First, noble friend, let me embrace thine age,' Shakspeare *Tempest* V. i.; 'the majesty of buried Denmark,' *Hamlet*, *init.*; Milton's 'Meanwhile . . . where the might of Gabriel fought,' *Par. Lost* vi. 355; 'the violence | Of Ramiel scorcht and blasted overthrew,' *Par. Lost* vi. 371 f.; 'By them stood the dreaded name | Of Demogorgon,' *Par. Lost* ii. 965.

β. Some of these periphrases were simply for metrical convenience. *βίη Ἡρακλεείη* is equivalent to *Ἡρακλής* (— — ∪ —), which was not suited to the Homeric verse. *ἱερὴ ἱς Τηλεμάχοιο* β 409 follows the masculine caesura of the third foot (§ 61 c f.), while its equivalent *Ὀδυσσῆος φίλος νιός* β 415 follows the feminine caesura of the same foot.

γ. νόστιμον ἦμαρ α 9 is simply a poetic expression for νόστος, *return*, κακὸν ἦμαρ κ 269 for *distress*. In the *Iliad* δούλιον ἦμαρ is used for *slavery*, and ἐλεύθερον ἦμαρ for *freedom*.

ι. *Zeugma*. Sometimes two connected subjects or objects are made to depend on a verb which is appropriate to but one of them, as Κυκλώπων δ' ἐς γαῖαν ἐλεύσσομεν ἐγγὺς ἐόντων, | καπνὸν τ' αὐτῶν τε φθογγὴν δίων τε καὶ αἰγῶν ι 166 f. Cf. Shakspeare, *Sonnet* 55, 7 'Nor Mars his sword, nor war's quick fire shall burn | The living record of your memory.'

γ. *Hysteron Proteron*. Occasionally the more important or obvious object or action is mentioned before another which should precede it in strict order of time, as ὁμοῦ τράφεν ἠδὲ γέγοντο δ 723, *were bred and born with her*; γαμέοντί τε γεινομένῳ τε δ 208; cf. ε 229, 264, ι 178. Cf. Shakspeare, *Twelfth Night* I. ii. 'For I was bred and born | Not three hours' travel from this very place,' and Vergil's *moriamur et in media arma ruamus*, *Aen.* ii. 353. In some expressions, metrical convenience may have determined the order of expression.

§ 20. *Later Change in Words*. The student must be watchful to apprehend the exact Homeric meaning of words which are used in a slightly different sense in later Greek. Thus ἀγορή and ἀγών are used in Homer of an *assembly*, *gathering*, not of *market* and *contest*. Αἶδης is always the name of a person, not of a place. αἰδός, αἰδή, are used for the Attic ποιητής, ὕμνος, — ἔπος is used for λόγος, κοσμέω for τάσσω. βλάπτω is to *injure by detaining*, *detain*. δεινός means *terrible*, not *skilful*. δειπνόν is the principal meal of the day, whenever it is taken. δίκη is *manner* rather than *justice*; δίκαιος is *well-mannered*, *courteous*. ἔγχος means *spear*, never *sword*. ἔμψης is used for the Attic ὄμψ, nevertheless. ἔπομαι is to *accompany* rather than to *follow*. ἥρως is used of any warrior; it does not mean a *hero* in the English sense. The θεράπων was nearly the Spartan θεράπων, not a menial servant. ἡγέομαι is to *lead*, not to *think*. κρίνω is *select*, *discriminate*, rather than *judge*. λίσσομαι is used only in I 501 of entreaty addressed to the gods. μέλλω never means *delay*. νόμος is not used for *law*; and indeed even Solon used θέσμος, not νόμος. νοέω often has the sense of αἰσθάνομαι (which is not Homeric), *perceive*. ὀνομαι is not *blame* in a general way, but *think insufficient*, *despise*. οὐτάζω is *wound with a weapon held in the hand*, not with a missile. πέμπω is *escort*, *attend*, as well as



send; cf. πομπή, *convoy*. πόλεμος is often *battle* rather than *war*. πρήσσω is *carry through* rather than *do* as in Attic. σχεδόν is *near*, of place, not *almost*. σῶμα is used only of a *dead body*, δέμας being used of the living form, and αὐτός and περὶ χροῖ taking some of the Attic uses of σῶμα. τάχα always means *quickly*, never *perhaps* as in later Greek. τίθημι is often used like ποιέω, *make*. τιμωρός, *avenger*, is not used, though its meaning is suited to the poems. τλήμων is *bold, daring*, rather than *wretched*, as in later Greek. φιλέω is often to *entertain hospitably* (i.e. as a friend). φόβος is not *fright* but *flight*; φοβέομαι is not *fear* but *flee*. ὥς does not mean *since*. κίνδυνος, ὀργή, and στρατηγός are not used.

With these changes the student may compare the changes in meaning of many words between Shakspeare's time and our own, as *honest, charity, convenient*.

#### HOMERIC SYNTAX.

§ 21. a. In syntax as in forms where the Homeric dialect differs from the Attic, it may be presumed that the Homeric usage is the earlier. The language was less rigid; custom had not yet established certain constructions as normal. There was greater freedom in the use of the modes and the cases, of prepositions and conjunctions. Cf. § 25 a.

b. It is impossible to bring the Homeric uses of the modes under the categories and rules that prevailed in the Attic period. Intermediate in force between the simple future and the potential optative with ἄν were

(1) the subjunctive as a less vivid future, as σῆμά τέ οἱ χεύω καὶ ἐπὶ κτέρεα κτερέξω β 222, *I will heap up a mound for him and pay him funeral honors*. (H. 868; G. 1321.)

(2) the subjunctive with κέν or ἄν, as a potential mode, as τῶν κέν τις τόδ' ἔχῃσιν, ἐπεὶ θάνε διὸς Ὀδυσσεύς α 396, *some one of them may have this honor, now that Odysseus is dead*.

c. The subjunctive is used more freely in Homer than in later Greek.

d. a. Homer prefers εἰ with the subjunctive to εἴ κεν (αἴ κεν) or εἰ ἄν with the subjunctive. εἰ ἄν is not used in general conditions. The subjunctive is used also in conditional relative sentences, without κέν or ἄν, as η 202.

β. εἰ κεν is rarely used with the optative (29 times in all); never in the expression of a wish. εἰ ἄν is used with the optative but once.

γ. The optative in indirect discourse is used for the indicative in direct discourse only in questions, as η 17, ι 89, 332, κ 110; δ 789.

δ. In four passages the optative with κέν is used in the apodosis, where Homeric and Attic usage alike lead us to expect ἄν with a past tense of the indicative, as οὗ κε θανόντι περ ὧδ' ἀκαχοίμην, | εἰ μετὰ οἷς ἐτάροισι δάμνη α 236 f., *I should not have grieved so much for him if he had died, etc.*

ε. The potential optative is used sometimes without ἄν, as ῥέῃα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι γ 231, *easily could a god, if he desired, bring a man home in safety, even from a distant land.*

ϖ. α. The infinitive is often (in about two hundred cases) used as an imperative, as α 290 ff.

β. The *final* use of the infinitive is frequent, as ὄφρα οἱ εἴη (sc. φάρμακον) | ἰὺς χρίεσθαι α 261 f.; cf. α 138, γ 47.

γ. κέν is used four times more frequently than ἄν.

δ. The imperfect is much used, and is often associated with the aorist.

ε. The 'historical present' is not used.

ϖ. The 'verbal' in -τός is not Homeric.

ζ. A participle is often used to add a mere incidental circumstance, as α 127, 130, 139.

§ 22. α. The cases retained more of their original force than in Attic and had less need of a preposition to make the construction distinct (it was once thought that the poet omitted the preposition for the convenience of his verse), as the ablative genitive in λείως πετρῶν ε 443, *smooth from rocks*; and the true genitive of place in οἱ μὲν δυσομένον Ὑπερίονος, οἱ δ' ἀνιόντος α 24; cf. γ 251. The dative of place is often found without a preposition, as μίμνει ἄγρω λ 187; α 366, 433; β 37.

β. α. Many 'cognate accusatives' are on their way to become adverbs.

β. Accusatives of the 'whole and part' are common, as α 64.

γ. The accusative is often used to denote the limit of motion, (cf. Milton's 'Arrive the happy isle,' *Par. Lost* ii. 409; Tennyson's

'Arrive at last the blessed goal,' *In Mem.* 83), as ἡ δ' ὅτε δὴ μνηστῆρας ἀφίκετο α 332.

c. Clear examples of the so-called 'accusative of specification' are not nearly so common as in later Greek.

d. The prepositions still retained much of their adverbial nature, and had not become fixedly attached to the verbs which they modified (§ 58). Scholars once thought that the occasional separation of verb and preposition was a poetic license, and (considered as a surgical operation) it was called *tnesis*; but the fact is that the preposition was still free.

e. In the Homeric period certain constructions were only beginning to appear definitely in use, such as the accusative with the infinitive, and the genitive absolute.

f. α. The genitive absolute is more frequent with the present participle than with the aorist participle. The genitive absolute with omitted subject is particularly rare, and is denied by most scholars. The participle sometimes seems to be used with omitted subject when it really agrees with the genitive implied in a preceding dative.

β. It is often impossible to say categorically whether the genitive is in the absolute construction or rather depends on some other word. In α 16 and δ 717 the genitive may be explained as partitive; in δ 646 the genitive may depend on the idea of separation, *i.e.* may be ablative; in ζ 157 the participle in the genitive may agree with the genitival idea contained in σφισί ζ 155.

γ. ἀκούω and πυνθάνομαι are followed by a genitive of the person about whom one learns, as πένσόμενος πατρός α 281.

g. The dative of interest is often used with the verb where the English idiom prefers a possessive pronoun or a genitive with a noun, as ἡμῖν δ' αὐτε κατεκλάσθη φίλον ἦτορ | δεισάντων φθόγγον ι 256 f., *but our* (lit. *for us*) *dear heart sank, fearing his voice*, where the genitive of the participle shows that the dative was thought of as equivalent to the genitive; or is used instead of an ablative genitive with a preposition, as ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ α 9, *he took away from (for) them the day of their return*; or instead of a genitive with verbs of ruling and leading, as Ταφίοισι φιληρετμοῖσιν ἀνάσσω α 181, *I reign over* (lit. *am the king for*) *the Taphians*; or instead of an adverbial expression, as τοῖσι δ' ἀνέστη

β 224, *for them rose* (not to be taken as a local dative, *among them*).

h. *ὑπό* is used with the dative in almost the same sense as with the genitive in Attic, as ἦ ὁ γ' ὑπὸ μνηστῆρσιν ὑπερφιάλοισι δαμείη δ 790, *whether he be slain by the suitors*, with perhaps more of the original local force of the preposition.

i. The use of ἦ after a comparative is rare; only 19 instances are found in Homer.

j. A neuter noun in the plural is the subject of a plural verb more frequently than in Attic, as β 156. No other ancient language is so free in its 'agreements.'

§ 23. a. *Particles.* a. The beginner in reading Homer is perplexed by a large number of particles that are often difficult to render by English words. Their force can often be best given by the order of the words in the translation or by the tone of voice in reading. To translate *ῥά as was natural* (or even *you see*) or *γέ at least*, often throws upon the particle very disproportionate emphasis. The student can most easily and clearly appreciate the force of a particle by comparing a number of examples which have become familiar to him; he will then see the importance of these particles to the character and tone of a speech or of the narrative.

β. *τέ* is used far more freely than in Attic prose.

γ. *ὄφρα* is the usual particle to introduce a final clause.

b. *Interrogative Particles.* a. The general interrogative particle in Homer is *ἦ*, but in a double question (where the Attic Greek uses *πότερον . . . ἤ*) *ἦ* or *ἥέ* stands in the first member, *ἦ* or *ἥε* in the second, as α 174 ff.

β. When *ἦ* introduces a single question, it is rarely used as in Attic, as a mere interrogation point. It regularly implies emotion of some kind, as α 391.

§ 24. *Parataxis.* a. The Homeric language is far less distinct than the Latin or the English in the expression of logical relations, and gives less prominence to the logical forms of syntax; but it is seldom difficult to appreciate the ancient idiom if an attempt is made to find the Homeric point of view.

The Homeric poems contain many survivals of the simplest form of sentences. In the earliest stage of the Greek language, clauses were not combined with each other as secondary and

principal; they were simply added one to the other. To use the technical terms, *co-ordination* or *parataxis* (παράταξις) was the rule, —not *subordination* or *hypotaxis* (ὑπόταξις). Originally the relatives were demonstratives, and relative sentences have been called ‘parenthetical demonstrative sentences.’ Thus δέ was used in the apodosis of relative and conditional sentences. This was especially frequent when the relative or conditional clause preceded, as αὐτάρ and ἀλλά are used with stronger emphasis than δέ, but often correlative with μέν.

b. Compare with the foregoing the use of καί in the conclusion of relative sentences, to mark the connection of the clauses. ἀλλ’ ὅτε τέταρτον ἦλθεν ἔτος . . . | καὶ τότε δὴ τις εἶπε β 107 f., *but when the fourth year came, (and) then some one told, etc.* Thus also τέ was freely used in subordinate clauses, and τέ—τέ is found in both protasis and apodosis, marking their correlation.

c. The first part of a paratactic sentence may introduce the cause or reason for what follows.

d. The apodosis is frequently marked by δέ, καὶ τότε, or ἄρα (ρά, ἄρ). See α 333, ι 57, 308.

e. *Correlative Constructions.* The Greek language was always fond of a parallel or antithetic construction, a contrast, a balance, where the English subordinates one thought to the other; but the adversative relation, where the English idiom would use a subordinate clause introduced by *for*, *although*, *when*, *while*, or *since*, is more frequent in these poems than in later Greek, as ὃς οἱ πλησίον ἔζε, μάλιστα δέ μιν φιλέσκειν η 171, *who sat near him, for (but) he was his favorite.* Cf. ζ 108, 321, β 238, 312 f.

f. In these contrasted clauses, αὖ, αὖτε, αὐτάρ, ἀτάρ, ἀλλά, as well as δέ, may be used in correlation with μέν.

g. A copulative conjunction is sometimes used where the English uses a disjunctive *or*, as πεντάετες γε καὶ ἐξάετες γ 115, τρὶς μάκαρες καὶ τετράκις ε 306 (*O terque quaterque beati*, Verg. *Aen.* i. 94), in which prominence is given to the second member; τριχθὰ τε καὶ τετραχθὰ ι 71.

h. The Homeric poet sometimes puts into an independent clause the incidental thought which in later Greek would be expressed regularly by a participle, as βῆ ῥ’ ἔμην εἰς ἀγορὴν, παλάμῃ δ’ ἔχε χάλκεον ἔγχος β 10, *for ἔβη ἔχων κτλ.*; cf. α 339, β 14, 20.

i. Conversely, the participle, as in later Greek, often contains the principal idea, as τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἑσπερος ἦλθεν α 423, which is equivalent to *they made merry until dark evening came on*; cf. α 310 f.

### THE HOMERIC DIALECT.

§ 25. a. The dialect of the Homeric poems is in one sense artificial: it was spoken at no place and at no time. But it is not a mosaic composed of words and forms chosen capriciously from the different Greek dialects; it is a product of natural growth. The poets unconsciously excluded all that was not adapted to dactylic verse, but they did no violence to their language; they did not wantonly change quantities or introduce new terminations.

b. We must always remember that the Homeric dialect was not a modification of the Attic dialect, and was not derived from it, but that it represents an older stage of the language. Many Attic forms can be best understood when we think of them as derived from the Homeric forms.

c. The dialect is essentially Ionic, and seems to have originated among the Ionians of Asia Minor, influenced possibly by the speech but certainly far more by the old poems of their Aeolian neighbors. The oldest form of Greek Epic songs seems to have been Aeolic, but the Ionians brought Epic poetry to perfection. Even the Pythian priestess delivered the oracles of Apollo in Epic verse and Ionic dialect, and the Dorian Spartans sang about their campfires the Ionian songs of Tyrtaeus.

d. Some forms seem to be borrowed from other dialects; but it must be remembered that when the poems were composed, the difference between the dialects was less than at the earliest period when we have monumental evidence concerning them.

e. The conservation of old forms together with the introduction of new forms was very convenient for the verse; e.g. for the infinitive of the verb *to be*, Homer could use ἔμμεναι as dactyl, — ∪ ∪; ἔμμεναι as anapaest, ∪ ∪ —; ἔμμεν as trochee, — ∪; ἔμμεν as pyrrhic, ∪ ∪; εἶναι as spondee, — —. Naturally, the choice being offered, metrical convenience determined which of these forms

should be used. Metrical convenience often or generally decided between the use of Ἀχαιοί, Ἀργεῖοι, or Δαναοί. If prominence is to be given to the name of the Greeks, at the beginning of the verse, Ἀργεῖοι *must* be used. On the other hand, the verse can close with Ἀχαιοί, but not with Δαναοί or Ἀργεῖοι, — with Ἀργεῖοισιν, but not with Ἀχαιοῖσιν. Metrical convenience decided also between λευκοῖο γάλακτος ι 246 and γλυκεροῖο γάλακτος δ 88; between ἄμα πνοιῆς ἀνέμοιο α 98 and μετὰ πνοιῆς ἀνέμοιο β 148.

f. Synonyms and stock epithets or phrases, also, are used according to the poet's convenience. ἀναξ ἀνδρῶν Ἀγαμέμνων is used after the feminine caesura (§ 61 f) of the third foot, but εὐρὺν κρείων Ἀγαμέμνων, Ἀγαμέμνονος Ἀτρεΐδαι, or Ἀγαμέμνονα ποιμένα λαῶν after the masculine caesura of the same foot. Πηληιάδω Ἀχιλλῆος is used after the penthemimeral caesura (§ 61 e), πόδας ὠκὺς Ἀχιλλεύς after the hephthemimeral caesura (§ 61 g), but ποδάρκης δῖος Ἀχιλλεύς, ποδώκεος Αἰακίδαο or ἀμύμονος Αἰακίδαο, ποδάρκεϊ Πηλείωνι, ποδώκεα Πηλείωνα, ἀμύμονα Πηλείωνα, or Ἀχιλλῆα πολέπορθον, after the feminine caesura of the third foot, with δῖος Ἀχιλλεύς as a tag when the verse is filled up to the Bucolic diaeresis (§ 61 h). After the masculine caesura of the third foot, we find ἱερὴ ἴς Τηλεμάχοιο β 409; but after the feminine caesura of the same foot, Ὀδυσσῆος φίλος νιός β 415. Καλυψοῦς ἡνκόμοιο θ 452 is the genitive of Καλυψὼ διὰ θεῶν α 14. πατρίδος αἴης α 75 is the genitive, and πατρίδι γαῖαν γ 117 the accusative of πατρὶς ἄρουρα α 407. See § 15 b.

g. Some anomalies of form (as of verse) are as yet unexplained, but it may be assumed that all which remain either (1) were justified by the usage of the people, and might be explained by more complete knowledge of the history of the language, or (2) followed the analogy of what was in use, or (3) are errors which have found their way into the text during the course of transmission to the present time. As the poems were handed down among the Greeks at first orally, and afterwards still uncritically for centuries, errors unavoidably crept in, and when the older forms were unprotected by the metre, the obsolete forms were gradually assimilated to (or replaced by) what was later and more familiar.

## VOWELS AND VOWEL CHANGES.

§ 26. a. *η* is regularly used for *ā*, as *ἀγορή*, *ὁμοίη*, except in *θεά*, *goddess*, *λαός*, *people*, and some proper names (as *Ναυσικάᾱ*). Occasionally, as λ 344, *μάν* is found, instead of the less frequent *μήν* (the strong form of *μέν*). *ā* remains when it is the product of contraction or 'compensative lengthening,' as *ὄρη*, *πάσας* (H. 30 D).

b. The final *ā* of the stem is retained in the genitive endings *-āo* and *-āων* of the first declension, as *Ἀτρείδαο* α 40, *γαϊάων* θ 284.

c. *āo* is often changed to *εω* by transfer of quantity: *Ἀτρείδαο*, *Ἀτρείδεω*. Cf. *βασιλῆος* with Attic *βασιλέως*. But the frequent *λαός* never has the Attic form *λεώς*.

d. Compensative lengthening is sometimes found where it is not in Attic, as *ξῆνος* (*ξένφος*), *εἵνεκα* (Lesbian *ἐννεκα*), *κούρη* (*κόρφα*), *μοῦνος*, *οὔρος* (*ὄρφος*), *δουρός*, — but it is omitted in *ἐβόλοντο* α 234.

e. Diphthongs occasionally preserve *ι* where it is lost in Attic before a vowel: *αἰεῖ*, *αἰετός*, *πνοιή*, *χρύσειος*.

f. But *ι* is lost before a vowel in *ὠκέα* (*ὠκεῖα*) μ 374, in *-oo* for *-οιο* as genitive-ending of the second declension (§ 38 δ), and in *σέω* for *σεῖο* [σοῦ], etc.; cf. *χρύσειον* γ 50 with *χρύσειον* θ 431. As in Attic, the penult is sometimes short in *νιός* (as λ 270). In these cases *ι* has turned into *υ*. Thus *υ* is sometimes lost before a vowel; cf. *ἀλέασθε* δ 774 with *ἀλεῦσθαι* μ 159.

§ 27. *Contraction*. a. Concurrent vowels generally remain uncontracted: *ἀέκων*, *ἀλγεα*, *παῖς* (in nominative and vocative singular), *οἷς* (*ὄφης* = *ovis*, *ewe*) *ιερόν*, *ὠδύσαο*. Attic *εῖ* is regularly *έυ* before two consonants, and the adjective is always *έως* or *ήως*. Patronymics from nouns in *-eus* form *-εῖδης*, *-εῖων*, as *Ἀτρείδης* γ 248, *Πηλεΐωνα* λ 470 (§ 42). These uncontracted vowels were originally separated by a consonant.

b. When contraction occurs, it follows the ordinary rules, except that *εο* and *εου* generally give *ευ*, as *θέρευς* η 118, *φιλεῦντας* γ 221, *γεγώνενν* ι 47.

§ 28. *Synizesis*. a. Vowels which do not form a true diphthong may be blended in pronunciation into one long sound: *Ἀτρείδεω* — υ υ —, *ἦ οὐκ αἰεῖς* α 298, *μὴ ἄλλοι* δ 165, *εἰλαπινή* ἦε *γάμος* α 226, *δὴ αὔ* μ 116, *Αἰγυπτίους* δ 83, in which *ι* must have had very nearly



its cognate *y*-sound. The genitives of the first declension in -εω, -εων are always pronounced with synizesis. (H. 42 D; G. 47.)

b. Synizesis often served the purpose of the later contraction. ἡμέων did not differ in metrical quantity from ἡμῶν.

§ 29. *Crasis* is not frequent. Note προύχοντο γ 8, προύφαινε ι 145, τᾶλλα γ 462, καὐτός γ 255. (H. 76; G. 42 ff.)

§ 30. *Hiatus* (H. 75 D; G. 34) is allowed —

a. After the vowels ι and υ, as νηλεί ὕπνω μ 372.

b. When the two vowels between which it occurs are separated by a caesura (τέμνειν, ὄφρα τάχιστα ὑπέκ κακότητα κτλ. γ 175) or by a diaeresis (§ 61 *h*): seldom after the first foot (Μέντορα ἦε θεόν δ 654), more frequently after the fourth foot (πίνουσί τε αἶθοπα οἶνον β 57). Hiatus between the short syllables of the third foot is allowed nearly as frequently as in all other places together, more than 200 times. This freedom of hiatus emphasizes the prominence of this caesura, § 61 *d*.

c. When the final vowel of the first word is long and stands in the accented part of the foot (§ 60 *a*), as ἀντιθέω Ὀδυσῆι α 21. See § 62 *k*.

d. When a long vowel or diphthong loses part of its quantity before the following vowel (§ 62 *k*), as πλάγχθῃ ἐπεί α 2, νήπιοι, οἱ κατὰ α 8. Here the final and initial vowels may be said to be blended in the first example; while in the second, the final letter of νήπιοι may have been pronounced as *y*. This is called *weak* or *improper* hiatus; it is essentially the same as the following.

e. When the last vowel of the first word is already elided, as νύμφη πότνι ἔρυκε α 14.

f. N.B. Hiatus before words which formerly began with a consonant (§ 32) is only apparent.

g. The poet did not avoid two or more concurrent vowels in the same word (§ 27).

§ 31. *Elision*. (H. 79; G. 48 f.) a. *ă* (in inflectional endings and in ᾗρα and ῥά), ε, ι, ο may be elided. αι is sometimes elided in the verb endings. οι is elided seven or eight times in μοί (as δ 367), half a dozen times in τοί (as α 60), once in σοί.

b. τό, πρό, ἀντί, περί, τί, and the conjunction ὅτι do not suffer elision; ὅτ' is for ὅτε (either the temporal conjunction or the relative ὃ with τέ affixed, § 45 *q*), τ' is for τέ or τοί.

c. *ι* is seldom elided in the dative singular, where it seems originally to have been long. It is frequently elided in *σφί*.

d. Oxytone prepositions and conjunctions lose their accent in elision; other oxytones throw the acute accent upon the preceding syllable, as *λεύκ'* [*λευκὰ*] *ὁστέα* α 161. (H. 107; G. 120.)

Observe that elision is not left to the reader as in Latin poetry.

§ 32. *Apocope*. (H. 84 D; G. 53.) a. Before a consonant, the short final vowel of *ἄρα* and of the prepositions *ἀνά*, *κατά*, *παρά* may be cut off (*ἀποκοπή*, *ἀποκόπτω*). The accent is then thrown back upon the preceding syllable (although it might be more rational to consider it lost, as it is in elision).

b. After apocope, the *ν* of *ἀνά* and *τ* of *κατά* follow the usual rules for consonant changes: *ἀγκρεμάσσα* α 440, *ἀλλύεσκειν* β 105, *καὶ δέ* (*κατὰ δέ*) frequently, *κάλλιπε* λ 279, *κάββαλε* [*κατέβαλε*].

c. Apocope was no mere metrical license; it was common in the conversational idiom of some dialects. More striking examples of apocope and assimilation than any in Homer are found in prose inscriptions.

#### CONSONANTS AND CONSONANT CHANGES.

§ 33. a. Where collateral forms appear, one with single and the other with doubled consonants, the form with two consonants is generally the older and justified etymologically, as *ποσσί*, *ποσί* (from *ποδ-σι*); *τελέσσαι* and *τελέσαι* (*τέλος*, *τελεσ-*), *ὅπως* (*ὀκρως*, cf. Latin *quis*, etc.), *ὅττι*, *κτλ*.

b. Single initial consonants, especially *λ*, *μ*, *ν*, *ρ*, *σ*, are often doubled (as *ρ* is in Attic) when by inflexion or composition a short vowel is brought before them (see § 62 *h*), as *ἐλλισάμην* λ 35, *ἐλλαβε* α 298.

c. But sometimes *ρ* is not doubled where it would be in Attic, as *ἔρεξα* δ 352.

d. Palatal and lingual mutes often remain unchanged before *μ*, as *ἴδμεν*, *ἀκαχμένος*.

e. Lingual mutes are commonly assimilated to a following *σ*, as *ποσσί* (*ποδ-σι*). *σ* is sometimes assimilated to *μ* or *ν*: *ἔμμεναι* (*εἶναι*) for *ἐσμεναι*, *ἐννεπε* α 1, *tell*, for *ἐν-σεπε* (Lat. *insece*), *ἐρανήν* η 18, *lovely*, *ἐννυμι* for *φεννυμι*, cf. *ἔσσα* δ 253. Cf. the aorist *ὀφέλλειν* β 334, for *ὀφελ-σειεν*. See § 51 *e*.

f.  $\sigma$  is frequently retained before  $\sigma$ , as ἔσσομαι (from the stem ἔσ-), ἐτέλεσσε (τέλος, stem τέλεσ-).

g. Between  $\mu$  and  $\lambda$  or  $\rho$ ,  $\beta$  is sometimes developed, as ἄμβροτος from stem μρο or μορ (Latin *mors*, *morior*), while in βροτός *mortal*, the  $\mu$  of the stem is lost.

h. κάμβαλε is found occasionally in the Mss. as a variant reading, a softer pronunciation for κάββαλε (§ 32 b), as ζ 172.

i. A parasitic  $\tau$  appears in πόλις, πτόλεμος for πόλις, πόλεμος. Cf. διχθά, τριχθά with Attic δίχα, τρίχα. The proper names *Neoptolemus* (Νεοπτόλεμος) and *Ptolemy* (Πτολεμαῖος) preserved this  $\tau$  to a late period.

j. The rough breathing ( $h$ ) has no power to prevent elision or weaken hiatus. The smooth breathing is found with several words which have the rough breathing in Attic, as ἄμμε (ἡμᾶς), ἡμαρ (ἡμέρα), ἥελιος (ἥλιος), Ἀίδης ("Αἰδης), ἥως (ἔως).

k. The  $\nu$  movable was written by some ancient critics after the ending -ει of the pluperfect, as μεμήλειν α 151; cf. δμίλειν β 381 (δμίλειν). It is freely used before consonants to make a syllable long by position (§ 62 f).

l. The final  $\sigma$  of adverbs is omitted more often than in prose; not merely ἐξ and ἐκ, οὕτως and οὕτω, but also πώς and πώ, πολλάκις and πολλάκι, ἀμφίς and ἀμφί (adverbial) are found as collateral forms.

§ 34. *Metathesis* of  $\alpha$  and  $\rho$  is frequent (H. 64; G. 64): κάρτος δ 415, κράτος α 359. Cf. τραπέιομεν [ταρπῶμεν] θ 292 from τέρπω, τερπικέραunos from τρέπω.

For the shifting of quantity from - $\alpha\sigma$  to - $\epsilon\omega$ , see § 26 c.

§ 35. *The Digamma*. (H. 72 D; G. 90 f.) a. The following words seem to have been pronounced by the Homeric poet more or less consistently with initial digamma (*vau*,  $f$ , pronounced as English *w*):—

ἄγνυμι *break*, ἄλις *enough*, ἀλῶναι *to be captured*, ἄναξ *king*, ἀνδάνω *please*, ἀραιός *thin*, ἀρνός *lamb*, ἄστυ *city*, εἰ, οὐ, οἱ *him, etc.* with a possessive pronoun  $\delta\varsigma$ ,  $\eta$ ,  $\delta\upsilon$  (ἐός κτλ.), ἔαρ *spring*, ἔδνα *wedding gifts*, ἔθνος *tribe*, εἴκοσι *twenty*, εἴκω *yield*, εἶρω *say* (future ἐρέω), ἐκάς *far*, ἕκαστος *each*, ἑκυρος *father-in-law*, ἐκὼν *willing*, ἔλδομαι *desire*, ἐλίσσω *wind*, ἔλπομαι *hope*, ἐννυμι (φεσ-νυμι) *clothe*, ἐσθής, εἵματα *clothes*, ἔπος *word*, ἔργον, ἔρδω *work*, ἐρύω *draw*, ἔσπερος (*vesper*) *evening*, ἔτος *year*,

ξῆ *six*, ἔτης *companion*, ἡδύς *sweet* (ἀνδάνω *please*), ἦθος *haunt*, ἦρα *favor*, ἰάχω *cry aloud*, ἰδεῖν *see*, and οἶδα, εἶδος, ἵκελος *like*, εἶκα *am like*, Ἰλιος *Ilium*, ἰον *violet*, ἰς *strength, sinew*, ἰφι *mightily*, ἰσος (and ἔφισος) *equal*, ἰτέη *willow*, οἶκος *house*, οἶνος *wine*, ὥς *as*.

b. Probably several other words, also, were pronounced with initial *ƒ*.

c. ἀνδάνω, εἶ, ξῆ, and others seem to have begun originally with two consonants, σƒ.

d. In more than 2000 cases ‘apparent hiatus’ (§ 30 *f*) is caused by the omission of initial *ƒ*. Less frequently a *ƒ* must be supplied in order to make an apparently short syllable long by ‘position’ (§ 62 *j*).

e. The verse alone affords no sufficient criterion for the former existence of *ƒ* in any word; it only indicates the loss of some consonant. This is not conclusive evidence for *ƒ*, since σ and *j* (*y*) were also lost. Which consonant originally was present has to be learned in each case from inscriptions, from a few notes of ancient grammarians, and from other cognate languages; cf. ἔργον with *work*, οἶνος with *wine*, οἶκος with *vicus*, ἔπος and ὄψ with *vox*.

f. The sound of *ƒ* evidently was going out of use in the Homeric period; it is not infrequently neglected in our texts, and sometimes this neglect seems to be due to the poet himself; but *ƒ* can be restored in many passages by minor changes.

g. That the sound of *ƒ* was still alive in the Homeric age is shown by the accuracy of the poet in its use where comparative philology shows that it once existed.

h. A neighboring vowel seems sometimes lengthened in order to compensate for the loss of *ƒ* (§ 62 *c*).

i. An ε was sometimes prefixed to a digammated word, and remained after the *ƒ* was lost, as ἐέλδωρ, ἐεῖκοσι, ἔεδνα, ἔέρση.

j. Sometimes the rough breathing represents the last remnant of a lost consonant (especially in the words which once began with σƒ, as ἀνδάνω κτλ., cf. *c* above), as ἐκών, ἔσπερος. Often the same root varies in breathing, as ἀνδάνω and ἡδύς, but ἦδος, — ἐννυμι, but ἐσθής.

k. For the augment and reduplication of digammated verbs, see § 46 *d*.

l. For δƒείδω, δƒήγν, see § 62 *h*.

## DECLENSION.

§ 36. *Special Case Endings.* (H. 217; G. 292 f.) a. The suffix -φι(ν), a remnant of an old instrumental case, added to the stem, forms a genitive and dative in both singular and plural. Cf. δ 533, ε 433.

b. The suffix -θι is added to the stem to denote *place where*.

c. The suffix -θεν is added to the stem to denote *place whence*: οὐρανóθεν *from heaven*. It forms a genitive with the pronominal stems, as ἐμέθεν δ 592, σέθεν γ 213.

d. The enclitic -δε is added to the accusative to denote more distinctly the limit of motion: οἰκόνδε and οἴκαδε *homeward*, ὄνδε δόμονδε *to his own house*, ἄλαδε *seaward*, πόλινδε *to the city*.

§ 37. *First Declension.* (H. 134 ff.; G. 168 ff.) a. η is found for final α of the stem with the exceptions mentioned in § 26.

b. The nominative singular of some masculines ends in -τᾶ for -της: νεφεληγερέτα Ζεὺς, ἱππότα Νέστωρ, κυανοχαῖτα Ποσειδῶν, εὐρύοπα Ζεὺς. Cf. the Latin *poetᾶ, nautᾶ*.

c. The genitive singular of masculines ends in -ᾶο or (by transfer of quantity, § 26 c) -εω. This ending -εω is always pronounced as one syllable by synizesis (§ 28). The Attic ending -ου (apparently borrowed from the second declension) is not used.

d. The genitive plural ends in -ων or -εων: θεᾶων, βουλέων. -εων is regularly pronounced as one syllable. Before ι, this αων may be contracted, as παρειῶν, δ 198.

e. The dative plural ends in -ησι(ν) or rarely in -ης, three times in -αις, as θεαῖς ε 119.

§ 38. *Second Declension.* (H. 151 ff.; G. 189 ff.) a. The genitive singular has preserved the old ending -ιο, which affixed to the stem-vowel makes -οιο.

b. The termination -οο is indicated by the metre in certain places where all the Mss. give a corrupt form, as ὄο (ordinarily printed ὄου) κράτος ἐστὶ μέγιστον α 70, Αἰόλοο (printed Αἰόλου) μεγάλῃτορος κ 36.

For the loss of ι in the change from -οιο to οο, see § 26 f.

The -οο was afterwards contracted to ου.

c. The genitive and dative dual end in -οιν: τοῖν, ὄμωιν.

d. The dative plural ends in -οισι(ν) or -οις. As in the first

declension, the long ending is the rule; the short ending is very rare before a consonant.

§ 39. *Third Declension.* (H. 163 ff.; G. 205 ff.) a. The ending *ι* of the dative singular is sometimes long, and sometimes short. It is seldom elided. It is often long before a single consonant, but only in the ictus-syllable of the foot, as τέκεϊ  $\tilde{\iota}$  δ 175, Ἀρτέμιδι σε ζ 151.

b. The dative plural has the Aeolic ending -εσσι(ν) as well as the Attic -σι(ν): πόδεσσι, ποσσί (§ 33 e), ποσί, — ἄνδρεσσι, ἀνδράσι, — κύνεσσι, κυσί, — ἔπεσσι.

c. Nouns in -us and -us usually retain *ι* or *υ* throughout, but in its stead may insert *ε*, which is sometimes lengthened, as πόλῃος (πόλεως).

d. Nouns in -eus generally lengthen *ε* to *η* in compensation (§ 62 c) for the *υ* which between two vowels becomes *ϝ* and is lost, as βασιλεύς, βασιλῆος.

§ 40. *Anomalous Forms.* a. As verbs appear in the present system with a variety of collateral forms derived from the same root (cf. ἴκω, ἰκάνω, ἰκνέομαι, — πεύθομαι, πυνθάνομαι, — μένω, μῖμνω, μιμνάζω, — τείνω, τανύω, τιταίνω), so nouns of different declensions are sometimes formed from the same root, and are used without appreciable difference of meaning.

b. Some nouns have both vowel and consonant stems: γαστήρ ζ 133, but γάστρην Σ 348; ἐρίηρος ἐταῖρος Δ 266, but ἐρίηρες ἐταῖροι ι 555; cf. πολήτας B 806 with πολῖται η 131; πατροφονῆα α 299 with Attic πατροφόνος I 461.

c. Of νίος three stems are found: (1) νίος, νιόν, νιέ. (The other forms of this declension are very rare.) (2) νιέος, νιέι, νιέα, as if from νιύς. (3) νιος, νιῦ, νια, as from a nominative νίς.

In this word the first syllable is sometimes short (§ 26 f), as it often is in Attic and in other dialects.

d. Certain names of cities are found in both singular and plural: Ἀθήνην η 80, but Ἀθήνας B 546; cf. Μάλειαν ι 80, but Μαλειάων γ 287.

#### ADJECTIVES.

§ 41. a. Some adjectives of three terminations are used as if of two terminations, i.e. the masculine form is used also for the feminine: ὀλοώτατος ὁδμή δ 442, where ὀλωωτάτη was metrically

possible; ὑλέεσσα Ζάκυνθος ι 24, but ὑλήεντι Ζακύνθῳ α 246; πουλὺν ἐφ' ὑγρὴν δ 709; θῆλυσ ἀντὶ ζ 122.

b. The feminine of adjectives in -υς, ends in -ειᾶ (gen. -ειης), -εᾶ (§ 26 *f*), or -εη: ὠκέα, — βαθεῖα, βαθείης, βαθείης, βαθέην.

c. πολὺς (πουλύς) has in the masculine and neuter both stems πολυ-(πουλυ-) and πολλο- (for πολυο-, § 40 *a*), with a nearly complete set of forms for each: πολλός and πολλόν, πολέος, πολέες, πολέων, πολέεσσι, κτλ.

#### PATRONYMICS.

§ 42. (H. 559; G. 846 *f*.) a. Suffixes which originally expressed connection or possession were used to form patronymic adjectives. The original force of these suffixes is occasionally preserved: (θεοὶ) Οὐρανίῳνες A 570 is a mere adjective of connection like (θεοῖσιν) ἐπουρανίοισι Z 129; Homer does not recognize Οὐρανός as the ancestor of the gods. Ὀλυμπιάδες μοῦσαι B 491 is equivalent to μοῦσαι Ὀλύμπια δώματ' ἔχουσai B 484.

b. Patronymics are frequently used as proper names, *cf.* Κρονίδη α 45, Λαερτιάδῃ ε 203, Ἀτρεΐδαο α 35. *Cf.* the English names Thompson, Wilson, Richardson, Dixon, Dix, Ricks, *etc.*

A. c. The patronymic is formed from stems of the first declension by adding -δα-: Ἰπποτάδης κ 2, or more frequently by adding -ιαδα-: Λαερτιάδῃ ε 203.

d. This analogy, giving an ending in -ιάδης, is followed by stems in -ιο of the second declension, and also by stems of the third declension: Πηληιάδew λ 467, as well as Πηλείδης (*cf.* θ 75), Πηλείων (*cf.* ε 310).

e. The suffix -ια- is added to stems in ο, and the ο is lost as in *d* above: Κρονίδης, — also to stems in ευ, which lose their υ between two vowels (*cf.* 26 *f*), as Ατρείδης, — also to consonantal stems, as Ἀγαμέμνονίδης α 30.

f. Patronymics from stems in -ευ, after the loss of the υ, do not in Homer suffer contraction of the ε of the stem with the ι of the suffix. The poet says Ἀτρείδης, Ἀτρείων, as tetrasyllables, not trisyllables. The verse ictus never falls on the ει.

g. Female patronymics are formed by the suffix -ιαδ- which loses δ before the nominative sign. Ἀχαιάδων β 101 corresponds to κοῦροι Ἀχαιῶν B 562.

B. h. Patronymics are formed also by the suffix *-ιον*: *Κρονίων* α 386 (with genitive *Κρονίωνος* or *Κρονίονος*), *Πηλείων*. In these last forms from nouns in *-εως* the *ι* is always short.

i. Some adjectives in *ιος* are used as patronymics, as *Φιλοκτήτην*, *Ποιάντιον* (= *Ποίαντος*) ἀγλαὸν νιόν γ 190.

j. The patronymics in *-δης* are far more numerous than those in *-ων*.

#### COMPARISON OF ADJECTIVES.

§ 43. a. Comparatives and superlatives end in *-ϊων*, *-ιστος* more frequently than in Attic. (H. 253; G. 357 f.)

b. ἀγαθός has comparatives ἀρείων (cf. ἄριστος), βέλτερον, κρείσσων, λώιον, λώϊτερον, φέρτερος.

c. In some comparatives in *-τερος*, the poet has no thought of a greater or less degree, but of a contrast, as *θεώτεραι* ν 111 of *the gods* as opposed to men, *θηλύτεραι* θ 324, *female* as opposed to male. Cf. the use of the same ending in *ἡμέτερος οὐρ* (as opposed to all others), etc.

#### NUMERALS.

§ 44. (H. 288; G. 372 ff.) a. δύο, δύο is indeclinable. It has the collateral forms *δοιῶ*, *δοιοί*, κτλ.

b. The Aeolic *πίσυρες*, for *τέσσαρες*, is found occasionally, as ε 70.

c. The Aeolic *πέμπε* (*quingue*) is preserved in *πεμπώβολα* γ 460, *πεμπάσσεται* δ 412.

#### PRONOUNS.

§ 45. (H. 261 ff.; G. 389 ff.) a. The oblique cases of the third personal pronoun when enclitic are ‘anaphoric,’ like *αὐτοῦ* κτλ. in Attic; when accented they have their original reflexive use, like Attic *ἑαυτοῦ*, *ἐμαντοῦ*, *σεαυτοῦ*, κτλ., which compounds are post-Homeric.

b. *μίν*, *σφωέ*, *σφωίν*, *σφί*, *σφάς*, and *σφέ* are always enclitic.

c. For the relation of the form *ἐμείο* to *ἐμέο*, of *σείο* to *σέο*, κτλ., see § 26 f.

d. a. The possessive of the third personal pronoun singular is *ὅς*, *ῆ*, *ὄν* (or *έός*, *έή*, *έόν*) — carefully to be distinguished from the relative, from which it is generally differentiated with ease, since it originally began with a consonant, *ϕ*.



β. The place of the possessive pronoun is often filled by the dative (of interest) of the personal pronoun.

e. αὐτός regularly retains its intensive force in the oblique cases, even when not connected with a noun expressed, often marking a contrast which it is difficult to render smoothly in the English idiom. The presumption is always strongly in favor of this original use; but all shades of meaning are found, from the strict intensive to the simple anaphoric use of the Attic dialect. The weaker use as a simple personal pronoun is particularly common after prepositions. Since the article is not necessary, αὐτὴν ὁδόν is equivalent to the Attic τὴν αὐτὴν ὁδόν. Cf. θ 107, κ 263.

f. For αὐτως in the sense of ὡσαύτως, see h below. In this use it has a variety of meanings, most of which are derived from *in the same way as before*, the connection determining the special sense of each passage. αὐτως is the adverb of αὐτός, and ὥς αὐτῶς the adverb of ὁ αὐτός.

g. The Attic article, ὁ, ἡ, τό, generally retains its demonstrative force in Homer, but, like the intensive pronoun in the oblique cases, appears occasionally in its Attic signification.

In their demonstrative use, ὁ, ἡ, οἱ, αἱ are best written ὅ, ῆ, οῖ, αῖ. — τοί, ταί are used besides οἷ, αῖ.

h. Thus the absence of the article does not mark a noun as indefinite; cf. ἄνδρα μοι ἔννεπε, Μοῦσα α 1, with arma virumque cano. Frequently αὐτως is equivalent to Attic ὡσαύτως (ὥς being the adverb of the article, see § 59 c) while ὥς δ' αὐτως γ 64 is equivalent to Attic οὕτω δ' ὡσαύτως.

i. The demonstrative article is often followed by a noun in apposition with it, as ἡ δ' ἔσπετο Παλλὰς Ἀθῆνη α 125, ἡ δ' ἦ τοι τὸ πρὶν μὲν ἀναίνετο ἔργον ἀεικές, | διὰ Κλυταιμνήστρη γ 265 f.

j. The forms with initial τ often have a relative force, but refer only to a definite antecedent. This is a relic of paratactic construction (§ 24).

k. τῷ, the dative of the article (sometimes written τῶ), is often used as an inferential particle, *so, then, in that case*.

l. κείνος is found more frequently than its longer form ἐκείνος, and κείσε for ἐκείσε *thither*.

m. οὗτος is not frequent, and is never used after prepositions.

n. ὅδε is 'deictic,' — *this here*. Its dative plural is τοῖσδε(σ)σι in β 47, 165, κ 268.

o. Besides the Attic forms of the relative, ὅ is used for ὅς, ὅου (better ὅο, § 38 b) for οὗ.

p. The forms ὅς and ὅ have also a demonstrative use, especially ὅς with οὐδέ, μηδέ, καί, and γάρ.

For the relative use of the article, see j above.

q. The neuter ὅ is frequently used as a conjunction, like quod, as γ 166. So also ὅτι and ὅ τε.

r. The indefinite and interrogative pronouns have the genitive singular τέο, τεῦ.

s. In ὅ τις for ὅς τις (*cf.* ὅ for ὅς, *k* above), the first stem often remains uninflected, as θ 204. The genitive is ὅττεο, ὅττεν, or ὅτεν.

t. No one is οὗ τις or μή τις, not μηδαίς or οὐδαίς. οὐδέν is used seldom.

## CONJUGATION.

§ 46. *Augment and Reduplication.* (H. 354 ff. ; G. 510 ff.) a. The augment was for a time considered unessential : whether temporal or syllabic, it may be omitted in the Homeric poems. The syllabic augment is omitted rather more frequently than it is used ; the temporal augment is used rather more frequently than it is omitted. When the augment is omitted, the accent is thrown back as far as possible, as πλάγχθη α 2, πάθεν α 4, ἴδεν α 3, ὄλοντο α 7. This free omission of the augment is very odd, since this element was an old inheritance of the Greek language, and never has been lost, even to the present day.

b. When the augment is omitted, monosyllabic forms with long vowel take the circumflex accent, as βῆ for ἔβη.

c. Sometimes initial ρ is not doubled after the augment, as ἔρεξα δ 352 ; sometimes initial λ, μ, or σ is doubled after the augment, as ἔλλαβε α 298, ἔσσυο ι 447.

d. Stems which originally began with a consonant may take the syllabic augment or reduplication, as ἔειπον, ἐγὼδανε, ἔαξαν, ἔοικα. The stem of ὁράω takes no augment.

e. The second aorist active and middle of verbs whose stem begins with a consonant is often found with a reduplicated stem, as ἐκέκλετο, ἔτετμε, τετύκοντο, λελαβέσθαι, κεχάροιτο.

f. The so-called *Attic reduplication* is more common in Homer than in Attic, and its use extends to the second aorist, where the augment also may be used (*cf.* Attic ἡγαγον), as ἤραρε, ἀκαχοῖμην α 236, ἀλάλκοιεν.

g. δαῖδοικα and δαῖδια have irregular reduplication; probably these are to be explained as for δεδφοικα, δεδφια.

h. ἔμμορα (from μείρομαι) and ἔσσυμαι (σεύω) double the initial consonant and prefix ε, as if they began with two consonants. *Cf.* συνέρρηγκται θ 137; but ρερυπωμένα ζ 59.

§ 47. *Endings.* (H. 375 ff.; G. 551 ff., 777.) a. The singular endings, -μι, -σθα, -σι, occur more frequently than in Attic; especially -σι in the subjunctive, as ἄγῃσιν [ἄγγη] ζ 37, ἐθέλῃσιν α 349. These endings are rare in the subjunctive of the contracted μι-forms.

b. The second singular imperative ending is retained in some presents, as ἴληθι γ 380, δίδωθι γ 380, and in some perfects, as τέθναθι X 365.

c. In the pluperfect, the older endings -εα κτλ. are preserved: πεποῖθεα δ 434, ἠνώγεα ι 44. The third person singular ends in -ειν, as ἐβεβρύκειν μ 242 (*cf.* § 33 k).

d. The second and third persons singular of the first aorist optative active end in -ειας, -ειε(ν), as πέμψειας, καλέσειεν. The second person in -αις occurs thrice, as δ 547. The third person in -αι occurs ten times. The third person plural ends in -ειαν.

e. The third person plural optative active of μι-verbs ends in -ιεν, as εἶεν, δοῖεν.

f. The third person plural imperative ends in -των, -σθων (never -τωσαν, -σθωσαν), as ἔστων α 273.

g. a. Active infinitives (except in the first aorist) frequently end in -μεναι, which is sometimes shortened after a short vowel (and almost always before a vowel) to -μεν, as ἔμμεναι, ἔμμεν, ἐλθέμεν(αι).

β. The shortening of -μεναι to -μεν occurs generally before a vowel, where it may be called elision.

γ. The ending -ναι is found only after a long vowel, as δοῦναι.

h. Aorist passive infinitives end in -μεναι or -ναι.

i. Some second perfect participles retain in the oblique cases the ω of the nominative, as τεθνηῶτος α 289, βεβαῶτα ε 130.

j. The second person singular of the middle generally remains uncontracted (§ 27), as ὑποθήσῃ, ὠδύσῃ. Contracted forms are used occasionally, as παύσῃ δ 35.

k. In the perfect middle, -σαι regularly loses its σ.

l. -σο retains its σ only in the imperative, as ἔσσο, ἵστασο.

m. The first person plural middle often ends in -μεσθα, as ἐσόμεσθα β 61.

n. The third person plural of the perfect and pluperfect indicative middle often, and of the optative middle always, ends in -αται, -ατο for -νται, -ντο.

o. The third person plural indicative of the aorist passive generally ends in -εν instead of -ησαν, as τράφεν δ 723, δάμεν [ἐδάμην] δ 495. Cf. the active ἔλυσαν, ἔλυνον.

p. Similarly, ν is used for the later -σαν in the imperfect and second aorist of μι-verbs, as ἔφυν ε 481, ἔβαν α 211, ἔσταν ζ 211, ἔφαν ι 413, πρότιθεν [προετίθεσαν] α 112.

q. For the optative ending of μι-verbs, in -ιεν not -ιησαν, see e above.

§ 48. *Subjunctive Mode.* a. The variable vowel of the subjunctive is generally short in the present of verbs in -μι, the first aorist, second aorist of μι-forms, second aorist passive, second perfect of primitive formation: as βήσομεν, ἀγείρομεν, ἴομεν, θέλομεν, τραπέιομεν, εἶδομεν, πεποιθομεν, ἡμείρεται. (H. 373 D; G. 780.)

This short vowel is found before the endings -μεν, -τον, -τε, and in middle forms.

b. A few forms of the first aorist have a long vowel, following the analogy of the present.

c. There are no certain examples of the short mode vowel in the present of verbs in -ω.

N.B. Several forms of the first aorist subjunctive are easily confused with those of the future, with which they are identical in appearance.

§ 49. *Optative Mode.* a. For the optative endings, see 47 d, e.

b. After ι or υ, the mode sign disappears: ἀποφθίμην κ 51, φθίτο λ 330, ἀναδίη ι 377.

§ 50. *Contract Verbs.* (H. 409 D; G. 784.) a. Verbs in -αω exhibit unchanged, assimilated, and contracted forms. The poet's choice between contracted and uncontracted forms seems to have

been determined largely by the rhythm. The vowels are regularly contracted when the second is in a short syllable.

b. Uncontracted forms without assimilation occur rarely in our texts, as *ναιετάουσι* ζ 153, *δοιδιαί* κ 227. Probably such forms were more frequent when the poems were composed.

c. The vowels of the uncontracted forms are generally assimilated, α prevailing over a following ε or η, but being assimilated to ο, ω, or ου. These forms are intermediate between the original and the contracted stage. *ἐλάαν* γ 484 is midway between *ἐλαεν* and *ἐλᾶν*. *ἄλῳ* ε 377 seems to be for *ἄλαε-ο*, contracted to *ἄλᾶο*, with assimilation of vowels *ἄλωο*, and by transposition of quantity (§ 26 c) *ἄλῳ*.

d. One of the vowels is usually lengthened in the text of the Mss. Sometimes this appears to be a conformation to Attic usage.

e. Verbs in -εω generally remain uncontracted (except εε, which is generally contracted in the Mss.), but often the uncontracted forms are metrically possible. εο is very rarely contracted except in the participle ending -ευμενος (where contraction occurs to prevent a too frequent recurrence of short syllables, § 62 e). εω is never contracted but is often pronounced as one syllable by synizesis (§ 28).

f. Sometimes the variable vowel ε is contracted with ε of the stem instead of with the termination, as *μυθεῖται* θ 180, *αἰδεῖο* (*αἰδέεο*) ι 269, *νέται* λ 114. One of these vowels is sometimes dropped, as *μυθεῖται* β 202, *πωλεία* δ 811.

g. The older form of these verbs, in -ειω, is sometimes preserved, as *τελείει* ζ 234, *οἶνοβαρείων* ι 374. See § 26 e.

h. Verbs in -αω and -εω may have a present infinitive in -ημεναι, like μi-verbs, as *ποθῆμεναι* μ 110.

i. Verbs in -οω are generally contracted. Sometimes they have forms with the double ο sound, like verbs in -αω, as *ἀρόωσιν* (*ἀροῦσιν*) ι 108, *ὑπνῶντας* ε 48, *δηόωφεν* (*δηόοιεν*?) δ 226. With these forms may be compared *φῶς* (*φᾶος*, *φῶς*) ε 2.

#### TENSES.

§ 51. *Future and First Aorist, Active and Middle.* (H. 420 ff.; G. 777.) a. Pure verbs which do not lengthen the stem-vowel in the formation of the tenses, often have double σ in the future and first aorist, active and middle.

b. In the future the  $\sigma$  of the before-mentioned verbs often disappears, as *ἀντιῶν* α 25.

c. Stems in  $\delta$  often show double  $\sigma$  in the aorist.

d. Most of these forms with  $\sigma\sigma$  may be explained as original or assimilated, as *νέικεσσε* from the theme *νείκεσ* (cf. *νέικος*), *κομίσσατο* for *κομιδσατο* (cf. *κομιδή*). Thus the stem-vowel of these verbs was not final originally, and hence is not lengthened in the future and aorist.

e. Some stems in  $\lambda$  and  $\rho$  retain the  $\sigma$  of the future and aorist (as some do in Attic), as *ἄρσας* α 280, *ἐκέλσαμεν* ι 546, *ῶρσαν* ι 154.

f. Some verbs have a future without tense-sign, as *δῆω* find, *εἶμι*, *κακκεῖοντες* to lie down, *ἔδομαι*, *νέομαι*, *πίομαι*. Most of these verbs are old presents which acquired a future signification. *εἶμι* is not often future in Homer.

g. Some verbs form the first aorist, active and middle, without  $\sigma$ , as *ἤνεικαν* (Attic *ἤνεγκαν*) δ 784, *ἔχευεν* β 395, *ἀλέασθε* δ 774, *ἔκηγε* γ 273.

h. The first aorist often has the variable vowel of the second aorist  $o/\epsilon$ , as *ἶξον*, *δύσето*. So in the imperative, as *οἰσέτω* θ 255; infinitive, *οἰσέμεναι* θ 399; participle, *δυσομένον* α 24.

i. Verbs in  $-\zeta\omega$  often have themes in  $\gamma$ , and consequently futures and first aorists in  $-\xi\omega$  and  $-\xi\alpha$ , as *μερμήριξε* β 93.

§ 52. *Perfect*. (H. 446 ff., 490; G. 682 ff.) a. The so-called first perfect in  $-\kappa\alpha$  is formed from only 20 vowel-stems. It is almost as rare as the first aorist in  $-\kappa\alpha$  (*ἔδωκα*, *ἔηκα*, *ἔθηκα*). Forms without  $\kappa$  are derived even from vowel-stems, especially participial forms, as *πεφύκασι* η 114, but *πεφύασιν* η 128; *τέθνηκεν* α 196, *τεθνηκυῖαν* δ 734, but *τεθνηῶτος* α 289.

b. The final mute of the stem is not aspirated.

c. The endings are affixed immediately to the reduplicated verb-stem in *βεβάασι*, *γεγαῶτας*, *δεῖδιθι*, *έικτην*, *ἴδμεν*, *κεκμηώς*, *ἐπέπιθμεν*, *τέτλαθι*.

d. *ἤνωγον* (as ζ 216), *μέμηκον* (as ι 439), *γέγωνε* (as θ 305), and *πέπληγον* θ 264, are inflected as imperfects.

e. *ἀλάλησθαι*, *ἀκαχήμενος*, *ἀκάχθσθαι*, and *ἐσσύμενος* are accented irregularly as presents.

f. A 'periphrastic' perfect is found in α 18, ι 455, θ 196, λ 443.

g. In the feminine participle the short form of the stem appears, as ἀρηρώς, but ἀραρυῖα; hence εἰκνῖα [φερικνῖα] not εἰκνῖα β 383, λελακνῖα μ 85, etc.

### VOICES.

§ 53. *Middle.* a. The active and middle forms ὀρᾶν (about 40 times) and ὀρᾶσθαι (about 20 times), ἰδεῖν (more than 200 times) and ἰδέσθαι (90 times), are used often without appreciable difference of meaning. Cf. ἔφατο α 381, ἔφη β 377; οἶω α 201, οἶομαι α 173.

b. The first aorist middle is sometimes used without difference of meaning from the second aorist active, as βήσето, γ 481, ἔβη α 427; ἐδύσето δ 425, ἔδυν γ 329.

c. The future middle is sometimes used as passive. Cf. 54 e.

d. The aorist middle is often used as passive, as λιπέσθαι γ 196, equivalent to λειφθῆναι. Cf. ἀμφέχυντο B 41 with ἀμφεχύθη δ 716; μνήσατο α 29 with ἐπιμνησθεῖς α 31; οἶσατο α 323 with ὤσθη δ 453.

N.B. The passive formation in Greek is comparatively late.

§ 54. *Passive.* a. For the ending of the aorist passive infinitive see § 47 h.

b. For the ending of the third person plural indicative, see § 47 o.

c. The second aorist subjunctive passive usually remains uncontracted, and follows the rule of μι-verbs (§ 55 c).

d. In the second aorist subjunctive, the passive suffix is often long (and the mode vowel short in the dual and in the first or second person plural, § 48 a), as δαείω ι 280, τραπέιόμεν θ 292 (τέρπω, § 34).

e. Homer has only two futures from passive stems, δαήσεται γ 187 and μιγήσεσθαι K 365. The future middle form was used for the future passive just as freely as the perfect middle form for the perfect passive.

f. Some verbs have both first and second aorists passive, as τάρπησαν γ 70; τάρφθεν ζ 99.

g. The so-called second aorist passive form is closely related with the intransitive aorist active. Cf. ῥύη flowed, γ 455, ἐφάνη ε 279, ἐδάην δ 267, with ἔβη, ἔστη, κτλ.

h. The 'verbal adjective' is not always passive: ἄκλαντος δ 494, without tears; ἄπυστος δ 675, without learning, ignorant; ἄπνευστος ε 456, breathless.

§ 55. *Verbs in -MI.* (H. 476 ff.; G. 794 ff.) a. Some verbs in -μι have forms in the present and imperfect indicative which follow the analogy of contract verbs: *τιθεῖ, διδοῖ, διδοῦσι*. These are more common than the μι-forms.

b. For the ending -ν for -σαν, see § 47 p.

c. The second aorist subjunctive active generally remains uncontracted. The stem vowel often appears in its long form with short mode vowel in the dual and in the first and second persons plural (cf. §§ 48 a, 54 d), as *θείω α 89, θείομεν ν 364*.

d. Instead of *κεράννυμι mix, πετάννυμι spread out, and σκεδάννυμι scatter*, Homer uses *κίρνημι, πίτνημι, and σκίδνημι*.

§ 56. *Second Aorists without Variable Vowel.* (H. 489; G. 798 f.) Far more frequently than in Attic, second aorists, active and middle, are found without variable vowel, following the analogy of verbs in -μι, as *ἔμικτο α 433, κλῦθι β 262, ἐπέπλωσ γ 15 (πλώω), φθίσθαι β 183, λέκτο δ 453, ἐδέγμην ι 513*.

§ 57. *Iterative Forms.* (H. 493; G. 778.) a. Iterative forms of the imperfect and aorist indicate the repetition of a state or action. The augment is generally omitted. These forms are characterized by the suffix -σκ, and have the inflection of the imperfect of verbs in -ω. They are confined to the Ionic dialect. The iterative idea is frequently waning and occasionally is lost, as in *ἔσκε*, which is equivalent to *ἦν*.

b. Verbs in -ω add the endings -σκον or -σκομην to the ε-form of the stem of the present or second aorist, as *ἔσκε, εἶπεσκε, ἴδεσκε*, or to the stem of the first aorist, as *ᾔσασκε (ᾔθέω) λ 599*.

## PREPOSITIONS.

§ 58. a. Prepositions often retain their original local adverbial force (as *ἐν δέ but therein, παρὰ δέ and beside him*), cf. § 292. They may be placed after the verbs or nouns with which they are connected. See § 22 d. Not infrequently an editor must be in doubt whether to print the preposition as part of the verb, or independently. (H. 785; G. 1222.)

b. The preposition is often separated from the verb which it modifies, as *μέλας ἐπὶ ἔσπερος ἦλθεν α 423*, where *ἐπὶ* modifies *ἦλθεν*; *κατὰ βοῦς Ὑπερίονος Ἡελίοιο | ἦσθιον α 8*, where *κατὰ* modifies *ἦσθιον*.



c. *Anastrophe*. (H. 109 ; G. 116.) α. Disyllabic prepositions, when they immediately follow the word with which they are construed, take the accent upon the penult, except ἀμφί, ἀντί, ἀνά, διά.

β. ἐν is used for ἐνεσι or ἐνεστι, ἐπι for ἐπεστι, μέτα for μέτεστι, πάρα for πάρεισι.

γ. In order to avoid ambiguity, adverbial περί is accented as πέρι when it stands before a noun.

δ. Elided prepositions suffer anastrophe only when they as adverbs modify a verb to be supplied.

α. εἰν has the parallel forms εἰν, ἐνί, εἰνί. εἰν stands only in the part of the foot which receives the ictus, and its use is nearly confined to certain phrases, as εἰν ἀγορῇ, εἰν Ἀῖδαο δόμοισιν.

β. The poet uses both ἐς and εἰς, πρὸς, προτί, and ποτί, ὑπό and ὑπαί, παρά and παραί.

ε. ἀμφί, ἀνά, and μετά are used also with the dative.

#### ADVERBS.

§ 59. (H. 257 ff. ; G. 364 ff.) α. α. A predicate adjective is often used where the English idiom has an adverb or an adverbial phrase, as χθιζὸς ἦλυθες β 262, *didst come yesterday*, ἡέριον ι 52, *early in the morning*, παννύχιος α 443, *all night long*, πρηνής ε 374 (*pronus*), *on his face*.

β. An adjective formed from a preposition and a substantive, is equivalent to the preposition with the substantive. Thus μεταδόρπιος δ 194 is equivalent to μετὰ δόρπῳ *during supper*.

γ. πρόφρων *willing*, is used only predicatively, where the English idiom uses *willingly*, as β 230.

β. Adverbs ending in -α are common : σάφα, τάχα, ὦκα. These seem to have been originally neuter cognate accusatives, and many are such still ; cf. πόλλ' ἐπέτελλε, πολλὰ ἡῤατο, μέγα νήπιε, μεγάλ' εὔχετο, κτλ.

α. Adverbs in -ως are not common ; they are most frequent from ο-stems : οὕτως (οὗτος), ὥς (ὄ), αὕτως (αὐτός), κακῶς (κακός). ἴσως and ὁμοίως are not found, καλῶς only β 63.

## HOMERIC VERSE.

§ 60. *The Heroic Hexameter.* (H. 1064 ff., 1100; G. 1620 f., 1669.) a. The poems are to be read with careful attention to the metrical quantity of each syllable, as well as to the sense of the passage. Each verse has six feet (bars or measures); hence the name *hexameter*. Emphasis or stress of voice is laid on the first syllable of each foot. The part of the foot which has no ictus (the *arsis*) should receive as much *time* though not so much *stress* as the ictus-syllable (the *thesis*). The rhythm would be called  $\frac{2}{4}$  time in modern music. (N.B. The English hexameter, found e.g. in Longfellow's *Evangeline*, is generally read as of  $\frac{3}{8}$  time.)

b. The written word-accent must be disregarded in reading Homeric verse. Occasionally the verse ictus and word-accent may coincide, as in *ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον ὃς μάλα πολλά* a 1, but the word-accent seems to have had no influence on the formation of the verse.

c. The dactyl<sup>1</sup> (♩ or — ♩), with the ictus on the first syllable, is the fundamental and prevailing foot of Homeric verse. It is often replaced by a spondee<sup>2</sup> or heavy dactyl (♩ or —).

Dactyls are about three times as frequent as spondees in the Homeric poems.

d. Verses in which each of the first five feet is a dactyl are far more common in Homer than in Vergil: there are 160 in the first book of the *Iliad* alone, and 77 in the first book of the *Odyssey*. Many frequently recurring verses have this rhythm; as *τὸν δ' ἀπαμβόμενος προσέφη νεφεληγερέτα Ζεύς, — αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο.* Many other verses have but one spondee (generally in the first or second foot) among the first five feet; as *ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν.*

e. Spondees are most common in the first two feet; they are more and more avoided in each foot toward the close of the verse.

f. The first foot allows more freedom than any other. A short

<sup>1</sup> This name is borrowed from *δάκτυλος finger*, and the fanciful explanation was given that the finger (like this metrical foot) has *one long and two short* joints!

<sup>2</sup> This name was derived from the use of this slow, solemn measure in the hymns which accompanied the libation (*σπονδή*) to the gods.

vowel there more frequently retains its natural quantity before a mute and a liquid, and yet is more frequently lengthened in the unaccented part of the foot before that combination. At the close of the first foot, hiatus is allowed (§ 30 b).

g. The Bucolic diaeresis (§ 61 h) is seldom immediately preceded by a word of three long syllables. Before this diaeresis, a dactyl is strongly preferred.

h. Verses which have a spondee in the fifth foot are called spondaic verses (ἑπη σπονδειακά). They are more common in Homer than in the Latin poets, — about 4 *per cent.* of the verses of the *Iliad* and *Odyssey* being spondaic.

i. These spondaic verses seem especially frequent at the close of emphatic sentences or of divisions of the narrative, and in descriptions of suffering and toil, but often no rhythmic effect is sought; the convenience of the verse determined the measure. In about half of the cases a single word of four syllables closes the spondaic verse. Never should the fifth foot be filled by a single word of two syllables.

j. The last foot in each verse is strictly a spondee, but the final syllable may be short; the deficiency in time is then made up by the slight pause which follows at the end of the verse (§ 62 l). A heavy or consonantal ending is preferred; hence the *ν*-movable is often used.

k. The student need not concern himself about elision as in Latin poetry, — that is already done in the text; but he must be watchful for ‘synizesis’ (§ 28).

#### CAESURAL PAUSES.

§ 61. (H. 1081; G. 1642 f.) a. Each verse has one or more caesural pauses (*caesura* = *τομή cutting*), — pauses within a foot.

b. The principal caesura of the verse is always a pause in the sense, and is often emphasized by punctuation; but occasionally commas are found where no pause is necessary.

Of course no pause can be made immediately before an enclitic, since this is closely connected with the foregoing word.

c. A caesura is almost always found in the third foot; only 185 verses of the *Iliad* and 71 of the *Odyssey* have no break there. It

occurs either after the ictus syllable (as *μῆνιν ἄειδε θεά*  $\wedge$  *Πηληιάδew* 'Αχιλῆος *A* 1  $\_ \cup \cup | \_ \cup \cup | \_ \wedge \_ | \_ \cup \cup | \_ \cup \cup | \_ \_ |$ ), or between the two short syllables (as *ἄνδρα μοι ἔννεπε* *Μοῦσα*  $\wedge$  *πολύτροπον* *ὅς* *μάλα πολλά* *a* 1,  $\_ \cup \cup | \_ \cup \cup | \_ \cup \wedge \cup | \_ \cup \cup | \_ \cup \cup | \_ \_ |$ ). These two caesuras are about equally frequent; but the second slightly predominates and seems to have been preferred.

d. The importance of the caesura in the third foot is marked not only by the freedom with which hiatus (§ 30 *b*) is allowed there, and by the evident avoidance of elision at that point, but also by the large number of tags of verses which are suited to follow it; as *πατήρ ἀνδρῶν τε θεῶν τε, βοῶπις πότνια Ἥρη, θεὰ λευκώλενος Ἥρη, θεὰ γλαυκῶπις Ἀθήνη, φιλομμειδῆς Ἀφροδίτη, Διὸς θυγάτηρ Ἀφροδίτη, ἑυκνήμιδες Ἀχαιοί, Ἀχαιῶν χαλκοχιτώνων, κάρη κομόωντες Ἀχαιοί, ἀργίφιλος Μενέλαος, ἄναξ ἀνδρῶν Ἀγαμέμνων, βοῶν ἀγαθὸς Διομήδης, Γερήνιος ἱππότα Νέστωρ κτλ.*, — all of which must be preceded by the feminine caesura (see *f*) of the third foot; while *Ἀγαμέμνωνος Ἀτρεΐδαι, εὐρὺ κρείων Ἀγαμέμνων, ἡγήτορες ἧδὲ μέδοντες, ἀπαμείβετο φώνησέν τε κτλ.* must be preceded by the masculine caesura of the third foot. See § 25 *e, f*.

e. The pause after the first syllable of the third foot is called the *penthemimeral* caesura (πέντε, ἡμι-, μέρος) because it comes after the fifth half-foot; it divides the verse into  $2\frac{1}{2} + 3\frac{1}{2}$  feet. The pause between the two short syllables of the third foot divides the verse into  $2\frac{3}{4} + 3\frac{1}{4}$  feet.

f. The pause after an ictus-syllable is called a *masculine* caesura because of the vigorous movement which it gives to the verse. The pause between two unaccented syllables is called a *feminine* caesura.

g. Sometimes the principal pause of the verse is the masculine caesura of the fourth foot. This is called the *hepthemimeral* caesura (ἑπτὰ, ἡμι-, μέρος). It is frequent after a feminine caesura of the third foot. It gives an energetic movement after a penthemimeral caesura, when the verse is divided into  $2\frac{1}{2} + 1 + 2\frac{1}{2}$  feet.

h. Sometimes the pause of the verse is at the close of the fourth foot; this is called the *Bucolic* diaeresis (a diaeresis being a pause at the end of a word *between* two feet) or caesura, since it is most

evidently aimed at in the Bucolic or pastoral poetry of Theocritus. Occasionally there is a transition at this point to another part of the story. This Bucolic diaeresis with the penthemimeral caesura divides the verse into  $2\frac{1}{2} + 1\frac{1}{2} + 2$  feet.

i. The importance of the Bucolic diaeresis is marked by the large number of tags of verses which are ready to follow it, as *ῥίος Ὀδυσσεύς, ἔρκος Ἀχαιῶν, ἐπὶ πότα Νέστορ, ὄβριμος Ἀρης, φαίδιμος Ἔκτωρ, Φοῖβος Ἀπόλλων, Παλλὰς Ἀθήνη, διὰ θεάων, μῆγ' ἵετα Ζεὺς, ἰσόθεος φῶς*. See § 25 *f*. Hiatus is allowed here occasionally. See § 30 *b*.

j. A slight pause occurs often after the first short syllable of the fifth foot. The poet prefers to close the verse with the rhythm — ∪, ∪ — — (where the comma represents the end of a word) rather than — ∪ ∪, — —. This rhythm is found in all verses which close with *Παλλὰς Ἀθήνη* or *Φοῖβος Ἀπόλλων* or *ῥίος Ὀδυσσεύς*.

k. The principal pause of the verse is seldom found at the close of the third foot. This would divide the verse into two equal parts and cause monotony. A word ends there not infrequently, but is accompanied by a more prominent caesura in the third or fourth foot. In *οἱ δ' ὥς οἶν ξείνους ἴδον, ἀθρόοι ἦλθον ἅπαντες γ 34*, the pause at first sight seems to come where the comma stands, after the third foot; but here (and in λ 266) the real pause made by the bard in his recitation probably came before *ἴδον*.

l. Even a slight pause is rare between the two short syllables of the fourth foot.

m. No sentence ends with the second foot.

n. The pause in the third foot gives to the rest of the verse an anapaestic movement, from which it is often recalled by the Bucolic diaeresis.

o. The varied position of the main caesura, and the minor pauses in different parts of the verse, together with the interchange of spondees and dactyls, give perfect freedom from monotony, without detracting from the grace and dignity of the measure.<sup>1</sup>

<sup>1</sup> Coleridge's lines with regard to the Homeric verse are worth remembering:

'Strongly it bears us along in swelling and limitless billows,  
Nothing before and nothing behind but the sky and the ocean.'

QUANTITY.<sup>1</sup>

§ 62. (H. 92 ff. ; G. 98 f., 1623 f.) a. Metrical convenience or necessity often determined the poet's choice among synonymous words (§ 25 e, f). The poet in general preferred the light dactyls to the heavy dactyls or spondees, and retained in the Epic dialect a large number of dactylic forms which were afterwards contracted. An *amphimacer* (— ∪ —, ἀμφί, μακρόν) was avoided often by means of 'apocope,' 'synizesis,' or 'elision.'

The apparent irregularities of metre in the Homeric verse are due principally to the fact that our printed text does not give an exact representation of the poems as they were sung. We may compare the fate of Chaucer's verse, which was considered unrhythmical and unmetrical until a better knowledge was gained of the poet's pronunciation.

Thus most exceptions to the rules of quantity are only apparent. The poet, for example, did not lengthen a short syllable by placing the ictus upon it. If an apparently short final syllable stands where a long syllable is expected, it is probable either

(1) that the final syllable was originally long, and later lost part of its quantity ; or

(2) that the following word has lost an initial consonant which would have made the preceding syllable long by position (see *j* below) ; or

(3) that the pause (musical *rest*) of a caesura or diaeresis fills

<sup>1</sup> The beginner will find it convenient to remember concerning α, ι, υ, the vowels of which the quantity is not clear at the first glance, that

(1) they are short in the final syllable of any word when the antepenult has the acute or the penult has the circumflex accent ;

(2) they are regularly short in inflectional endings, as μάχῃσι, ἥρωα, τρέπουσι, τέθνηκα, — in the final syllables of neuter nouns, as δῶμα, ἦμαρ, μέλι, δάκρυ, — in suffixes, except where ν has been lost before σ, as φύσις, Φοίνισσα, — in particles, especially in prepositions, as ἀνά, περί, ὑπό, ἀρα, ἔτι, — and generally in the second aorist stem of verbs ;

(3) they are long in the final syllable when the penult is long by nature and has the acute accent ;

(4) they are long when they are the result of contraction, as ἐρίμα from ἐρίμαε, ἱρόν from ἱερόν, and as the final vowel of the stem of nouns of the first declension.

out the time occupied by the foot, allowing the same freedom as at the end of the verse (§ 60 *j*).

b. A considerable number of anomalies, however, remain unexplained. Prominent among the unexplained anomalies of quantity is the *ι* of certain abstract nouns, which form such a definite class that it may be assumed that there was some explanation, perhaps physiological, for them all.

c. Many apparently irregular variations of natural quantity, as well as apparent freedom in allowing hiatus, and variations of quantity made by position (see *j* below), are to be explained by the loss of a consonant.

d. a. A syllable which contains a long vowel or a diphthong is long by *nature*. Final *αι* and *οι* are metrically long, although short as regards accentuation.

β. The quantity of some vowels is not fixed, as <sup>2</sup>Ἀπόλλωνος *ι* 198, <sup>2</sup>Ἀπόλλωνος *ι* 201.

γ. Most of these vowels with variable quantity were originally long and were becoming short, as the Homeric ἴσος, κᾶλός, and φᾶρος became ἴσος, κᾶλός, and φάρος in Attic poetry. Evidently every vowel which at first was long and afterwards became short must have had at some time a metrical quantity which could be treated either as long or short, *i.e.* its quantity was variable.

δ. With this variation of natural quantity may be compared the double forms employed in Homer, — one with a single consonant, another with two consonants, as Ἀχιλλεύς γ 106, Ἀχιλεῦ λ 478; Ὀδυσσεύς α 57, Ὀδυσσεύς β 246; ὅπως α 270, ὅπως α 57, μέσση δ 844, μέσον δ 400, κτλ., many of which doubled consonants are known to be justified etymologically.

e. Sometimes a naturally short vowel was lengthened (not by the poet, but in the speech of the people) in order to avoid the too frequent recurrence of short syllables. This is illustrated by the rule for the use of *ο* or *ω* in the comparison of adjectives (σοφώτερος but κονφώτερος), and by the words which have a vowel similarly lengthened in the Attic dialect (as ᾅθάνατος, προσήγορος, ὑπηρέτης). We find ἄνῆρ but ἄνέρες, Πριάμος but Πριάμίδης, θῦγάτηρ but θῦγατέρα.

f. a. In Homeric verse a syllable which contains a short vowel is long by *position* when the vowel is followed by a double consonant (ζ, ξ, ψ) or by two or more consonants, whether these are in

the same or in the following word or are divided between the two words.

β. This rule holds good also in case of a mute followed by a liquid. This combination rarely fails to make position within a word, and generally makes position when it stands at the beginning of a word, especially when this word is closely connected with the preceding, as ὑπατε κρειόντων α 45.

γ. α. Sometimes a vowel remains short before a mute followed by λ or ρ, as always in Ἄφροδίτη, ἄλλοθρόους α 183, προτράπηται, and before Κλυταιμνήστρη. These words could not have been brought into the verse if the mute and liquid must make length by position, and the history of the language shows that this combination of mute and liquid was gradually losing its weight.

β. That a mute and liquid do not always make length by position is explained by the ease with which the combination can be pronounced at the beginning of a syllable, leaving the preceding vowel short and 'open.'

γ. Before four words, two of which begin with the double consonant ζ and two with the two consonants σκ (not a mute and a liquid), the preceding vowel remains short: ἰλήεντι Ζᾱκύνθῳ α 246, οἱ δὲ Ζέλειαν Β 824, προχέοντο Σκαμάνδριον Β 465, ἔπειτ' σκέπαρνον ε 237.

η. α. A single λ, μ, ν, ρ, σ, at the beginning of certain words, may make position (cf. § 33 b): κατὰ μοῖραν θ 496, καλοὶ τὲ μεγάλοι τε ι 426, ὑπὸ λιπαροῖσιν β 4, τὲ λιάρων τε ε 268, ἐνὶ νήσῳ κ 3, ἐπὶ νευρήφιν λ 607.

β. So also δ makes position in the stem δει- (δεισαι fear), and always in δήν long, as ἔδεισεν γὰρ ἐμὴν ἔκπαλον ἐνιπὴν κ 448, οὐδ' ἄρ' ἔτι δήν β 296.

γ. φ seems to be used as a double consonant in Ζεφυρίη η 119. Thus ὄφιν Μ 208 is a 'trochee,' — ∪.

ι. α. Cognate languages and collateral dialectic forms show that most words which in the Attic dialect began with ρ, once began with σρ or ϕρ. This explains the doubling of the ρ after the augment and in composition, as well as its power to make position in Homeric verse.

β. Of the instances of lengthening before μ, most are only physiologically explained, — the μ-sound being easily continued



until it is virtually a double consonant. But this lengthening occurs only before certain stems (especially μέγαρον, and μέγας and its kin), not before μάχεσθαι, μένειν, μοῦνος, κτλ.

j. One of the consonants which made position has often been lost, as ἀρνύμενος φῆν α 5, σῦννεχές (συν-σεχες?) ι 74.

k. α. A long final vowel or diphthong in the arsis of the foot is regularly shortened before a following vowel: πλάγχθη, ἐπέι (— ∪ ∪ | —) α 2, νήπιοι, οἱ κατὰ βοῦς (— ∪ ∪ | — ∪ ∪ | —) α 8. The shortening of a long vowel is essentially the elision of half the vowel (§ 30 d).

β. Final αι, οι, ει are most frequently shortened before an initial vowel. Final οι is shortened eight times as often as final η.

γ. The diphthongs ending in υ seem to have been more firm in retaining their quantity than those ending in ι.

δ. This shortening of diphthongs seems to indicate a tendency of the final ι or υ of the diphthong to go into its cognate γ (j) or ω (f) sound and disappear (cf. § 26 f). In Pindar, also, a final diphthong is shortened five times as often as a long final vowel. Of course there was no hiatus when the j or f was spoken.

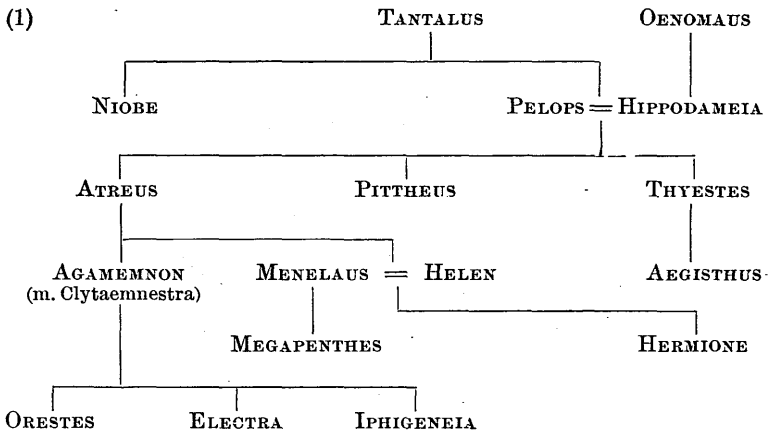
ε. Final φ and η are shortened before an initial vowel more rarely than other diphthongs. φ is seldom shortened except before an ε or (less frequently) an α.

1. Before a pause (as before the close of the verse, see § 60 j), a short vowel may be used in place of a long vowel: ἐκ γὰρ Ὀρέσταο α 40 — ∪ ∪ | — — | ∪ ∧, εἴαρ' ἀκούοντες α 326. The pause in the rhythm occupies the remainder of the time which would be spent in pronouncing a long syllable, ♩ ♩ = ♩ ♩. Before a pause, also, a long final vowel may preserve its quantity although the following word begins with a vowel, as οἱ μὲν δυσομένον Ὑπερίονος α 24, — just as a verse may close with a short vowel although the next following verse begins with a vowel, as βοῦς Ὑπερίονος Ἡελίοιο | ἥσθιον α 8 f.

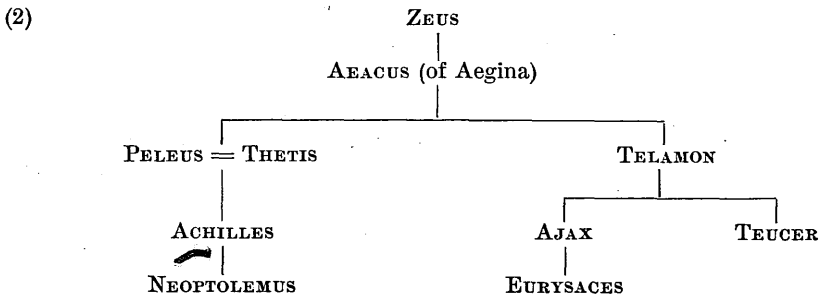
m. A few verses seem to begin with a short syllable, as ἐπειδὴ (probably ἐπφειδῆ) τὸ πρῶτον δ 13.

## FAMILY TREES.

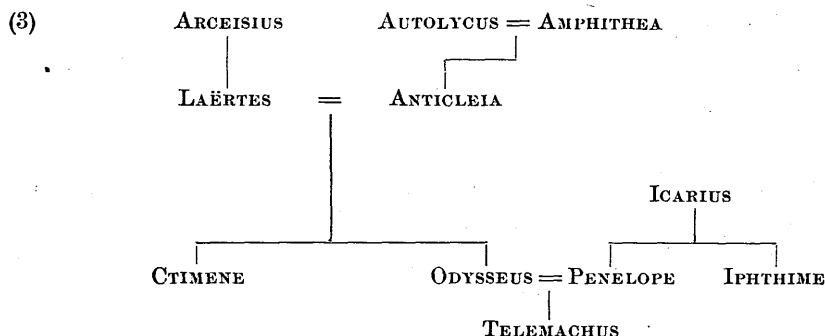
## THE PELOPIDS.



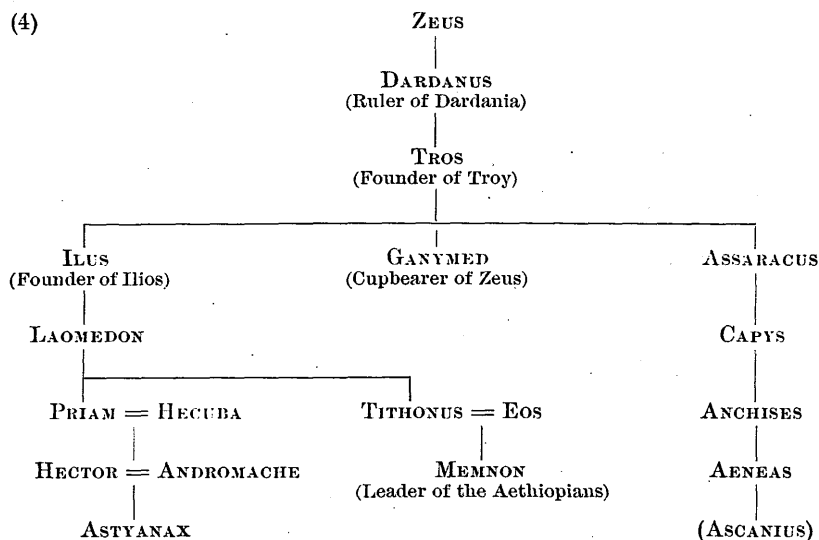
## THE AEACIDS.



## THE ROYAL FAMILY OF ITHACA.



## THE ROYAL FAMILY OF TROY.



NOTE. According to a later story, Autolycus, Odysseus's grandfather, was son of Hermes, and Icarius, Penelope's father, was brother of Tyndareüs who was father of Clytaemnestra, and putative father of Helen.

## BIBLIOGRAPHICAL NOTE.

THE Homeric Manuscripts are better and more ancient than those of any other Greek secular author. In all, more than one hundred are known and described. No Ms. of the *Odyssey* is so pre-eminent as *Venetus A* of the *Iliad*. Some verses of the poem have been preserved on fragments of papyrus in Egypt from the early centuries of our era, but these have little critical value. The oldest complete Mss. of the *Odyssey* are two on parchment in the Library of San Lorenzo at Florence, of the tenth century of our era. A noted Ms. (Harleianus) of the British Museum and one (No. 613) of the Library of San Marco at Venice are assigned to the thirteenth century.

The earliest printed edition of Homer was that of Demetrius Chalcondylas, in two large and handsome volumes, Florence, 1488.

The most important critical edition of the *Odyssey* is that of Ludwig, Leipzig, 1889.

Convenient text editions are those of Dindorf-Hentze, Ludwig, and Cauer (all published in Leipzig). The interesting edition of Nauck (Berlin, 1877) has a selection of critical notes, and is independent of current tradition, in which respect Cauer's resembles it.

The most scholarly English edition of the entire *Odyssey* is that of Henry Hayman, in three volumes, London, 1866-82.

The most convenient small work treating of (*a*) the general literary characteristics of the poems, (*b*) the Homeric world, (*c*) Homer in Antiquity, and (*d*) the Homeric Question, is *Homer; An Introduction to the Iliad and the Odyssey* by Richard Claverhouse Jebb.

Matthew Arnold's *Essay On translating Homer*, in his *Essays in Criticism*, makes distinct the most prominent characteristics of Homeric style.

Monro's *Grammar of the Homeric Dialect*, Second Edition, Oxford, 1891, is the best book on the subject in any language.

Andrew Lang's *Homer and the Epic*, London, 1893, is a readable book, and treats its subject from the point of view of the literary man rather than from that of the professional scholar. Agnes M. Clerke's *Familiar Studies in Homer*, London, 1892, will interest many pupils, though it is not of high authority.



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# ITHACA.

(Northern Part, from Mt. Aëtos. From a Photograph.)

# ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Α.

Θεῶν ἀγορά. Ἀθηνᾶς παραίνεσις πρὸς  
Τηλέμαχον.

- Ἄνδρα μοι ἔννεπε, μοῦσα, πολύτροπον, ὃς μάλα πολλὰ  
πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσεν,  
πολλῶν δ' ἀνθρώπων ἴδεν ἄστυα καὶ νόον ἔγνω·  
πολλὰ δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,  
5 ἀρνύμενος ἣν τε ψυχὴν καὶ νόστον ἐταίρων.  
ἀλλ' οὐδ' ὧς ἐτάρους ἐρρύσατο ἰέμενός περ·  
αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο,  
νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἡελίοιο  
ἦσθιον· αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἡμαρ.  
10 τῶν ἀμόθεν γε, θεὰ θύγατερ Διός, εἰπὲ καὶ ἡμῖν.  
ἐνθ' ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὺν ὄλεθρον,  
οἴκοι ἔσαν πόλεμόν τε πεφενγότες ἠδὲ θάλασσαν·  
τὸν δ' οἶον νόστου κεχρημένον ἠδὲ γυναικὸς  
νύμφη πότνι' ἔρυκε Καλυψὼ δῖα θεάων  
15 ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι.  
ἀλλ' ὅτε δὴ ἔτος ἦλθε περιπλομένων ἐνιαυτῶν,  
τῷ οἱ ἐπεκλώσαντο θεοὶ οἰκόνδε νέεσθαι  
εἰς Ἰθάκην, οὐδ' ἔνθα πεφυγμένος ἦεν ἀέθλων  
καὶ μετὰ οἷσι φίλοισι· θεοὶ δ' ἐλέαιρον ἅπαντες  
20 νόσφι Ποσειδάωνος· ὁ δ' ἀσπερχὲς μενέαιεν  
ἀντιθέω Ὀδυσῇ πάρος ἦν γαῖαν ἰκέσθαι.  
ἀλλ' ὁ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἔοντας,  
Αἰθίοπας τοὶ διχθὰ δεδαίαται, ἔσχατοι ἀνδρῶν,

- οἱ μὲν δυσομένον Ὑπερίονος οἱ δ' ἀνιόντος,  
 25 ἀντιόων ταύρων τε καὶ ἀρνεῖων ἑκατόμβης.  
 ἔνθ' ὃ γ' ἐτέρπετο δαιτὶ παρήμενος· οἱ δὲ δὴ ἄλλοι  
 Ζηνὸς ἐνὶ μεγάροισιν Ὀλυμπίου ἀθρόοι ἦσαν.  
 τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·  
 μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο,  
 30 τὸν ῥ' Ἀγαμεμνονίδης τηλέκλυτος ἔκταν' Ὀρέστης·  
 τοῦ ὃ γ' ἐπιμνησθεῖς ἔπε' ἀθανάτοισι μετηύδα·  
 “ὦ πόποι, οἶον δὴ νῦ θεοὺς βροτοὶ αἰτιῶνται·  
 ἐξ ἡμέων γάρ φασι κάκ' ἔμμεναι, οἱ δὲ καὶ αὐτοὶ  
 σφῆσιν ἀτασθαλίῃσιν ὑπὲρ μόρον ἄλγε' ἔχουσιν,  
 35 ὥς καὶ νῦν Αἰγισθος ὑπὲρ μόρον Ἀτρεΐδαι  
 γῆμ' ἄλοχον μνηστήν, τὸν δ' ἔκτανε νοστήσαντα,  
 εἰδὼς αἰπὺν ὀλεθρον, ἐπεὶ πρό οἱ εἵπομεν ἡμεῖς,  
 Ἑρμείαν πέμψαντες εὐσκοπον ἀργεῖφόντην,  
 μήτ' αὐτὸν κτείνειν μήτε μνάασθαι ἄκουιν·  
 40 ἔκ γὰρ Ὀρέσται τίσις ἔσσεται Ἀτρεΐδαι,  
 ὁππότε' ἂν ἡβήσῃ τε καὶ ἥς ἰμείρεται αἴης.  
 ὧς ἔφαθ' Ἑρμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο  
 πεῖθ' ἀγαθὰ φρονέων· νῦν δ' ἀθρόα πάντ' ἀπέτισεν.”  
 τὸν δ' ἡμείβετ' ἔπειτα θεά, γλαυκῶπις Ἀθήνη·  
 45 “ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,  
 καὶ λῆν κείνός γε εἰκότι κείται ὀλέθρῳ,  
 ὥς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαῦτά γε ῥέζοι·  
 ἀλλὰ μοι ἀμφ' Ὀδυσῇ δαΐφρονι δαίεται ἤτορ,  
 δυσμόρῳ, ὃς δὴ δηθὰ φίλων ἀπο πῆματα πάσχει  
 50 νήσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὀμφαλός ἐστι θαλάσσης.  
 νήσος δενδρήεσσα, θεὰ δ' ἐν δώματα ναίει,  
 Ἀτλαντος θυγάτηρ ὀλοόφρονος, ὃς τε θαλάσσης  
 πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς  
 μακράς, αἱ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσιν.

55. τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερύκει,  
αἰεὶ δὲ μαλακοῖσι καὶ αἰμυλίοισι λόγοισιν  
θέλγει, ὅπως Ἰθάκης ἐπιλήσεται· αὐτὰρ Ὀδυσσεὺς  
ἰέμενος καὶ καπνὸν ἀποθρώσκοντα νοῆσαι  
ῆς γαίης θανέειν ἰμείρεται. οὐδέ νυ σοί περ  
60 ἐντρέπεται φίλον ἦτορ, Ὀλύμπιε. οὐ νύ τ' Ὀδυσσεὺς  
Ἀργείων παρὰ νηυσὶ χαρίζετο ἱερὰ ῥέζων  
Τροίῃ ἐν εὐρείῃ; τί νύ οἱ τόσον ὠδύσαο, Ζεῦ;”  
τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
“τέκνον ἐμόν, ποῖόν σε ἔπος φύνγεν ἔρκος ὀδόντων.  
65 πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην,  
ὃς περὶ μὲν νόον ἐστὶ βροτῶν, περὶ δ' ἱρὰ θεοῖσιν  
ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.  
ἀλλὰ Ποσειδάων γαῖήοχος ἀσκελὲς αἰεὶ  
Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν,  
70 ἀντίθεον Πολύφημον, ὃου κράτος ἐστὶ μέγιστον  
πᾶσιν Κυκλώπεσσι· Θώωσα δέ μιν τέκε νύμφη,  
Φόρκυνος θυγάτηρ ἀλὸς ἀτρυγέτιο μέδοντας,  
ἐν σπέσσι γλαφυροῖσι Ποσειδάωνι μιγείσα.  
ἐκ τοῦ δὴ Ὀδυσῆα Ποσειδάων ἐνοσίχθων  
75 οὐ τι κατακτείνει, πλάζει δ' ἀπὸ πατρίδος αἷης.  
ἀλλ' ἄγεθ' ἡμεῖς οἶδε περιφραζώμεθα πάντες  
νόστον, ὅπως ἔλθῃσι· Ποσειδάων δὲ μεθήσει  
ὃν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων  
ἀθανάτων ἀέκητι θεῶν ἐριδαινόμεν οἶος.”  
80 τὸν δ' ἡμέμβετ' ἔπειτα θεὰ, γλαυκῶπις Ἀθήνη·  
“ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,  
εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσιν,  
νοστήσαι Ὀδυσῆα πολύφρονα ὄνδε δόμονδε,  
Ἑρμείαν μὲν ἔπειτα διάκτορον ἀργεῖφόντην  
85 νῆσον ἐς Ὠγυγίην ὀτρύνομεν, ὅφρα τάχιστα



- νύμφη ἐνπλοκάμῳ εἴπη νημερτέα βουλήν,  
 νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νήται·  
 αὐτὰρ ἐγὼν Ἰθάκηνδ' ἐσελεύσομαι, ὅφρα οἱ υἱὸν  
 μᾶλλον ἐποτρύνω καὶ οἱ μένος ἐν φρεσὶ θείω,  
 90 εἰς ἀγορὴν καλέσαντα κάρη κομόωντας Ἀχαιοὺς  
 πᾶσι μνηστήρεσσιν ἀπειπέμεν, οἳ τέ οἱ αἰεὶ  
 μῆλ' ἀδυνά σφάζουσι καὶ εἰλίποδας ἑλικας βοῦς.  
 πέμψω δ' ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα  
 νόστον πευσόμενον πατρὸς φίλου, ἣν που ἀκούσῃ,  
 95 ἣδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν."  
 ὥς εἰποῦς' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,  
 ἀμβρόσια χρύσεια, τά μιν φέρον ἡμὲν ἐφ' ὑγρὴν  
 ἣδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῆς ἀνέμοιο·  
 εἴλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξεί χαλκῷ,  
 100 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν  
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.  
 βῆ δὲ κατ' Οὐλύμποιο καρήνων αἶξασα,  
 στή δ' Ἰθάκης ἐνὶ δῆμῳ ἐπὶ προθύροις Ὀδυσῆος  
 οὐδοῦ ἐπ' αὐλείου, παλάμῃ δ' ἔχε χάλκεον ἔγχος,  
 105 εἰδομένη ξείνῳ, Ταφίων ἡγήτορι Μέντῃ.  
 εὔρε δ' ἄρα μνηστήρας ἀγήνορας· οἳ μὲν ἔπειτα  
 πεσσοῖσι προπάροιθε θυράων θυμὸν ἔτερπον  
 ἥμενοι ἐν ῥινοῖσι βοῶν, οὓς ἔκτανον αὐτοί·  
 κήρυκες δ' αὐτοῖσι καὶ ὀτρηροὶ θεράποντες  
 110 οἳ μὲν οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ,  
 οἳ δ' αὖτε σπόγγοισι πολυτρήτοισι τραπέζας  
 νίζον καὶ πρότιθεν, τοὶ δὲ κρέα πολλὰ दाτεῦντο.  
 τὴν δὲ πολὺν πρῶτος ἶδε Τηλέμαχος θεοειδής·  
 ἦστο γὰρ ἐν μνηστήρσι φίλον τετιμημένος ἦτορ,  
 115 ὁσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσὶν, εἴ ποθεν ἔλθων  
 μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θείη,



ATHENA.  
(Vatican, Rome.)



- τιμὴν δ' αὐτὸς ἔχοι καὶ δώμασιν οἷσιν ἀνάσσοι.  
 τὰ φρονέων μνηστῆρσι μεθήμενος εἴσιδ' Ἀθήνην,  
 βῆ δ' ἰθὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ  
 120 ξείνων δητὰ θύρησιν ἐφεστάμεν· ἐγγύθι δὲ στὰς  
 χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 “χαῖρε, ξεῖνε, παρ' ἄμμι φιλήσεται· αὐτὰρ ἔπειτα  
 δειπνὸν πασσάμενος μυθήσεται, ὅττεό σε χρὴ.”  
 125 ὧς εἰπὼν ἠγείθ', ἥ δ' ἔσπετο Παλλὰς Ἀθήνη.  
 οἱ δ' ὅτε δὴ ῥ' ἔντοσθεν ἔσαν δόμου ὑψηλοῖο,  
 ἔγχος μὲν ῥ' ἔστησε φέρων πρὸς κίονα μακρὴν  
 δουροδόκης ἔντοσθεν ἐυξόου, ἔνθα περ ἄλλα  
 ἔγχε' Ὀδυσσῆος ταλασίφρονος ἴστατο πολλὰ,  
 130 αὐτὴν δ' ἐς θρόνον εἶσεν ἄγων, ὑπὸ λῖτα πετάσσας,  
 καλὸν δαιδάλεον· ὑπὸ δὲ θρήνυς ποσὶν ἦεν.  
 παρ' δ' αὐτὸς κλισμὸν θέτο ποικίλον ἔκτοθεν ἄλλων  
 μνηστήρων, μὴ ξείνος ἀνιηθεὶς ὀρυμαγδῷ  
 δειπνῷ ἀδήσειεν, ὑπερφιάλοισι μετελθών,  
 135 ἥ δ' ἵνα μιν περὶ πατρὸς ἀποικομένοιο ἔροιτο.  
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα  
 καλῇ χρυσεῖῃ ὑπὲρ ἀργυρέοιο λέβητος,  
 νύψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.  
 σῖτον δ' αἰδοίῃ ταμὴι παρέθηκε φέρουσα,  
 140 εἶδατα πόλλ' ἐπιθείσα χαριζομένη παρεόντων·  
 δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν αἰείρας  
 παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα·  
 κῆρυξ δ' αὐτοῖσιν θάμ' ἐπ' ὄχετο οἶνοχοεῦων.  
 ἐς δ' ἦλθον μνηστῆρες ἀγῆνορες· οἱ μὲν ἔπειτα  
 145 ἐξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε,  
 τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,  
 σῖτον δὲ δμῳαὶ παρενήνεον ἐν κανέοισιν,

- καῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο.  
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.  
 150 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 μνηστῆρες τοῖσιν μὲν ἐνὶ φρεσὶν ἄλλα μεμῆλιν,  
 μολπή τ' ὀρχηστὺς τε· τὰ γάρ τ' ἀναθήματα δαιτός·  
 κῆρυξ δ' ἐν χερσὶν κίθαριν περικαλλέα θῆκεν  
 Φημίω, ὃς ῥ' ἦειδε παρὰ μνηστῆρσιν ἀνάγκη.  
 155 ἦ τοι ὁ φορμίζων ἀνεβάλλετο καλὸν αἰεῖδεν,  
 αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπις Ἀθήνην  
 ἄγχι σχὼν κεφαλὴν, ἵνα μὴ πευθοῖαθ' οἱ ἄλλοι·  
 “ξεῖνε φίλ', ἦ καί μοι νεμεσήσεται, ὅττι κεν εἴπω;  
 τούτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ αἰοιδή,  
 160 ῥεῖ', ἐπεὶ ἀλλότριον βίοτον νήπουνον ἔδουσιν,  
 ἀνέρος, οὗ δὴ πού λεύκ' ὅστέα πύθεται ὄμβρῳ  
 κείμεν' ἐπ' ἡπείρον, ἦ εἰν ἀλλ' κῦμα κυλίνδει.  
 εἰ κεύθον γ' Ἰθάκηνδε ἰδοῖατο νοστήσαντα,  
 πάντες κ' ἀρησαΐατ' ἐλαφρότεροι πόδας εἶναι  
 165 ἢ ἀφνειότεροι χρυσοῖό τε ἐσθῆτός τε.  
 νῦν δ' ὁ μὲν ὧς ἀπόλωλε κακὸν μόνον, οὐδέ τις ἡμῖν  
 θαλπωρή, εἴ πέρ τις ἐπιχθονίων ἀνθρώπων  
 φῆσιν ἐλεύσεσθαι· τοῦ δ' ὦλετο νόστιμον ἡμαρ.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·  
 170 τίς, πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆες;  
 ὁπποίης τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται  
 ἤγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;  
 οὐ μὲν γάρ τί σε πεζὸν δίομαι ἐνθάδ' ἰκέσθαι.  
 καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' ἐν εἰδῶ,  
 175 ἢ νέον μεθέπεις ἦ καὶ πατρώϊός ἐσσι  
 ξείνος, ἐπεὶ πολλοὶ ἴσαν ἀνέρες ἡμέτερον δῶ  
 ἄλλοι, ἐπεὶ καὶ κεύθος ἐπίστροφος ἦν ἀνθρώπων.”  
 τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·

- “τοιγὰρ ἐγὼ τοι ταῦτα μάλ’ ἀτρεκέως ἀγορεύσω.  
 180 Μέντης Ἀγχιάλαιο δαΐφρονος εὐχομαι εἶναι  
 υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω.  
 νῦν δ’ ὦδε ξὺν νηὶ κατήλυθον ἥδ’ ἐτάροισιν  
 πλέων ἐπὶ οἶνοπα πόντον ἐπ’ ἄλλοθρόους ἀνθρώπους,  
 ἐς Τεμέσσην μετὰ χαλκόν, ἄγω δ’ αἶθωνα σίδηρον.  
 185 νηὺς δέ μοι ἥδ’ ἔστηκεν ἐπ’ ἀγροῦ νόσφι πόληος,  
 ἐν λιμένι Πρίθρῳ ὑπὸ Νηΐῳ ὕληντι.  
 ξείνοι δ’ ἀλλήλων πατρώιοι εὐχόμεθ’ εἶναι  
 ἐξ ἀρχῆς, εἴ πέρ τε γέροντ’ εἶρηαι ἐπελθὼν  
 Λαέρτην ἥρωα, τὸν οὐκέτι φασὶ πόλινδε  
 190 ἔρχεσθ’ ἀλλ’ ἀπάνευθεν ἐπ’ ἀγροῦ πῆματα πάσχειν  
 γρῆνι σὺν ἀμφιπόλῳ, ἣ οἱ βρῶσιν τε πόσιν τε  
 παρτιθεῖ, εὖτ’ ἄν μιν κάματος κατὰ γυῖα λάβησιν  
 ἐρπύζοντ’ ἀνὰ γουνὸν ἀλωῆς οἶνοπέδοιο.  
 νῦν δ’ ἦλθον· δὴ γάρ μιν ἔφαντ’ ἐπιδήμιον εἶναι,  
 195 σὸν πατέρ’· ἀλλὰ νυ τόν γε θεοὶ βλάπτουσι κελεύθου·  
 οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀδυσσεύς,  
 ἀλλ’ ἔτι που ζῶς κατερύκεται εὐρεί πόντῳ  
 νήσῳ ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν  
 ἄγριοι, οἳ που κεύον ἐρυκανόωσ’ ἀέκοντα.  
 200 αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὥς ἐνὶ θυμῷ  
 ἀθάνατοι βάλλουσι καὶ ὥς τελέεσθαι οἶω,  
 οὔτε τι μάντις ἔων οὔτ’ οἰωνῶν σάφα εἰδώς.  
 οὐ τοι ἔτι δηρὸν γε φίλης ἀπὸ πατρίδος αἴης  
 ἔσσεται, οὐδ’ εἴ πέρ τε σιδήρεα δέσματ’ ἔχῃσιν·  
 205 φράσσεται, ὥς κε νέηται, ἐπεὶ πολυμήχανός ἐστιν.  
 ἀλλ’ ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,  
 εἰ δὴ ἐξ αὐτοῖο τόσος πάϊς εἰς Ὀδυσῆος.  
 αἰνῶς μὲν κεφαλὴν τε καὶ ὄμματα καλὰ ἔοικας  
 κεύω, ἐπεὶ θαμὰ τοῖον ἐμισγόμεθ’ ἀλλήλοισιν,

- 210 πρίν γε τὸν ἐς Τροίην ἀναβήμεναι, ἔνθα περ ἄλλοι  
 Ἀργείων οἱ ἄριστοι ἔβαν κοίλης ἐνὶ νηυσίν·  
 ἐκ τοῦ δ' οὐτ' Ὀδυσῆα ἐγὼν ἴδον οὐτ' ἔμ' ἐκείνους."  
 τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα·  
 "τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.  
 215 μήτηρ μὲν τέ μέ φησι τοῦ ἔμμεναι, αὐτὰρ ἐγὼ γε  
 οὐκ οἶδ'· οὐ γάρ πώ τις ἐὼν γόνον αὐτὸς ἀνέγνω.  
 ὥς δὴ ἐγὼ γ' ὄφελον μάκαρός νύ τευ ἔμμεναι υἱὸς  
 ἀνέρος, ὃν κτεάτεσσιν ἐοῖς ἐπὶ γῆρας ἔτετμεν.  
 νῦν δ', ὃς ἀποτμότατος γένετο θνητῶν ἀνθρώπων,  
 220 τοῦ μ' ἔκ φασι γενέσθαι, ἐπεὶ σύ με τοῦτ' ἐρεεῖνεις."  
 τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·  
 "οὐ μὲν τοι γενεήν γε θεοὶ νῶνυμνον ὀπίσσω  
 θῆκαν, ἐπεὶ σέ γε τοῖον ἐγείνατο Πηνελόπεια.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·  
 225 τίς δαίς, τίς δέ ὄμιλος ὃδ' ἔπλετο; τίπτε δέ σε χρέω;  
 εἰλαπίνη ἦε γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ' ἐστίν.  
 ὥς τέ μοι ὑβρίζοντες ὑπερφιάλως δοκέουσιν  
 δαίνυσθαι κατὰ δῶμα· νεμεσσήσαιτό κεν ἀνὴρ  
 αἰσχεα πόλλ' ὀρόων, ὃς τις πινυτός γε μετέλθοι."  
 230 τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα·  
 "ξεῖν', ἐπεὶ ἄρ δὴ ταῦτά μ' ἀνείρεαι ἠδὲ μεταλλᾶς,  
 μέλλεν μὲν ποτε οἶκος ὃδ' ἀφνειὸς καὶ ἀμύμων  
 ἔμμεναι, ὃφρ' ἔτι κείνος ἀνὴρ ἐπιδήμιος ᾗεν·  
 νῦν δ' ἐτέρως ἐβόλοντο θεοὶ κακὰ μητιόωντες,  
 235 οἳ κείνον μὲν αἶστον ἐποίησαν περὶ πάντων  
 ἀνθρώπων, ἐπεὶ οὐ κε θανόντι περ ᾧδ' ἀκαχοίμην,  
 εἰ μετὰ οἷς ἐτάροισι δάμνη Τρώων ἐνὶ δῆμῳ  
 ἦε φίλων ἐν χερσίν, ἐπεὶ πόλεμον πολύπενυσεν·  
 τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοί,  
 240 ἠδὲ κε καὶ ᾧ παιδὶ μέγα κλέος ἦρατ' ὀπίσσω.

νῦν δέ μιν ἀκλειῶς ἄρπυιαι ἀνηρείψαντο·  
οἷχ' αἶστος ἄπυστος, ἐμοὶ δ' ὀδύνας τε γόους τε  
κάλλιπεν. οὐδέ τι κεύνον ὀδυρόμενος στεναχίζω  
οἶον, ἐπεὶ νύ μοι ἄλλα θεοὶ κακὰ κήδε' ἔτευξαν.

245 ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι,  
Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,  
ἧδ' ὅσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσιν,  
τόσσοι μητέρ' ἐμὴν μνῶνται, τρύχουσι δὲ οἶκον.  
ἧ δ' οὐτ' ἀρνείται στυγερόν γάμον οὔτε τελευτὴν  
250 ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες  
οἶκον ἐμόν· τάχα δὴ με διαρραίσουσι καὶ αὐτόν."  
τὸν δ' ἐπαλαστήσασα προσηύδα Παλλὰς Ἀθήνη·

“ὦ πόποι, ἦ δὴ πολλὸν ἀποικομένου Ὀδυσῆος  
δεύῃ, ὃ κε μνηστῆρσιν ἀναιδέσι χεῖρας ἐφείη.  
255 εἰ γὰρ νῦν ἐλθὼν δόμου ἐν πρώτῃσι θύρῃσιν  
σταίῃ ἔχων πῆληκα καὶ ἀσπίδα καὶ δύο δοῦρε,  
τοῖος ἔων, οἶόν μιν ἐγὼ τὰ πρῶτα νόησα  
οἴκῳ ἐν ἡμετέρῳ πίνοντά τε τερπόμενόν τε,  
ἐξ Ἐφύρης ἀνιόντα παρ' Ἴλου Μερμερίδαο·  
260 ὥχετο γὰρ καὶ κεῖσε θοῆς ἐπὶ νηὸς Ὀδυσσεὺς  
φάρμακον ἀνδροφόνον διζήμενος, ὅφρα οἱ εἴη  
ιοὺς χρίεσθαι χαλκήρεας· ἀλλ' ὁ μὲν οὐ οἱ  
δῶκεν, ἐπεὶ ῥα θεοὺς νεμεσίζετο αἰὲν ἐόντας,  
ἀλλὰ πατὴρ οἱ δῶκεν ἐμός· φιλέεσκε γὰρ αἰνῶς·  
265 τοῖος ἔων μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς·  
πάντες κ' ὠκύμοροί τε γενοίετο πικρόγαμοί τε.  
ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κείται,  
ἦ κεν νοστήσας ἀποτίσεται, ἦε καὶ οὐκί,  
οἶσιν ἐνὶ μεγάροισι· σὲ δὲ φράζεσθαι ἄνωγα,  
270 ὅπως κε μνηστῆρας ἀπώσεται ἐκ μεγάροιο.  
εἰ δ' ἄγε νῦν ξυνίει καὶ ἐμῶν ἐμπάζεο μύθων.



- αὔριον εἰς ἀγορὴν καλέσας ἦρως Ἀχαιοὺς  
 μῦθον πέφραδε πᾶσι, θεοὶ δ' ἐπιμάρτυροι ἔστων.  
 μνηστῆρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἄνωχθι,  
 275 μητέρα δ', εἴ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι,  
 ἅψ' ἴτω ἐς μέγαρον πατρὸς μέγα δυναμένοιο.  
 οἱ δὲ γάμον τεύξουσιν καὶ ἀρτυνέουσιν ἔδνα  
 πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι.  
 σοὶ δ' αὐτῷ πυκινῶς ὑποθήσομαι, αἶ κε πίθαι.  
 280 νῆ' ἄρσας ἐρέτησιν ἐείκοσιν, ἣ τις ἀρίστη,  
 ἔρχεο πευσόμενος πατρὸς δὴν οἰχομένοιο,  
 ἣν τίς τοι εἴπησι βροτῶν ἢ ὅσσαν ἀκούσης  
 ἐκ Διός, ἣ τε μάλιστα φέρει κλέος ἀνθρώποισιν.  
 πρῶτα μὲν ἐς Πύλον ἔλθ' καὶ εἶρεο Νέστορα δῖον,  
 285 κείθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον.  
 ὃς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων.  
 εἰ μὲν κεν πατρὸς βίοντα καὶ νόστον ἀκούσης,  
 ἦ τ' ἂν τρυχόμενός περ ἔτι τλαίης ἐνιαυτόν.  
 εἰ δέ κε τεθνηῶτος ἀκούσης μηδ' ἔτ' ἐόντος,  
 290 νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαίαν  
 σῆμά τέ οἱ χεῖναι καὶ ἐπὶ κτέρεα κτερεῖξαι  
 πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δοῦναι.  
 αὐτὰρ ἐπὴν δὴ ταῦτα τελευτήσης τε καὶ ἔρξης,  
 φράζεσθαι δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,  
 295 ὅππῳ κε μνηστῆρας ἐνὶ μεγάροισι τεοῖσιν  
 κτείνης ἢ ἐ δόλῳ ἢ ἀμφιδόν· οὐδέ τί σε χρὴ  
 νηπιάας ὀχέειν, ἐπεὶ οὐκέτι τηλίκος ἐσσί.  
 ἦ οὐκ αἶεις, οἶον κλέος ἔλλαβε δῖος Ὀρέστης  
 πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα,  
 300 Αἰγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα;  
 καὶ σύ, φίλος, μάλα γάρ σ' ὀρώω καλόν τε μέγαν τε,  
 ἄλκιμος ἔσσ', ἵνα τίς σε καὶ ὀψιγόνων ἐν εἴπῃ.

αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἤδη  
 ἡδ' ἐτάρους, οἳ ποῦ με μάλ' ἀσχαλῶσι μένοντες·  
 305 σοὶ δ' αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάζεο μύθων·”

τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΐδα·  
 “ξείν', ἦ τοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις,  
 ὥς τε πατήρ ᾧ παιδί, καὶ οὐ ποτε λήσομαι αὐτῶν.  
 ἀλλ' ἄγε νῦν ἐπίμεινον ἐπειγόμενός περ ὁδοῖο,  
 310 ὄφρα λοεσσάμενός τε τεταρπόμενός τε φίλον κῆρ,  
 δῶρον ἔχων ἐπὶ νῆα κίης χαίρων ἐνὶ θυμῷ,  
 τιμῆεν, μάλα καλόν, ὃ τοι κειμήλιον ἔσται  
 ἐξ ἐμεῦ, οἷα φίλοι ξεῖνοι ξείνοισι διδοῦσιν·”

τὸν δ' ἡμείβετ' ἔπειτα θεά, γλαυκῶπις Ἀθήνη·  
 315 “μή μ' ἔτι νῦν κατέρυκε λιλαιόμενόν περ ὁδοῖο.  
 δῶρον δ', ὅττι κέ μοι δοῦναι φίλον ἦτορ ἀνώγῃ,  
 αὐτὶς ἀνερχομένῳ δόμεναι οἰκόνδε φέρεσθαι,  
 καὶ μάλα καλὸν ἐλὼν· σοὶ δ' ἄξιον ἔσται ἀμοιβῆς·”

ἦ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,  
 320 ὄρνις δ' ὥς ἀνόπαια διέπτατο· τῷ δ' ἐνὶ θυμῷ  
 θῆκε μένος καὶ θάρσος, ὑπέμνησέν τέ εἰ πατρὸς  
 μᾶλλον ἔτ' ἢ τὸ πάροιθεν. ὁ δὲ φρεσὶν ἦσι νοήσας  
 θάμβησεν κατὰ θυμόν· οἶσατο γὰρ θεὸν εἶναι.  
 αὐτίκα δὲ μνηστῆρας ἐπώχετο ἰσόθεος φῶς.

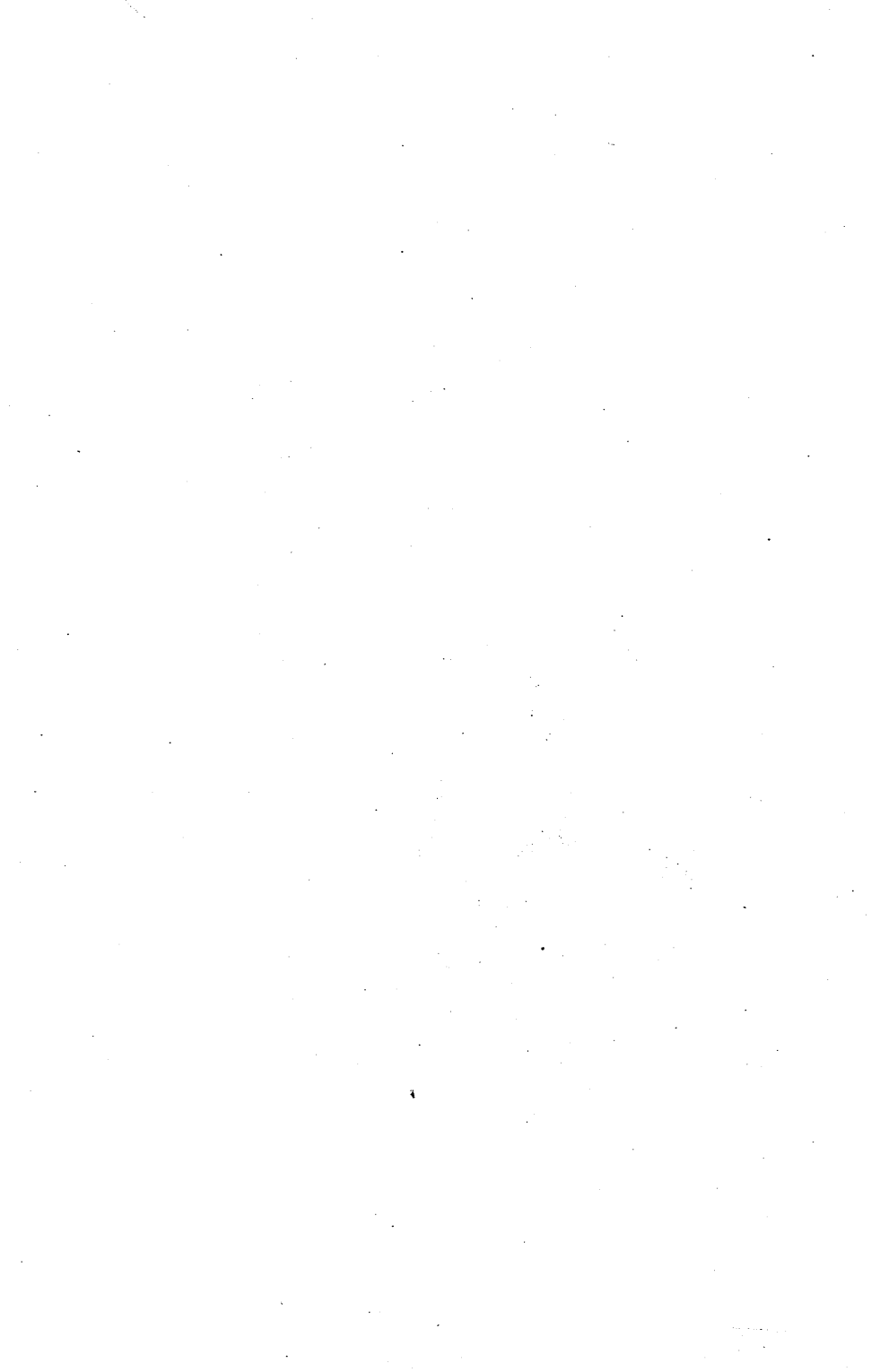
325 τοῖσι δ' αἰοιδὸς ᾄειδε περικλυτός, οἳ δὲ σιωπῇ  
 εἶατ' ἀκούοντες· ὁ δ' Ἀχαιῶν νόστον ᾄειδεν  
 λυγρόν, ὃν ἐκ Τροίης ἐπετείλατο Παλλὰς Ἀθήνη.  
 τοῦ δ' ὑπερωϊόθεν φρεσὶ σύνθετο θέσπιν αἰοιδὴν  
 κούρη Ἰκαρίοιο περιφρων Πηνελόπεια·

330 κλίμακα δ' ὑψηλὴν κατεβήσετο οἷο δόμοιο,  
 οὐκ οἷη, ἅμα τῇ γε καὶ ἀμφίπολοι δὺ ἔποντο.  
 ἦ δ' ὅτε δὴ μνηστῆρας ἀφίκετο δῖα γυναικῶν,  
 στῇ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο

- ἄντα παρειάων σχομένη λιπαρὰ κρήδεμνα·  
 335 ἀμφίπολος δ' ἄρα οἱ κενὴν ἐκάτερθε παρέστη.  
 δακρύσασα δ' ἔπειτα προσηύδα θεῖον Ἀοιδόν·  
 “Φήμιε, πολλὰ γὰρ ἄλλα βροτῶν θελκτήρια οἶδας,  
 ἔργ' ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν Ἀοιδοί·  
 τῶν ἔν γέ σφιν ἄειδε παρήμενος, οἱ δὲ σιωπῇ  
 340 οἶνον πινόντων· ταύτης δ' ἀποπαύε' Ἀοιδῆς  
 λυγρῆς, ἣ τέ μοι αἰὲν ἐνὶ στήθεσσι φίλον κῆρ  
 τείρει, ἐπεὶ με μάλιστα καθίκετο πένθος ἄλαστον.  
 τοίην γὰρ κεφαλὴν ποθέω μεμνημένη αἰεὶ,  
 ἀνδρός, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.”  
 345 τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἡῦδα·  
 “μῆτερ ἐμή, τί τ' ἄρα φθονέεις ἐρίηρον Ἀοιδὸν  
 τέρπειν, ὅππῃ οἱ νόος ὄρνυται; οὐ νύ τ' Ἀοιδοὶ  
 αἵτιοι, ἀλλὰ ποθὶ Ζεὺς αἴτιος, ὅς τε δίδωσιν  
 ἀνδράσιν ἀλφειστῆσιν, ὅπως ἐθέλῃσιν, ἐκάστω.  
 350 τούτῳ δ' οὐ νέμεσις Δαναῶν κακὸν οἶτον αἰδέειν·  
 τὴν γὰρ Ἀοιδὴν μᾶλλον ἐπικλείουσ' ἄνθρωποι,  
 ἣ τις ἀκούοντεςσι νεωτάτῃ ἀμφιπέληται.  
 σοὶ δ' ἐπιτολμάτῳ κραδίη καὶ θυμὸς ἀκούειν·  
 οὐ γὰρ Ὀδυσσεὺς οἷος ἀπώλεσε νόστιμον ἦμαρ  
 355 ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φῶτες ὄλοντο.  
 ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,  
 ἱστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε  
 ἔργον ἐποίχεσθαι· μῦθος δ' ἀνδρεςσι μελήσει  
 πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ.”  
 360 ἣ μὲν θαμβήσασα πάλιν οἰκόνδε βεβήκειν·  
 παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ.  
 ἐς δ' ὑπερῷ ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶν  
 κλαῖεν ἔπειτ' Ὀδυσῆα φίλον πόσιν, ὅφρα οἱ ὕπνον  
 ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.



PENELOPE.  
(Vatican, Rome.)



365 μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιόεντα,  
 πάντες δ' ἡρήσαντο παραὶ λεχέεσσι κλιθῆναι.  
 τοῖσι δὲ Τηλέμαχος πεπνυμένος ἤρχετο μύθων·  
 “μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες,  
 νῦν μὲν δαινύμενοι τερπώμεθα, μηδὲ βοητὺς  
 370 ἔστω, ἐπεὶ τόδε καλὸν ἀκουέμεν ἔστιν αἰδοῦ  
 τοιοῦδ', οἷος ὃδ' ἐστί, θεοῖς ἐναλίγκιος αὐδῆν.  
 ἡῶθεν δ' ἀγορήνδε καθεζώμεσθα κίοντες  
 πάντες, ἵν' ὕμιν μῦθον ἀπηλεγέως ἀποείπω  
 ἐξίεναι μεγάρων· ἄλλας δ' ἀλεγύνετε δαίτας  
 375 ὑμὰ κτήματ' ἔδοντες ἀμειβόμενοι κατὰ οἴκους.  
 εἰ δ' ὕμιν δοκέει τόδε λωίτερον καὶ ἄμεινον  
 ἔμμεναι, ἀνδρὸς ἐνὸς βίοντος νήποινον ὀλέσθαι,  
 κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἔοντας,  
 αἱ κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι·  
 380 νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὅλοισθε.”

ὡς ἔφαθ', οἱ δ' ἄρα πάντες ὁδᾶξ ἐν χεῖλεσι φύντες  
 Τηλέμαχον θαύμαζον, ὃ θαρσαλέως ἀγόρευεν.

τὸν δ' αὖτ' Ἀντίνοος προσέφη, Ἐυπείθεος υἱός·

“Τηλέμαχ', ἡ μάλα δὴ σε διδάσκουσιν θεοὶ αὐτοὶ

385 ὑψαγόρην τ' ἔμεναι καὶ θαρσαλέως ἀγορεύειν·  
 μὴ σέ γ' ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων  
 ποιήσκειν, ὃ τοι γενεῇ πατρώϊόν ἐστιν.”

τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' α

“Ἀντίνο', ἡ καί μοι νεμεσήσεται, ὅττι κεν εἴπω;

390 καὶ κεν τοῦτ' ἐθέλοιμι Διός γε διδόντος ἀρέσθαι.  
 ἡ φῆς τοῦτο κάκιστον ἐν ἀνθρώποισι τεύχθαι;  
 οὐ μὲν γάρ τι κακὸν βασιλευμέν· αἰψά τέ οἱ δῶ  
 ἀφνειὸν πέλεται καὶ τιμνέστερος αὐτός.

ἀλλ' ἡ τοι βασιλῆες Ἀχαιῶν εἰσὶ καὶ ἄλλοι.

395 πολλοὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέοι ἦδ' ἐ παλαιοί,

τῶν κέν τις τόδ' ἔχῃσιν, ἐπεὶ θάνε διὸς Ὀδυσσεύς·  
 αὐτὰρ ἐγὼν οἴκοιο ἄναξ ἔσομ' ἡμετέριοι  
 καὶ δμῶων, οὓς μοι ληίσσατο διὸς Ὀδυσσεύς."

τὸν δ' αὖτ' Εὐρύμαχος Πολύβου πάις ἀντίον ἦνδα·  
 400 "Τηλέμαχ', ἥ τοι ταῦτα θεῶν ἐν γούνασι κείται,  
 ὅς τις ἐν ἀμφιάλῳ Ἰθάκῃ βασιλεύσει Ἀχαιῶν·  
 κτήματα δ' αὐτὸς ἔχοις καὶ δώμασιν οἷσιν ἀνάσσοις.  
 μὴ γὰρ ὃ γ' ἔλθοι ἀνὴρ, ὅς τις σ' ἀέκοντα βίηφιν  
 κτήματ' ἀπορραΐσει, Ἰθάκης ἔτι ναιετοώσης.

405 ἀλλ' ἐθέλω σε, φέριστε, περὶ ξείνοιο ἐρέσθαι,  
 ὁππόθεν οὗτος ἀνὴρ· ποίης δ' ἐξ εὐχεται εἶναι  
 γαίης; ποῦ δέ νύ οἱ γενεὴ καὶ πατρίς ἄρουρα;  
 ἥε τιw' ἀγγελίην πατρὸς φέρει ἐρχομῖνοιο,  
 ἥ ἐὼν αὐτοῦ χρεῖος ἐελδόμενος τόδ' ἰκάνει;

410 οἶον ἀναΐξας ἄφαρ οἴχεται, οὐδ' ὑπέρμευεν  
 γινώμεναι· οὐ μὲν γάρ τι κακῶ εἰς ὧπα ἐώκειν."

τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδα·  
 "Εὐρύμαχ', ἥ τοι νόστος ἀπώλετο πατρὸς ἐμοῖο·  
 οὗτ' οὖν ἀγγελίης ἔτι πείθομαι, εἴ ποθεν ἔλθοι,  
 415 οὔτε θεοπροπίης ἐμπάζομαι, ἣν τινα μήτηρ  
 ἐς μέγαρον καλέσασα θεοπρόπον ἐξερέηται.  
 ξείνος δ' οὗτος ἐμὸς πατρώιος ἐκ Τάφου ἐστίν,  
 Μέντης δ' Ἀγχιάλιο δαΐφρονος εὐχεται εἶναι  
 υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει."

420 ὥς φάτο Τηλέμαχος, φρεσὶ δ' ἀθανάτην θεὸν ἔγνω.  
 οἱ δ' εἰς ὀρχηστὺν τε καὶ ἱμερόεσσαν ἀοιδὴν  
 τρεψάμενοι τέρποντο, μένον δ' ἐπὶ ἔσπερον ἐλθεῖν.  
 τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἔσπερος ἦλθεν·  
 δῆ τότε κακκείμενοι ἔβαν οἰκόνδε ἕκαστος.

425 Τηλέμαχος δ', ὅθι οἱ θάλαμος περικαλλέος αὐλῆς  
 ὑψηλὸς δέδμητο περισκέπτῳ ἐνὶ χώρῳ,

ἔνθ' ἔβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων.  
 τῷ δ' ἄρ' ἄμ' αἰθομένας δαΐδας φέρε κεδνὰ ἰδυῖα.  
 Εὐρύκλει', ὦπος θυγάτηρ Πεισηνορίδαο,

430 τὴν ποτε Λαέρτης πρίατο κτεάτεσσιν ἐοῖσιν  
 πρωθήβην ἔγ' ἐοῦσαν, ἑικοσάβοια δ' ἔδωκεν,  
 ἴσα δέ μιν κεδνῇ ἀλόχῳ τίεν ἐν μεγάροισιν,  
 εὐνῇ δ' οὐ ποτ' ἔμικτο, χόλον δ' ἀλ' εἰσε γυναικός·  
 ἣ οἱ ἄμ' αἰθομένας δαΐδας φέρε, καὶ ἐ μάλιστα  
 435 δμῳάων φιλέεσκε, καὶ ἔτρεφε τυτθὸν ἐόντα.

ᾤξεν δὲ θύρας θαλάμου πύκα ποιητοῖο,  
 ἔξετο δ' ἐν λέκτρῳ, μαλακὸν δ' ἔκδυνε χιτῶνα·  
 καὶ τὸν μὲν γραίης πυκιμηδῖος ἔμβαλε χερσίν.  
 ἣ μὲν τὸν πτύξασα καὶ ἀσκήσασα χιτῶνα,

440 πασσάλῳ ἀγκρεμάσασα παρὰ τρητοῖσι λέχεσσιν,  
 βῆ ῥ' ἵμεν ἐκ θαλάμοιο, θύρην δ' ἐπέρυσσε κορώνη  
 ἀργυρέη, ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι.  
 ἔνθ' ὃ γε παννύχιος, κεκαλυμμένος οἶδος ἰώτῳ.  
 βούλευε φρεσὶν ᾗσιν ὁδόν, τὴν πέφραδ' Ἀθήνη.



## ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Β.

Ἴθακησίων ἀγορά. Τηλεμάχου ἀποδημία.

- Ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
ᾠρνυτ' ἄρ' ἐξ εὐνῆφιν Ὀδυσσῆος φίλος υἱὸς  
εἵματα ἐσάμενος, περὶ δὲ ξίφος ὀξὺ θέτ' ὦμῳ,  
ποσσι δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,  
5 βῆ δ' ἵμεν ἐκ θαλάμοιο θεῶ ἑναλίγκιος ἄντην.  
αἶψα δὲ κηρύκεσσι λιγυφθόγγοισι κέλευσεν  
κηρύσσειν ἀγορὴνδε κάρη κομόωντας Ἀχαιούς.  
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἡγείροντο μάλ' ὦκα.  
αὐτὰρ ἐπεὶ ῥ' ἦγερθεν ὀμηγερέες τε γένοντο,  
10 βῆ ῥ' ἵμεν εἰς ἀγορὴν, παλάμη δ' ἔχε χάλκεον ἔγχος,  
οὐκ οἶος, ἅμα τῷ γε δύω κύνες ἀργοὶ ἔποντο.  
θεσπεσίην δ' ἄρα τῷ γε χάριν κατέχευεν Ἀθήνη·  
τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θεύντο.  
ἔζητο δ' ἐν πατρὸς θώκῳ, εἶξαν δὲ γέροντες.  
15 τοῖσι δ' ἔπειθ' ἦρως Αἰγύπτιος ἦρχ' ἀγορεύειν,  
ὃς δὴ γήραϊ κυφὸς ἔην καὶ μυρία ἦδη.  
καὶ γὰρ τοῦ φίλος υἱὸς ἅμ' ἀντιθέῳ Ὀδυσῆϊ  
Ἴλιον εἰς εὐπωλον ἔβη κοίλῃς ἐνὶ νηυσίν,  
Ἀντιφῶς αἰχμητῆς· τὸν δ' ἄγριος ἔκτανε Κύκλωψ  
20 ἐν σπῆϊ γλαφυρῷ, πύματον δ' ὠπλίσσατο δόρπον.  
τρεῖς δὲ οἱ ἄλλοι ἔσαν, καὶ ὁ μὲν μνηστῆρσιν ὀμίλειν,  
Εὐρύνομος, δύο δ' αἰὲν ἔχον πατρώια ἔργα.  
ἀλλ' οὐδ' ὥς τοῦ λήθεται ὀδυρόμενος καὶ ἀχεύων.  
τοῦ ὃ γε δάκρυ χέων ἀγορήσατο καὶ μετέειπεν·

- 25 “κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω.  
οὔτε ποθ’ ἡμετέρη ἀγορὴ γένηετ’ οὔτε θόωκος,  
ἐξ οὗ Ὀδυσσεὺς διὸς ἔβη κοίλῃς ἐνὶ νηυσίν.  
νῦν δὲ τίς ᾧδ’ ἡγείρε; τίνα χρεῖω τόσον ἵκει  
ἢ νέων ἀνδρῶν ἢ οἱ προγενέστεροί εἰσιν;
- 30 ἦέ τι ν’ ἀγγελίην στρατοῦ ἔκλυεν ἐρχομένοιο,  
ἦν χ’ ἡμῖν σάφα εἴποι, ὅτε πρότερός γε πύθοιτο;  
ἦέ τι δήμιον ἄλλο πιφαύσκεται ἢδ’ ἀγορεύει;  
ἔσθλός μοι δοκεῖ εἶναι, ὀνήμενος. εἴθε οἱ αὐτῷ  
Ζεὺς ἀγαθὸν τελέσειεν, ὅτι φρεσὶν ἦσι μενοινᾷ.”
- 35 ὣς φάτο, χαῖρε δὲ φήμη Ὀδυσσῆος φίλος υἱός,  
οὐδ’ ἄρ’ ἔτι δὴν ἦστο, μενοίνησεν δ’ ἀγορεύειν,  
στῇ δὲ μέσῃ ἀγορῇ· σκῆπτρον δέ οἱ ἔμβαλε χειρὶ  
κῆρυξ Πεισῆνωρ πεπνυμένα μῆδεα εἰδώς.  
πρῶτον ἔπειτα γέροντα καθαπτόμενος προσέειπεν·
- 40 “ὦ γέρον, οὐχ ἑκὰς οὗτος ἀνὴρ, τάχα δ’ εἴσαι αὐτός,  
ὃς λαὸν ἡγείρα· μάλιστα δέ μ’ ἄλγος ἰκάνει.  
οὔτε τι ν’ ἀγγελίην στρατοῦ ἔκλυον ἐρχομένοιο,  
ἦν χ’ ὑμῖν σάφα εἴπω, ὅτε πρότερός γε πυθοίμην,  
οὔτε τι δήμιον ἄλλο πιφαύσκομαι οὐδ’ ἀγορεύω,
- 45 ἀλλ’ ἐμὸν αὐτοῦ χρεῖος, ὃ μοι κακὰ ἔμπεσεν οἴκῳ  
δοιά· τὸ μὲν πατέρ’ ἐσθλὸν ἀπώλεσα, ὃς ποτ’ ἐν ὑμῖν  
τοῖσδεσσιν βασίλευε, πατὴρ δ’ ὥς ἡπιος ἦεν·  
νῦν δ’ αὖ καὶ πολὺ μείζον, ὃ δὴ τάχα οἶκον ἅπαντα  
πάγχυ διαρραΐσει, βίοτον δ’ ἀπὸ πάμπαν ὀλέσσει.
- 50 μητέρι μοι μνηστῆρες ἐπέχραον οὐκ ἐθελούσῃ,  
τῶν ἀνδρῶν φίλοι υἱες, οἱ ἐνθάδε γ’ εἰσὶν ἄριστοι,  
οἱ πατρὸς μὲν ἐς οἶκον ἀπερρίγασι νέεσθαι  
Ἰκαρίου, ὥς κ’ αὐτὸς ἐεδνώσαιτο θύγατρα,  
δοίῃ δ’, ᾧ κ’ ἐθέλοι καὶ οἱ κεχαρισμένος ἔλθοι·
- 55 οἱ δ’ εἰς ἡμέτερον πωλεύμενοι ἥματα πάντα,

- βοῦς ἱερεύοντες καὶ οἷς καὶ πίνοντας αἶγας  
 εἰλαπινάζουσιν πίνουσί τε αἶθοπα οἶνον  
 μαψιδίως· τὰ δὲ πολλὰ κατάνεται. οὐ γὰρ ἔπ' ἀνὴρ,  
 οἷος Ὀδυσσεὺς ἔσκειν, ἀρῇν ἀπὸ οἴκου ἀμῦναι.  
 60 ἡμεῖς δ' οὐ νύ τι τοῖοι ἀμυνέμεν· ἦ καὶ ἔπειτα  
 λευγαλέοι τ' ἐσόμεσθα καὶ οὐ δεδαηκότες ἀλκῇν.  
 ἦ τ' ἂν ἀμυναίμην, εἴ μοι δύναμις γε παρέιη.  
 οὐ γὰρ ἔτ' ἀνσχετὰ ἔργα τετεύχεται, οὐδ' ἔτι καλῶς  
 οἶκος ἐμὸς διόλωλε. νεμεσσήθητε καὶ αὐτοί,  
 65 ἄλλους τ' αἰδέσθητε περικτίονας ἀνθρώπους,  
 οἳ περιναιετάουσι· θεῶν δ' ὑποδείσατε μῆνιν,  
 μή τι μεταστρέψωσιν ἀγασσάμενοι κακὰ ἔργα.  
 λίσσομαι ἡμὲν Ζηνὸς Ὀλυμπίου ἡδὲ Θέμιστος,  
 ἦ τ' ἀνδρῶν ἀγορὰς ἡμὲν λύει ἡδὲ καθίζει·  
 70 σχέσθε, φίλοι, καί μ' οἷον ἑάσατε πένθει λυγρῷ  
 τείρεσθ', εἰ μή πού τι πατὴρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς  
 δυσμενέων κάκ' ἔρεξεν ἐυκνήμιδας Ἀχαιοὺς,  
 τῶν μ' ἀποτινύμενοι κακὰ ῥέζετε δυσμενέοντες,  
 τούτους ὀτρύνοντες. ἐμοὶ δέ κε κέρδιον εἴη  
 75 ὑμέας ἐσθέμεναι κειμήλιά τε πρόβασίν τε.  
 εἴ χ' ὑμεῖς γε φάγοιτε, τάχ' ἂν ποτε καὶ τίσις εἴη·  
 τόφρα γὰρ ἂν κατὰ ἄστνυ ποτιπτυσσοίμεθα μύθῳ  
 χρήματ' ἀπαιτίζοντες, ἕως κ' ἀπὸ πάντα δοθείη·  
 νῦν δέ μοι ἀπρήκτους ὀδύνας ἐμβάλλετε θυμῷ.”  
 80 ὣς φάτο χῳόμενος, ποτὶ δὲ σκῆπτρον βάλε γαίῃ  
 δάκρυ ἀναπρήσας· οἶκτος δ' ἔλε λαὸν ἅπαντα.  
 ἔνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν, οὐδέ τις ἔτλη  
 Τηλέμαχον μύθοισιν ἀμείψασθαι χαλεποῖσιν·  
 Ἀντίνοος δέ μιν οἷος ἀμειβόμενος προσέειπεν·  
 85 “Τηλέμαχ' ὑφαγόρη, μένος ἄσχετε, ποῖον ἔειπες  
 ἡμέας αἰσχύνων· ἐθέλοις δέ κε μῶμον ἀνάψαι.

- σοὶ δ' οὐ τι μνηστῆρες Ἀχαιῶν αἵτιοί εἰσιν,  
 ἀλλὰ φίλη μήτηρ, ἣ τοι πέρι κέρδεα οἶδεν.  
 ἦδη γὰρ τρίτον ἔστων ἔτος, τάχα δ' εἰσι τέταρτον,  
 90 ἔξ οὗ ἀτέμβει θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν.  
 πάντας μὲν ῥ' ἔλπει καὶ ὑπίσχεται ἀνδρὶ ἐκάστω  
 ἀγγελίας προῖεῖσα, νόος δέ οἱ ἄλλα μενοινᾷ.  
 ἣ δὲ δόλον τόνδ' ἄλλον ἐνὶ φρεσὶ μερμήριξεν·  
 στησαμένη μέγαν ἱστὸν ἐνὶ μεγάροισιν ὑφαίνειν,  
 95 λεπτὸν καὶ περίμετρον· ἄφαρ δ' ἡμῖν μετέειπεν·  
 'κοῦροι ἐμοὶ μνηστῆρες, ἐπεὶ θάνε διὸς Ὀδυσσεύς,  
 μίμνεν' ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὃ κε φᾶρος  
 ἐκτελέσω, μή μοι μεταμώνια νήματ' ὀληται,  
 Λαέρτη ἥρωι ταφήιον, εἰς ὅτε κέν μιν  
 100 μοῖρ' ὀλοὴ κατέλῃσι τανηλεγέος θανάτοιο,  
 μή τίς μοι κατὰ δῆμον Ἀχαιᾶδων νεμεσῇσῃ,  
 αἷ κεν ἄτερ σπείρου κῆται πολλὰ κτεατίσσας·  
 ὣς ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγῆνωρ.  
 ἔνθα καὶ ἡματιή μὲν ὑφαίνεσκεν μέγαν ἱστόν,  
 105 νύκτας δ' ἀλλύεσκεν, ἐπεὶ δαΐδας παραθείτο.  
 ὣς τρίετες μὲν ἔλθε δόλῳ καὶ ἔπειθεν Ἀχαιοὺς·  
 ἀλλ' ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὦραι,  
 καὶ τότε δὴ τις ἔειπε γυναικῶν, ἣ σάφα ἦδη,  
 καὶ τὴν γ' ἀλλύουσαν ἐφεύρομεν ἀγλαὸν ἱστόν.  
 110 ὣς τὸ μὲν ἐξετίλεσσε καὶ οὐκ ἐθέλουσ', ὑπ' ἀνάγκης·  
 σοὶ δ' ὦδε μνηστῆρες ὑποκρίνονται, ἧν' εἰδῆς  
 αὐτὸς σῶ θυμῷ, εἰδῶσι δὲ πάντες Ἀχαιοί.  
 μητέρα σὴν ἀπόπεμψον, ἄνωχθι δέ μιν γαμέεσθαι  
 τῷ, ὅτεώ τε πατὴρ κέλεται καὶ ἀνδάνει αὐτῇ.  
 115 εἰ δ' ἔτ' ἀνιῇσει γε πολὺν χρόνον νῆας Ἀχαιῶν,  
 τὰ φρονέουσ' ἀνὰ θυμόν, ὃ οἱ περὶ δῶκεν Ἀθήνη  
 ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλὰς

- κέρδεά θ', οἷ' οὐ πώ τιν' ἀκούομεν οὐδὲ παλαιῶν,  
τάων, αἱ πάρος ἦσαν εὐπλοκαμίδες Ἀχαιοί,  
120 Τυρώ τ' Ἀλκμήνη τε εὐστέφανός τε Μυκῆνη·  
τάων οὐ τις ὁμοῖα νοήματα Πηνελοπείη  
ἤδη· ἀτὰρ μὲν τοῦτό γ' ἐναΐσιμον οὐκ ἐνόησεν.  
τόφρα γὰρ οὖν βίοτόν τε τεὸν καὶ κτήματ' ἔδονται,  
ὄφρα κε κείνη τοῦτον ἔχῃ νόον, ὃν τινά οἱ νῦν  
125 ἐν στήθεσσι τιθεῖσι θεοί· μέγα μὲν κλέος αὐτῇ  
ποιεῖτ', αὐτὰρ σοί γε ποθὴν πολέος βίοτοιο.  
ἡμεῖς δ' οὐτ' ἐπὶ ἔργα πάρος γ' ἔμεν οὔτε πη ἄλλη,  
πρὶν γ' αὐτὴν γήμασθαι Ἀχαιῶν ᾧ κ' ἐθέλησιν.”  
τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα·  
130 “Ἄντινο', οὐ πῶς ἔστι δόμων ἀέκουσαν ἀπῶσαι,  
ἣ μ' ἔτεχ', ἣ μ' ἔθρεψε· πατὴρ δ' ἐμὸς ἄλλοθι γαίης,  
ζῶει ὃ γ' ἣ τέθνηκε· κακὸν δέ με πόλλ' ἀποτίνειν  
Ἰκαρίῳ, αἷ κ' αὐτὸς ἐκὼν ἀπὸ μητέρα πέμψω.  
ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, ἄλλα δὲ δαίμων  
135 δώσει, ἐπεὶ μήτηρ στυγεράς ἀρήσεται ἐρινύς  
οἴκου ἀπερχομένη· νέμεσις δέ μοι ἐξ ἀνθρώπων  
ἔσσεται· ὥς οὐ τοῦτον ἐγὼ ποτε μῦθον ἐνύψω.  
ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν,  
ἔξιτέ μοι μεγάρων, ἄλλας δ' ἀλεγύνετε δαΐτας  
140 ὑμὰ κτήματ' ἔδοντες ἀμειβόμενοι κατὰ οἴκους.  
εἰ δ' ὑμῶν δοκέει τόδε λωίτερον καὶ ἄμεινον  
ἔμμεναι, ἀνδρὸς ἐνὸς βίοτον νήποιον ὀλέσθαι,  
κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν εἰόντας,  
αἷ κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι·  
145 νήπιοιό κεν ἔπειτα δόμων ἔντοσθεν ὀλοισθε.”  
ὣς φάτο Τηλέμαχος, τῷ δ' αἰετὼ εὐρύοπα Ζεὺς  
ὑψόθεν ἐκ κορυφῆς ὄρεος προέηκε πέτεσθαι.  
τῷ δ' ἔως μὲν ῥ' ἐπέτοντο μετὰ πνοιῆς ἀνέμοιο

- πλησίω ἀλλήλοισι τιταινομένω πτερύγεσσιν·  
 150 ἀλλ' ὅτε δὴ μέσσην ἀγορὴν πολύφημον ἰκέσθην,  
 ἔνθ' ἐπιδιωθέντε τιναξάσθην πτερὰ πυκνά,  
 ἐς δ' ἰδέτην πάντων κεφαλάς, ὅσσοντο δ' ὄλεθρον·  
 δρυφαμένω δ' ὀνύχεσσι παρειᾶς ἀμφί τε δειρὰς  
 δεξιῶ ἥϊξαν διὰ τ' οἰκία καὶ πόλιν αὐτῶν.
- 155 θάμβησαν δ' ὄρνιθας, ἐπεὶ ἴδον ὀφθαλμοῖσιν·  
 ὥρμηναν δ' ἀνὰ θυμόν, ἃ περ τελέεσθαι ἔμελλον.  
 τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἀλιθέροης  
 Μαστορίδης· ὁ γὰρ οἶος ὁμηλικίην ἐκέκαστο  
 ὄρνιθας γνῶναι καὶ ἐναίσιμα μυθήσασθαι·
- 160 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·  
 “κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι, ὅττι κεν εἴπω·  
 μνηστῆρσιν δὲ μάλιστα πιφασκόμενος τάδε εἶρω·  
 τοῖσιν γὰρ μέγα πῆμα κυλίνδεται· οὐ γὰρ Ὀδυσσεὺς  
 δὴν ἀπάνευθε φίλων ὦν ἔσσεται, ἀλλὰ που ἦδη
- 165 ἐγγὺς ἐὼν τοῖσδεσσι φόνον καὶ κῆρα φυτεύει  
 πάντεσσιν· πολέσιν δὲ καὶ ἄλλοισιν κακὸν ἔσται,  
 οἱ νεμόμεσθ' Ἰθάκην ἐνδείελον. ἀλλὰ πολὺ πρὶν  
 φραζώμεσθ', ὥς κεν καταπαύσομεν· οἱ δὲ καὶ αὐτοὶ  
 πανέσθων· καὶ γάρ σφιν ἄφαρ τόδε λωῖόν ἐστιν.
- 170 οὐ γὰρ ἀπείρητος μαντεύομαι, ἀλλ' ἐν εἰδῶς·  
 καὶ γὰρ κείνῳ φημὶ τελευτηθῆναι ἅπαντα,  
 ὥς οἱ ἐμυθεόμην, ὅτε Ἴλιον εἰσανέβαινον  
 Ἀργεῖοι, μετὰ δέ σφιν ἔβη πολύμητις Ὀδυσσεύς.  
 φῆν κακὰ πολλὰ παθόντ', ὀλέσαντ' ἀπο πάντας ἐταίρους
- 175 ἄγνωστον πάντεσσιν ἑικοστῷ ἐνιαυτῷ  
 οἴκαδ' ἐλεύσεσθαι· τὰ δὲ δὴ νῦν πάντα τελεῖται.”  
 τὸν δ' αὖτ' Εὐρύμαχος Πολύβου πάϊς ἀντίον ἦνδα·  
 “ὦ γέρον, εἰ δ' ἄγε νῦν μαντεύεο σοῖσι τέκεσσι  
 οἴκαδ' ἰών, μή πού τι κακὸν πάσχωσιν ὀπίσσω·

- 180 ταῦτα δ' ἐγὼ σέο πολλὸν ἀμείνων μαντεύεσθαι.  
 ὄρνιθες δέ τε πολλοὶ ὑπ' αὐγὰς ἡελίοιο  
 φοιτῶσ', οὐδέ τε πάντες ἐναίσιοι· αὐτὰρ Ὀδυσσεὺς  
 ὤλετο τῇλ', ὥς καὶ σὺ καταφθίσθαι σὺν ἐκείνῳ  
 ὄφελες· οὐκ ἂν τόσσα θεοπροπέων ἀγόρευες,  
 185 οὐδέ κε Τηλέμαχον κεχολωμένον ᾧδ' ἀνιείης,  
 σῶ οἴκῳ δῶρον ποτιδέγμενος, αἶ κε πόρησιν.  
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
 αἶ κε νεώτερον ἄνδρα παλαιά τε πολλά τε εἰδὼς  
 παρφάμενος ἐπέεσσιν ἐποτρύνῃς χαλεπαίνειν,  
 190 αὐτῷ μὲν οἱ πρῶτον ἀνηρέστερον ἔσται,  
 [πρῆξαι δ' ἔμπης οὗ τι δυνήσεται εἵνεκα τῶνδε·]  
 σοὶ δέ, γέρον, θωὴν ἐπιθήσομεν, ἣν κ' ἐνὶ θυμῷ  
 τίνων ἀσχάλλῃς· χαλεπὸν δέ τοι ἔσσεται ἄλγος.  
 Τηλεμάχῳ δ' ἐν πάσιν ἐγὼν ὑποθήσομαι αὐτός·  
 195 μητέρα ἦν ἐς πατρὸς ἀνωγέτω ἀπονέεσθαι·  
 οἱ δὲ γάμον τεύξουσιν καὶ ἄρτυνέουσιν ἔεδνα  
 πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι.  
 οὐ γὰρ πρὶν παύσεσθαι οἴομαι νῆας Ἀχαιῶν  
 μνηστῆρος ἀργαλέης, ἐπεὶ οὗ τινα δείδιμεν ἔμπης,  
 200 οὔτ' οὖν Τηλέμαχον μάλα περ πολύμυθον ἐόντα,  
 οὔτε θεοπροπίης ἐμπαζόμεθ', ἦν σύ, γεραιέ,  
 μυθέαι ἀκράαντον, ἀπεχθάνεαι δ' ἔτι μᾶλλον.  
 χρήματα δ' αὐτε κακῶς βεβρώσεται, οὐδέ ποτ' ἴσα  
 ἔσσεται, ὅφρα κεν ἧ γε διατρίβῃσιν Ἀχαιοὺς  
 205 ὦν γάμον· ἡμεῖς δ' αὖ ποτιδέγμενοι ἥματα πάντα  
 εἵνεκα τῆς ἀρετῆς ἐριδαίνομεν, οὐδὲ μετ' ἄλλας  
 ἐρχόμεθ', ἅς ἐπιεικὲς ὀπιείμεν ἔστιν ἐκάστω."  
 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤνδα·  
 "Εὐρύμαχ' ἠδὲ καὶ ἄλλοι, ὅσοι μνηστήρες ἀγανοί,  
 210 ταῦτα μὲν οὐχ ὑμέας ἔτι λίσσομαι οὐδ' ἀγορεύω·

- ἦδη γὰρ τὰ ἴσασι θεοὶ καὶ πάντες Ἀχαιοί.  
 ἀλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἴκοσ' ἐταίρους,  
 οἳ κέ μοι ἔνθα καὶ ἔνθα διαπρήσσωσι κέλευθον.  
 εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα  
 215 νόστον πευσόμενος πατρὸς δὴν οἰχομένοιο,  
 ἣν τίς μοι εἴησι βροτῶν ἣ ὅσσαν ἀκούσω  
 ἐκ Διός, ἣ τε μάλιστα φέρει κλέος ἀνθρώποισιν.  
 εἰ μὲν κεν πατρὸς βίοντον καὶ νόστον ἀκούσω,  
 ἣ τ' ἂν τρυχόμενός περ ἔτι τλαίην ἐνιαυτόν·  
 220 εἰ δέ κε τεθνηῶτος ἀκούσω μηδ' ἔτ' ἐόντος,  
 νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν  
 σῆμά τέ οἱ χεύω καὶ ἐπὶ κτέρεια κτερεῖζω  
 πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δώσω."  
 ἣ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη  
 225 Μέντωρ, ὃς ῥ' Ὀδυσῆος ἀμύμονος ἦεν ἐταῖρος,  
 καὶ οἱ ἰὼν ἐν νηυσὶν ἐπέτρεπεν οἶκον ἅπαντα,  
 πείθεσθαί τε γέροντι καὶ ἔμπεδα πάντα φυλάσσειν·  
 ὃ σφιν· ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·  
 "κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι, ὅττι κεν εἴπω·  
 230 μή τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω  
 σκηπτουῆχος βασιλεὺς μηδὲ φρεσὶν αἴσιμα εἰδώς,  
 ἀλλ' αἰεὶ χαλεπὸς τ' εἴη καὶ αἴσυλα ῥέζοι·  
 ὥς οὗ τις μέμνηται Ὀδυσσῆος θείοιο  
 λαῶν, οἷσιν ἄνασσε, πατὴρ δ' ὥς ἥπιος ἦεν.  
 235 ἀλλ' ἣ τοι μνηστῆρας ἀγήνορας οὗ τι μεγαίρω  
 ἔρδειν ἔργα βίαια κακορραφίησι νόοιο·  
 σφὰς γὰρ παρθέμενοι κεφαλὰς κατίδουσι βιαίως  
 οἶκον Ὀδυσσῆος, τὸν δ' οὐκέτι φασὶ νέεσθαι.  
 νῦν δ' ἄλλω δήμῳ νεμεσίζομαι, οἷον ἅπαντες  
 240 ἦσθ' ἄνεω, ἀτὰρ οὗ τι καθαπτόμενοι ἐπέεσσι  
 παύρους μνηστῆρας καταπαύετε πολλοὶ ἐόντες."



- τὸν δ' Ἐυηνορίδης Λειώκριτος ἀντίον ἤϋδα·  
 “Μέντορ ἀταρτηρέ, φρένας ἤλεέ, ποῖον ἔειπες  
 ἡμέας ὀτρύνων καταπαυέμεν· ἀργαλέον δὲ  
 245 ἀνδράσι καὶ πλεόνεσσι μαχήσασθαι περὶ δαιτί.  
 εἷ περ γάρ κ' Ὀδυσσεὺς Ἰθακήσιος αὐτὸς ἐπελθὼν  
 δαινυμένους κατὰ δῶμα ἐὼν μνηστῆρας ἀγανούς  
 ἐξελάσαι μεγάροιο μενουήσει· ἐνὶ θυμῷ,  
 οὗ κέν οἱ κεχάροιτο γυνὴ μάλα περ χατέουσα  
 250 ἐλθόντ', ἀλλὰ κεν αὐτοῦ ἀεικέα πότμον ἐπίσποι,  
 εἰ πλεόνεσσι μαχοίτο· σὺ δ' οὐ κατὰ μοῖραν ἔειπες.  
 ἀλλ' ἄγε, λαοὶ μὲν σκίδνασθ' ἐπὶ ἔργα ἕκαστος,  
 τούτῳ δ' ὀτρυνέει Μέντωρ ὁδὸν ἥδ' Ἀλιθέρης,  
 οἳ τέ οἱ ἐξ ἀρχῆς πατρώιοι εἰσιν ἐταῖροι.  
 255 ἀλλ' οἶώ, καὶ δηθὰ καθήμενος ἀγγελιάων  
 πεύσεται εἰν Ἰθάκῃ, τελίει δ' ὁδὸν οὐ ποτε ταύτην.”  
 ὧς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψήρην.  
 οἱ μὲν ἄρ' ἐσκίδναντο ἐὰν πρὸς δῶμαθ' ἕκαστος,  
 μνηστῆρες δ' ἐς δῶματ' ἴσαν θείου Ὀδυσῆος.  
 260 Τηλέμαχος δ' ἀπάνευθε κιὼν ἐπὶ θῖνα θαλάσσης,  
 χεῖρας νυψάμενος πολιῆς ἁλὸς εὔχετ' Ἀθήνῃ·  
 “κλυθί μεν, ὃ χθιζὸς θεὸς ἤλυθες ἡμέτερον δῶ  
 καί μ' ἐν νηὶ κέλευσας ἐπ' ἡεροειδέα πόντον  
 νόστον πευσόμενον πατρὸς δὴν οἰχομένοιο  
 265 ἔρχεσθαι· τὰ δὲ πάντα διατρίβουσιν Ἀχαιοί,  
 μνηστῆρες δὲ μάλιστα κακῶς ὑπερηνορεύοντες.”  
 ὧς ἔφατ' εὐχόμενος, σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη  
 Μέντορι εἰδομένη ἡμὲν δέμας ἠδὲ καὶ αὐδὴν,  
 καὶ μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·  
 270 “Τηλέμαχ', οὐδ' ὅπιθεν κακὸς ἔσσειαι οὐδ' ἀνοήμων,  
 εἰ δὴ τοι σοῦ πατρὸς ἐνέστακται μένος ἧν,  
 οἷος κείνος ἔην τελέσαι ἔργον τε ἔπος τε·

οὗ τοι ἔπειθ' ἀλήη ὁδὸς ἔσσεται οὐδ' ἀτέλεστος.  
 εἰ δ' οὐ κείνου γ' ἐσσι γόνος καὶ Πηνελοπείης,  
 275 οὐ σέ γ' ἔπειτα ἔολπα τελευτήσῃν, ἃ μενοινᾷς.  
 παῦροι γάρ τοι παῖδες ὁμοῖοι πατρὶ πέλονται,  
 οἱ πλέονες κακίους, παῦροι δέ τε πατρὸς ἀρείους.  
 ἀλλ' ἐπεὶ οὐδ' ὅπιθεν κακὸς ἔσσει οὐδ' ἀνοήμων  
 οὐδέ σε πάγχυ γε μῆτις Ὀδυσσῆος προλέλοιπεν,  
 280 ἔλπωρή τοι ἔπειτα τελευτήσῃ τάδε ἔργα.  
 τῷ νῦν μνηστήρων μὲν ἕα βουλήν τε νόον τε  
 ἀφραδέων, ἐπεὶ οὗ τι νοήμονες οὐδὲ δίκαιοι·  
 οὐδέ τι ἴσασιν θάνατον καὶ κῆρα μέλαιναν,  
 ὃς δὴ σφι σχεδὸν ἐστίν, ἐπ' ἡματι πάντας ὀλέσθαι.  
 285 σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέσσεται, ἣν σὺ μενοινᾷς·  
 τοῖος γάρ τοι ἑταῖρος ἐγὼ πατρῷός εἰμι,  
 ὃς τοι νῆα θοὴν στελέω καὶ ἄμ' ἔφομαι αὐτός.  
 ἀλλὰ σὺ μὲν πρὸς δώματ' ἰὼν μνηστήρσιν ὁμίλει,  
 ὄπλισσόν τ' ἦια καὶ ἄγγεσιν ἄρσον ἅπαντα,  
 290 οἶνον ἐν ἀμφιφορεῦσι καὶ ἄλφιστα, μυελὸν ἀνδρῶν,  
 δέρμασιν ἐν πυκινοῖσιν· ἐγὼ δ' ἀνὰ δῆμον ἑταίρους  
 αἰψ' ἐθελοντῆρας συλλέξομαι. εἰσὶ δὲ νῆες  
 πολλαὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέαι ἡδὲ παλαιαί·  
 τάων μὲν τοι ἐγὼν ἐπιόψομαι, ἣ τις ἀρίστη,  
 295 ὦκα δ' ἐφοπλίσσαντες ἐνήσομεν εὐρέϊ πόντῳ.”  
 ὧς φάτ' Ἀθηναίη κούρη Διός· οὐδ' ἄρ' ἔτι δὴν  
 Τηλέμαχος παρέμιμνεν, ἐπεὶ θεοῦ ἔκλυνεν αὐδῆν.  
 βῆ δ' ἰέναι πρὸς δῶμα φίλον τετιημένος ἦτορ,  
 εὔρε δ' ἄρα μνηστήρας ἀγήνορας ἐν μεγάροισιν  
 300 αἶγας ἀνιεμένους σιάλους θ' εὗοντας ἐν αὐλῇ.  
 Ἄντινοος δ' ἰθὺς γελάσας κίε Τηλεμάχοιο,  
 ἐν τ' ἄρα οἱ φῶ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·  
 “Τηλέμαχ' ὑψαγόρη, μένος ἄσχετε, μή τί τοι ἄλλο

ἐν στήθεσσι κακὸν μελέτω ἔργον τε ἔπος τε,  
 305 ἀλλὰ μοι ἐσθιέμεν καὶ πινέμεν, ὥς τὸ πάρος περ.  
 ταῦτα δέ τοι μάλα πάντα τελευτήσουσιν Ἀχαιοί,  
 νῆα καὶ ἐξαίτους ἐρέτας, ἵνα θάσσον ἴκηαι  
 ἐς Πύλον ἡγαθήην μετ' ἀγαυοῦ πατρὸς ἀκουήν."

τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδρα·  
 310 "Ἄντιό', οὗ πῶς ἔστιν ὑπερφιάλοισι μεθ' ὑμῖν  
 δαίνυσθαι τ' ἀκέοντα καὶ εὐφραίνεσθαι ἔκηλον.  
 ἦ οὐχ ἄλλis, ὥς τὸ πάροιθεν ἐκείρετε πολλὰ καὶ ἐσθλὰ  
 κτήματ' ἐμὰ μνηστῆρες, ἐγὼ δ' ἔτι νήπιος ἦα;  
 νῦν δ' ὅτε δὴ μέγας εἰμὶ καὶ ἄλλων μῦθον ἀκούων  
 315 πυνθάνομαι, καὶ δὴ μοι ἀρίζεται ἔνδοθι θυμός,  
 πειρήσω, ὥς κ' ὑμμι κακὰς ἐπὶ κῆρας ἰήλω,  
 ἦε Πύλονδ' ἐλθὼν ἢ αὐτοῦ τῷδ' ἐνὶ δήμῳ.  
 εἰμι μὲν, οὐδ' ἀλήη ὁδὸς ἔσσεται, ἣν ἀγορεύω,  
 ἔμπορος· οὐ γὰρ νηὸς ἐπήβολος οὐδ' ἐρετῶν  
 320 γίγνομαι· ὥς νύ που ὑμῖν εἴσατο κέρδιον εἶναι."

ἦ ῥα καὶ ἐκ χειρὸς χεῖρα σπάσας Ἄντινόοιο  
 ῥεῖα· μνηστῆρες δὲ δόμον κάτα δαῖτα πένοντο.  
 οἱ δ' ἐπελώβενον καὶ ἐκερτόμεον ἐπέεσσιν.  
 ὦδε δέ τις εἶπεςκε νέων ὑπερηνορεόντων·

325 "ἦ μάλα Τηλέμαχος φόνον ἡμῶν μερμηρίζει.  
 ἦ τινὰς ἐκ Πύλον ἄξει ἀμύντορας ἡμαθόεντος  
 ἦ ὁ γε καὶ Σπάρτηθεν, ἐπεὶ νύ περ ἵεται αἰνῶς·  
 ἦε καὶ εἰς Ἐφύρην ἐθέλει πείειραν ἄρουραν  
 ἐλθεῖν, ὅφρ' ἔνθεν θυμοφθόρα φάρμακ' ἐνείκη,  
 330 ἐν δὲ βάλλῃ κρητῆρι καὶ ἡμέας πάντας ὀλέσσει."

ἄλλος δ' αὖτ' εἶπεςκε νέων ὑπερηνορεόντων·  
 "τίς δ' οἶδ', εἴ κε καὶ αὐτὸς ἰὼν κοίλης ἐπὶ νηὸς  
 τῇλε φίλων ἀπόληται ἀλώμενος ὥς περ Ὀδυσσεύς;  
 οὕτω κεν καὶ μᾶλλον ὀφέλλειεν πόνον ἄμμιν·

335 κτήματα γάρ κεν πάντα δασαίμεθα, οἰκία δ' αὖτε  
τούτου μητέρι δοῖμεν ἔχειν ἢ δ' ὅς τις ὀπυίοι."

ὥς φάν, ὃ δ' ὑπόροφον θάλαμον κατεβήσετο πατρὸς  
εὐρύν, ὅθι νητὸς χρυσὸς καὶ χαλκὸς ἔκειτο  
ἐσθῆς τ' ἐν χηλοῖσιν ἄλῃς τ' ἐνῶδες ἔλαιον.

340 ἐν δὲ πίθοι οἶνοιο παλαιοῦ ἡδυπότοιο  
ἔστασαν ἄκρητον θεῖον ποτὸν ἐντὸς ἔχοντες  
ἐξείης ποτὶ τοίχον ἀρηρότες, εἴ ποτ' Ὀδυσσεὺς  
οἴκαδε νοστήσειε καὶ ἄλγεα πολλὰ μογήσας.  
κληισταὶ δ' ἔπесαν σανίδες πυκνῶς ἀραρυῖαι

345 δικλίδες· ἐν δὲ γυνὴ ταμὴν νύκτας τε καὶ ἡμᾶρ  
ἔσχ', ἥ πάντ' ἐφύλασσε νόου πολυῖδρείησιν,  
Εὐρύκλει' Ὀππος θυγάτηρ Πεισηνορίδαο.

τὴν τότε Τηλέμαχος προσέφη θαλαμόνδε καλέσσας·

“μαῖ, ἄγε δὴ μοι οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσον

350 ἡδύν, ὅτις μετὰ τὸν λαρώτατος, ὃν σὺ φυλάσσεις  
κεῖνον οἰομένη τὸν κάμμορον, εἴ ποθεν ἔλθοι  
διογενῆς Ὀδυσσεὺς θάνατον καὶ κῆρας ἀλύξας.  
δώδεκα δ' ἔμπλησον καὶ πώμασιν ἄρσον ἅπαντας.  
ἐν δέ μοι ἄλφῖτα χεῖν ἐνρραφέεσσι δοροῖσιν·

355 εἴκοσι δ' ἔστω μέτρα μυληφάτου ἀλφίτου ἀκτῆς.  
αὐτὴ δ' οἷη ἴσθι. τὰ δ' ἀθρόα πάντα τετύχθω·  
ἐσπέριος γὰρ ἐγὼν αἰρήσομαι, ὅπποτε κεν δὴ  
μήτηρ εἰς ὑπερῷ ἀναβῇ κοίτου τε μέδεται·

εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα

360 νόστον πευσόμενος πατρὸς φίλου, ἣν που ἀκούσω.”

ὥς φάτο, κώκυσεν δὲ φίλῃ τροφὸς Εὐρύκλεια,  
καί ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

“τίπτε δέ τοι, φίλε τέκνον, ἐνὶ φρεσὶ τοῦτο νόημα  
ἔπλετο; πῇ δ' ἐθέλεις ἵεναι πολλὴν ἐπὶ γαίαν

365 μῶνος ἐὼν ἀγαπητός; ὃ δ' ὤλετο τηλόθι πάτρης

διογενὴς Ὀδυσσεὺς ἀλλογνώτων ἐνὶ δῆμῳ.

οἱ δέ τοι αὐτίκ' ἰόντι κακὰ φράσσονται ὀπίσσω,  
ὥς κε δόλῳ φθίῃς, τάδε δ' αὐτοὶ πάντα δάσσονται.

ἀλλὰ μὲν' αὖθ' ἐπὶ σοῖσι καθήμενος· οὐδέ τί σε χρὴ  
370 πόντον ἐπ' ἀτρύγετον κακὰ πάσχειν οὐδ' ἀλάλῃσθαι."

τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα·

“θάρσει, μαῖ, ἐπεὶ οὗ τοι ἄνευ θεοῦ ἦδε• γε βουλή.

ἀλλ' ὅμοσον μὴ μητρὶ φίλῃ τάδε μυθήσασθαι,

πρῶν γ' ὅτ' ἂν ἐνδεκάτῃ τε δυωδεκάτῃ τε γένηται,

375 ἢ αὐτὴν ποθίσαι καὶ ἀφορμηθέντος ἀκοῦσαι,

ὥς ἂν μὴ κλαίουσα κατὰ χροῶν καλὸν ἰάπτῃ."

ὣς ἄρ' ἔφη, γρηῃς δὲ θεῶν μέγαν ὄρκον ἀπώμνυ.

αὐτὰρ ἐπεὶ ῥ' ὅμοσέν τε τελεύτησέν τε τὸν ὄρκον,

αὐτίκ' ἔπειτά οἱ οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσεν,

380 ἐν δέ οἱ ἄλφιστα χεῦεν ἑρραφίεσσι δοροῖσιν.

Τηλέμαχος δ' ἐς δώματ' ἰὼν μνηστῆρσιν ὁμίλειν.

ἔνθ' αὖτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη.

Τηλεμάχῳ ἐικυῖα κατὰ πτόλιν ὥχετο πάντῃ,

καὶ ῥα ἐκάστῳ φωτὶ παρισταμένη φάτο μῦθον,

385 ἐσπερίους δ' ἐπὶ νῆα θοὴν ἀγέρεσθαι ἀνώγειν.

ἢ δ' αὖτε Φρονόιοι Νοήμονα φαίδιμον υἱὸν

ἦτε νῆα θοὴν· ὁ δέ οἱ πρόφρων ὑπέδεκτο.

δύσετό τ' ἠέλιος σκιάωντό τε πᾶσαι ἀγνυαί,

καὶ τότε νῆα θοὴν ἄλαδ' εἵρυσσε, πάντα δ' ἐν αὐτῇ

390 ὅπλ' ἐτίθει, τά τε νῆες εὖσσελμοι φορέουσιν.

στήσε δ' ἐπ' ἐσχατιῇ λιμένος, περὶ δ' ἐσθλοὶ ἐταῖροι

ἄθροοι ἠγερέθοντο· θεὰ δ' ὥτρυνεν ἕκαστον.

ἔνθ' αὖτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη.

βῆ ῥ' ἰέναι πρὸς δώματ' Ὀδυσσῆος θείοιο·

395 ἔνθα μνηστήρεσσιν ἐπὶ γλυκὺν ὕπνον ἔχευεν,

πλάζε δὲ πίνοντας, χειρῶν δ' ἔκβαλλε κύπελλα.

οἱ δ' εὐδειν ὤρνυντο κατὰ πτόλιν, οὐδ' ἄρ' ἔτι δὴν  
εἶατ', ἐπεὶ σφισιν ὕπνος ἐπὶ βλεφάροισιν ἔπιπτεν.

αὐτὰρ Τηλέμαχον προσέφη γλαυκῶπις Ἀθήνη

400 ἐκπροκαλεσσαμένη μεγάρων ἐν ναιεταόντων,

Μέντορι εἰδομένη ἡμὲν δέμας ἡδὲ καὶ αὐδὴν·

“Τηλέμαχ', ἦδη μὲν τοι ἐκνήμιδες ἑταῖροι

εἶατ' ἐπήρετμοι τὴν σὴν ποτιδέγμενοι ὀρμὴν·

ἄλλ' ἴομεν, μὴ δηθὰ διατρίβωμεν ὁδοῖο.”

405 ὥς ἄρα φωνήσας ἠγήσατο Παλλὰς Ἀθήνη,

καρπαλίμως· ὁ δ' ἔπειτα μετ' ἵχνια βαῖνε θεοῖο,

αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,

εὖρον ἔπειτ' ἐπὶ θινὶ κάρη κομόωντας ἑταῖρους.

τοῖσι δὲ καὶ μετέειψ' ἱερὴ ἰς Τηλεμάχοιο·

410 “δεῦτε, φίλοι, ἦια φερώμεθα· πάντα γὰρ ἦδη

ἄθρο' ἐνὶ μεγάρῳ. μήτηρ δ' ἐμὴ οὐ τι πέπυσται,

οὐδ' ἄλλαι δμωαί, μία δ' οἷη μῦθον ἄκουσεν.”

ὥς ἄρα φωνήσας ἠγήσατο, τοὶ δ' ἅμ' ἔποντο.

οἱ δ' ἄρα πάντα φέροντες εὐσσέλμῳ ἐπὶ νηὶ

415 κάτθεσαν, ὥς ἐκέλευσεν Ὀδυσσῆος φίλος υἱός.

ἂν δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη,

νηὶ δ' ἐνὶ πρυμνῇ κατ' ἄρ' ἔζετο· ἄγχι δ' ἄρ' αὐτῆς

ἔζετο Τηλέμαχος. τοὶ δὲ πρυμνήσι' ἔλυσαν,

ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον.

420 τοῖσι δ' ἴκμενον οὖρον ἱεὶ γλαυκῶπις Ἀθήνη,

ἄκραῃ Ζέφυρον, κελάδοντ' ἐπὶ οἶνοπα πόντον.

Τηλέμαχος δ' ἐτάροισιν ἐποτρύννας ἐκέλευσεν

ὅπλων ἄπτεσθαι· τοὶ δ' ὀτρύνοντος ἄκουσαν.

ἰστὸν δ' εἰλάτινον κοίλης ἔντοσθε μεσὸδμης

425 στήσαν αείραντες, κατὰ δὲ προτόνοισιν ἔδησαν,

ἔλκον δ' ἰστία λευκὰ εὐστρέπτοισι βοεῦσιν.

ἔπρησεν δ' ἄνεμος μέσον ἰστίον, ἅμφι δὲ κύμα

στείρη πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·  
ἦ δ' ἔθεεν κατὰ κύμα διαπρήσσουσα κίλευθον.  
430 δησάμενοι δ' ἄρα ὄπλα θοὴν ἀνὰ νῆα μέλαιναν  
στήσαντο κρητῆρας ἐπιστεφέας οἴνοιο,  
λείβον δ' ἀθανάτοισι θεοῖς αἰειγενέτησιν,  
ἐκ πάντων δὲ μάλιστα Διὸς γλαυκῶπιδι κούρη.  
παννυχίη μὲν ῥ' ἦ γε καὶ ἡὼ πείρε κίλευθον,

# ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Γ.

Τὰ ἐν Πύλῳ

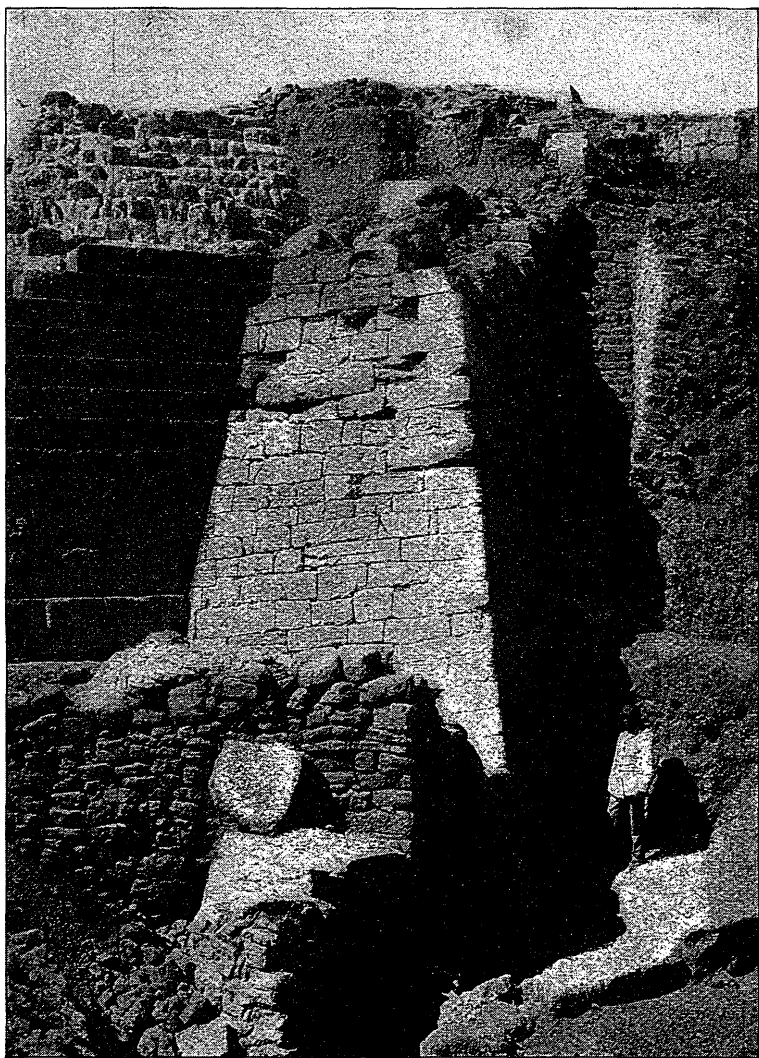
- ἥελιος δ' ἀνόρουσε, λιπὼν περικαλλέα λίμνην,  
οὐρανὸν ἐς πολύχαλκον, ἔν' ἀθανάτοισι φαείνοι  
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζεῖδωρον ἄρουραν·  
οἱ δὲ Πύλον, Νηλῆος ἐνκτίμενον πτολίεθρον,  
5 ἱξον· τοῖ δ' ἐπὶ θινὶ θαλάσσης ἱερὰ ρέζον,  
ταύρους παμμέλανας, ἐνοσίχθονι κυανοχαίτῃ.  
ἐννέα δ' ἔδραι ἔσαν, πεντηκόσιοι δ' ἐν ἑκάστῃ  
εἶατο καὶ προύχοντο ἑκάστοθι ἐννέα ταύρους.  
εὖθ' οἱ σπλάγχνα πάσαντο, θεῶ δ' ἐπὶ μηρί' ἔκαιον,  
10 οἱ δ' ἰθὺς κατάγοντο ἰδ' ἱστία νηὸς εἰσης  
στεῖλαν αἰείραντες, τὴν δ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί.  
ἐκ δ' ἄρα Τηλέμαχος νηὸς βαῶν', ἦρχε δ' Ἀθήνη.  
τὸν προτέρη προσέειπε θεά, γλαυκῶπις Ἀθήνη·  
“Τηλέμαχ', οὐ μὲν σε χρὴ ἔτ' αἰδοῦς, οὐδ' ἡβαιόν.  
15 τούνεκα γὰρ καὶ πόντον ἐπέπλως, ὄφρα πύθῃαι  
πατρός, ὅπου κύθε γαῖα καὶ ὄν τινα πότμον ἐπέσπεν.  
ἀλλ' ἄγε νῦν ἰθὺς κίε Νέστορος ἵπποδάμοιο·  
εἶδομεν, ἣν τινα μῆτιν ἐνὶ στήθεσσι κέκευθεν.  
λίσσεσθαι δέ μιν αὐτός, ὅπως νημερτία εἴπῃ·  
20 ψεῦδος δ' οὐκ ἔρει· μάλα γὰρ πεπνυμένος ἐστίν.”  
τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠῦδα·  
“Μέντορ, πῶς τ' ἄρ' ἴω; πῶς τ' ἄρ' προσπτύξομαι αὐτόν;  
οὐδέ τί πω μύθοισι πεπεῖρημαι πυκινοῖσιν·  
αἰδῶς δ' αὖ νέον ἄνδρα γεραίτερον ἐξερέεσθαι.”



- 25 τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·  
 “Τηλέμαχ', ἄλλα μὲν αὐτὸς ἐνὶ φρεσὶ σῆσι νοήσεις,  
 ἄλλα δὲ καὶ δαίμων ὑποθήσεται· οὐ γὰρ οἶω  
 οὐ σε θεῶν ἀέκητι γενέσθαι τε τραφέμεν τε.”

- ὥς ἄρα φωνήσας ἠγήσατο Παλλὰς Ἀθήνη  
 30 καρπαλίμως· ὁ δ' ἔπειτα μετ' ἵχνια βαῖνε θεοῖο.  
 ἱξον δ' ἐς Πυλίων ἀνδρῶν ἄγυρὴν τε καὶ ἔδρας,  
 ἔνθ' ἄρα Νέστωρ ἦστο σὺν νιῶσιν, ἀμφὶ δ' ἐταῖροι  
 δαίτ' ἐντυνόμενοι κρέα τ' ὥπτων ἄλλα τ' ἔπειρον.  
 οἱ δ' ὥς οὖν ξείνους ἴδον, ἀθρόοι ἦλθον ἅπαντες,  
 35 χερσὶν τ' ἠσπάζοντο καὶ ἐδριάσθαι ἄνωγον.  
 πρῶτος Νέστοριδης Πεισίστρατος ἐγγύθεν ἐλθὼν  
 ἀμφοτέρων ἔλε χεῖρα καὶ ἴδρυσεν παρὰ δαιτὶ  
 κώεσιν ἐν μαλακοῖσιν ἐπὶ ψαμάθοις ἀλίησιν  
 πὰρ τε κασιγνήτῳ Θρασυμήδεϊ καὶ πατέρϊ ᾧ.  
 40 δῶκε δ' ἄρα σπλάγχνων μοίρας, ἐν δ' οἶνον ἔχευεν  
 χρυσεῖῳ δέπαϊ· δειδισκόμενος δὲ προσηύδα  
 Παλλάδ' Ἀθηναίην κούρην Διὸς αἰγιόχοιο·  
 “εὐχεο νῦν, ᾧ ξεῖνε, Ποσειδάωνι ἄνακτι·  
 τοῦ γὰρ καὶ δαίτης ἠντήσατε δεῦρο μολόντες.  
 45 αὐτὰρ ἐπὴν σπείσῃς τε καὶ εὐξέαι, ἣ θέμις ἐστίν,  
 δὸς καὶ τούτῳ ἔπειτα δέπας μελιηδέος οἴνου  
 σπείσαι, ἐπεὶ καὶ τοῦτον οἶομαι ἀθανάτοισιν  
 εὐχεσθαι· πάντες δὲ θεῶν χατέουσ' ἀνθρωποί.  
 ἀλλὰ νεώτερός ἐστιν, ὁμηλικὴ δ' ἐμοὶ αὐτῷ·  
 50 τούνεκα σοὶ προτέρῳ δώσω χρύσειον ἄλειςον.”  
 ὥς εἰπὼν ἐν χειρὶ τίθει δέπας ἠδέος οἴνου·  
 χαῖρε δ' Ἀθηναίη πεπνυμένῳ ἀνδρὶ δικάῳ,  
 οὐνεκα οἱ προτέρῃ δῶκε χρύσειον ἄλειςον.  
 αὐτίκα δ' εὐχετο πολλὰ Ποσειδάωνι ἄνακτι·  
 55 “κλύθι, Ποσειδάον γαιήοχε, μηδὲ μεγέρης

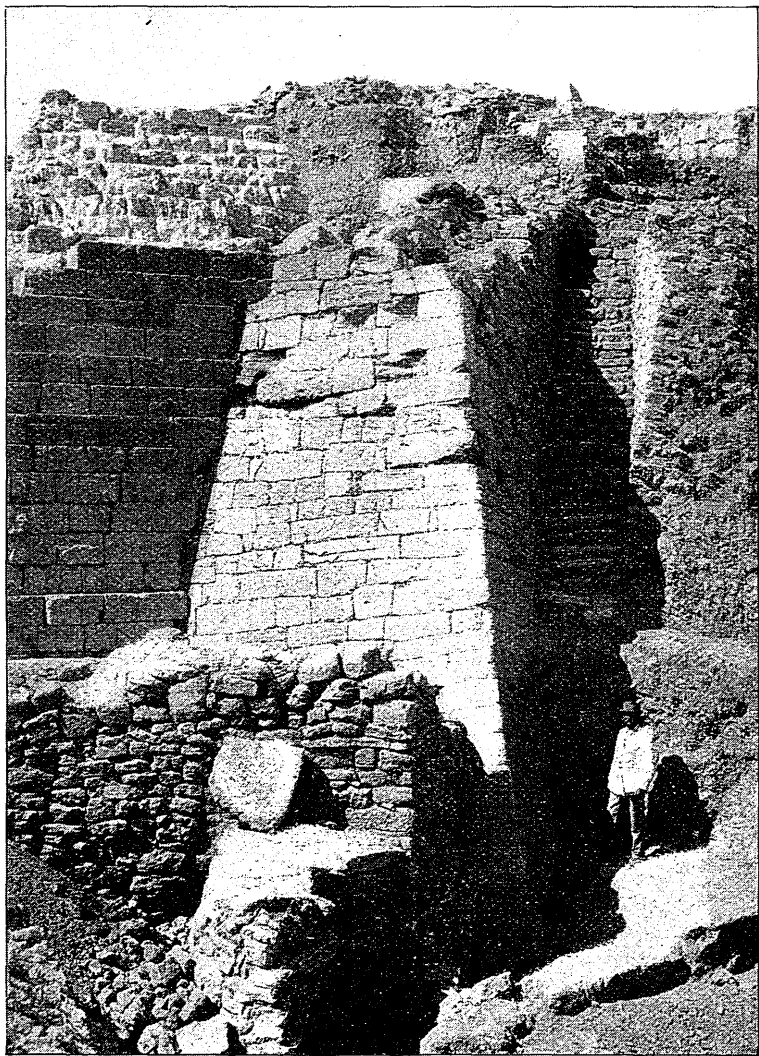




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WALLS OF ILIOS.  
(From a Photograph.)

- ἡμῶν εὐχομένοισι τελευτῆσαι τάδε ἔργα.  
 Νέστορι μὲν πρώτιστα καὶ νιάσι κῦδος ὄπαζε,  
 αὐτὰρ ἔπειτ' ἄλλοισι δίδου χαρίεσσαν ἀμοιβὴν  
 σύμπασω Πυλίοισιν ἀγακλειτῆς ἐκατόμβης.  
 60 δὸς δ' ἔτι Τηλέμαχον καὶ ἐμὲ πρήξαντα νέεσθαι,  
 οὐνεκα δεῦρ' ἰκόμεσθα θοῇ σὺν νηὶ μελαίνῃ."  
 ὣς ἄρ' ἔπειτ' ἡρᾶτο καὶ αὐτὴ πάντα τελεῦτα.  
 δῶκε δὲ Τηλεμάχῳ καλὸν δέπας ἀμφικύπελλον.  
 ὣς δ' αὐτως ἡρᾶτο Ὀδυσσῆος φίλος υἱός.  
 65 οἱ δ' ἐπεὶ ὤπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο,  
 μοίρας δασσάμενοι δαίνυντ' ἐρικυδέα δαῖτα.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·  
 "νῦν δὴ κάλλιόν ἐστι μεταλλῆσαι καὶ ἐρέσθαι  
 70 ξείνους, οἳ τινὲς εἰσιν, ἐπεὶ τάρπησαν ἐδωδῆς.  
 ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὕγρα κέλευθα;  
 ἦ τι κατὰ πρῆξιν ἦ μαψιδίως ἀλάλησθε,  
 οἷά τε ληιστῆρες, ὑπεῖρ ἄλλα, τοί τ' ἀλόωνται  
 ψυχὰς παρθέμενοι κακὸν ἀλλοδαποῖσι φέροντες;"  
 75 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα  
 θαρσύνσας· αὐτὴ γὰρ ἐνὶ φρεσὶ θάρσος Ἀθήνη  
 θῆχ', ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο  
 [ἦδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχρησιν].  
 "ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,  
 80 εἵρεαι, ὀππόθεν εἰμέν· ἐγὼ δέ κέ τοι καταλέξω.  
 ἡμεῖς ἐξ Ἰθάκης ὑπονηίου εἰλήλουθμεν·  
 πρῆξις δ' ἦδ' ἰδίη, οὐ δῆμιος, ἦν ἀγορεύω.  
 πατρὸς ἐμοῦ κλέος εὐρὺ μετέρχομαι, ἦν πού ἀκούσω,  
 δίου Ὀδυσσῆος ταλασίφρονος, ὃν ποτέ φασιν  
 85 σὺν σοὶ μαρνάμενον Τρώων πόλιν ἐξαλαπάξαι.  
 ἄλλους μὲν γὰρ πάντας, ὅσοι Τρῶσιν πολέμιζον,



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WALLS OF ILIOS.

(From a Photograph.)

ἡμῖν εὐχομένοισι τελευτῆσαι τάδε ἔργα.

Νέστορι μὲν πρώτιστα καὶ υἱάσι κῦδος ὄπαζε,  
αὐτὰρ ἔπειτ' ἄλλοισι δίδου χαρίεσσαν ἀμοιβὴν  
σύμπασιν Πυλίοισιν ἀγακλειτῆς ἐκατόμβης.

60 δὸς δ' ἔτι Τηλέμαχον καὶ ἐμὲ πρήξαντα νέεσθαι,  
οὔνεκα δεῦρ' ἰκόμεσθα θοῇ σὺν νηὶ μελαίνῃ."

ὥς ἄρ' ἔπειτ' ἡρᾶτο καὶ αὐτὴ πάντα τελεύτα.  
δῶκε δὲ Τηλεμάχῳ καλὸν δέπας ἀμφικύπελλον.  
ὥς δ' αὖτως ἡρᾶτο Ὀδυσσῆος φίλος υἱός.

65 οἱ δ' ἐπεὶ ὤπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο,  
μοίρας δασσάμενοι δαίνυντ' ἐρικυδέα δαῖτα.  
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·  
"νῦν δὴ κάλλιόν ἐστι μεταλλῆσαι καὶ ἐρέσθαι

70 ξείνους, οἳ τινὲς εἰσιν, ἐπεὶ τάρπησαν ἐδωδῆς.  
ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρὰ κέλευθα;  
ἦ τι κατὰ πρῆξιν ἦ μαψιδίως ἀλάλησθε,  
οἷά τε ληιστῆρες, ὑπεῖρ ἄλλα, τοί τ' ἀλόωνται  
ψυχὰς παρθέμενοι κακὸν ἀλλοδαποῖσι φέροντες;"

75 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα  
θαρσήσας· αὐτὴ γὰρ ἐνὶ φρεσὶ θάρσος Ἀθήνη  
θῆχ', ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο  
[ἦδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν].

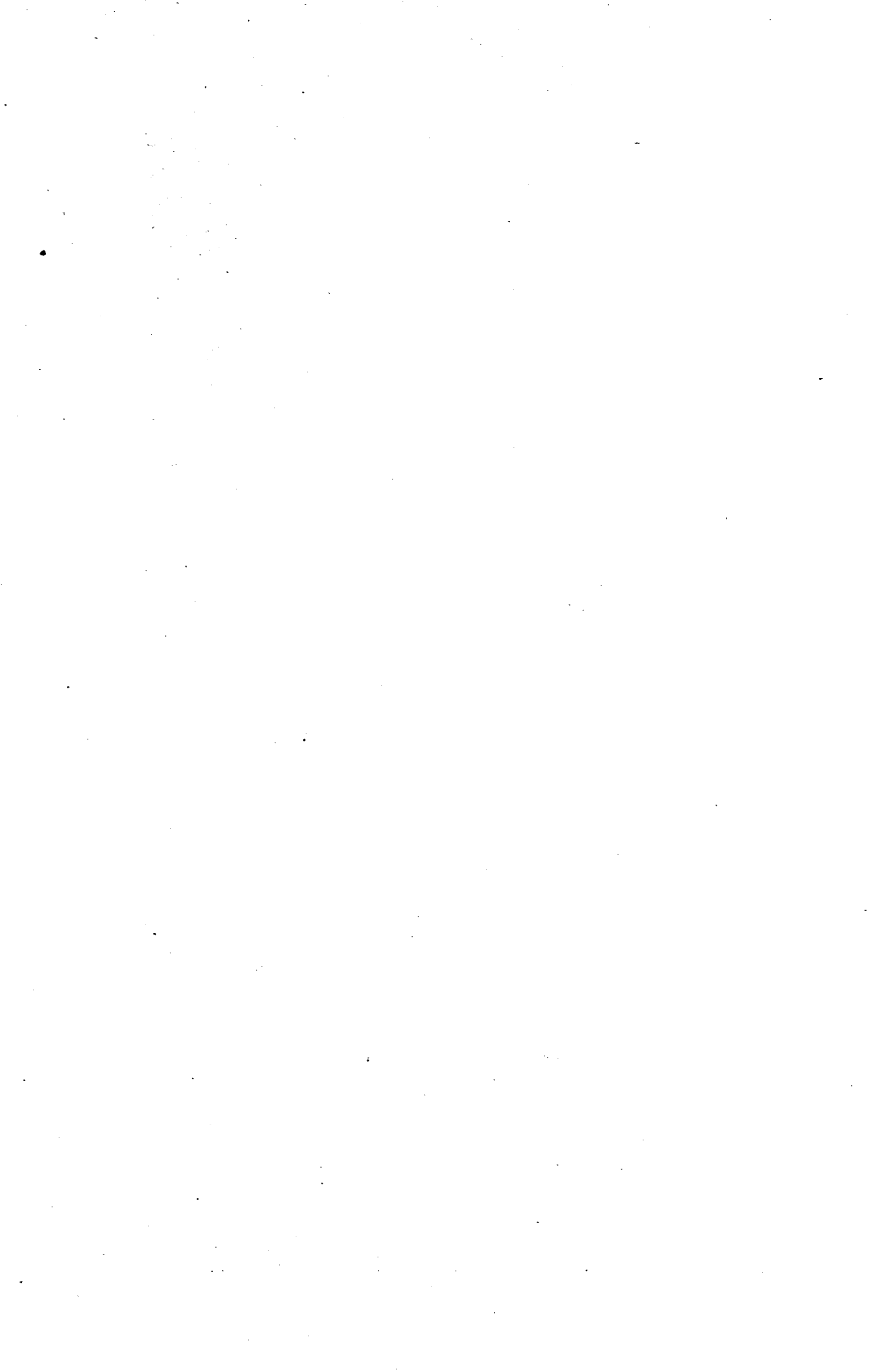
"ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,  
80 εἵρεαι, ὀππόθεν εἰμέν· ἐγὼ δέ κέ τοι καταλέξω.  
ἡμεῖς ἐξ Ἰθάκης ὑπονηίου εἰλήλουθμεν·

πρῆξις δ' ἦδ' ἰδίη, οὐ δήμιος, ἦν ἀγορεύω.

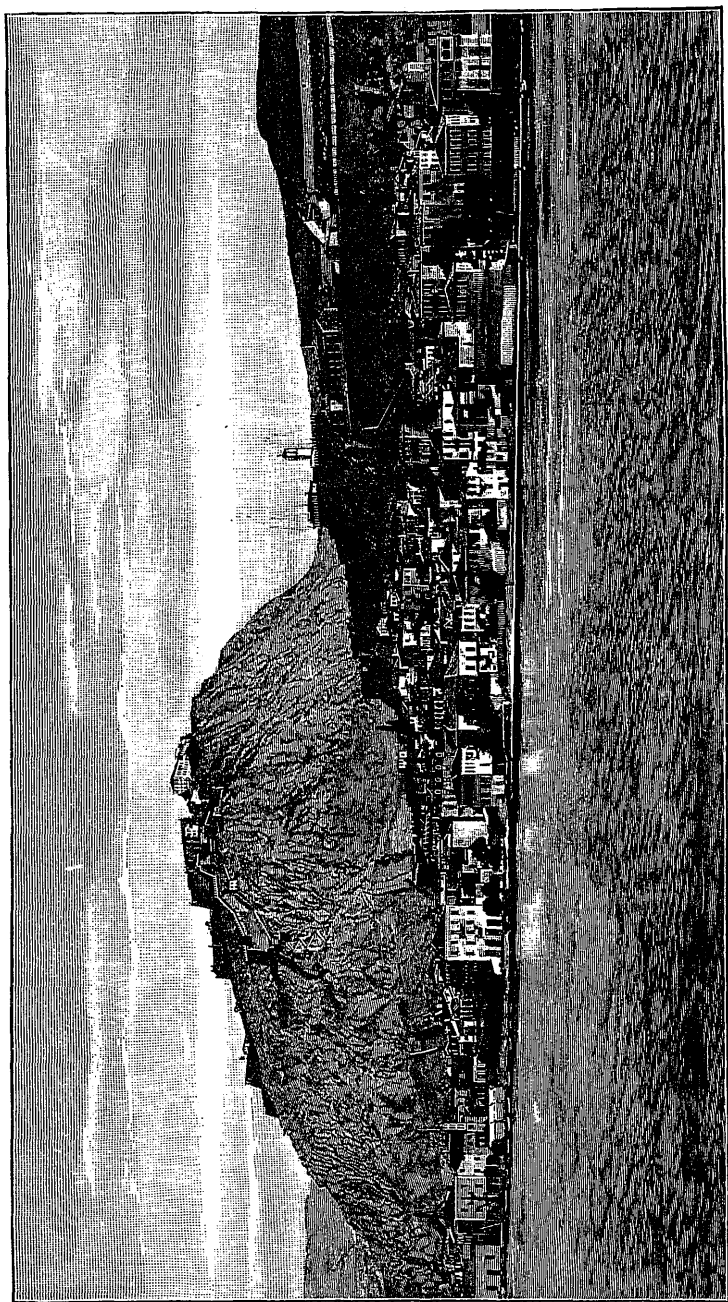
πατρὸς ἐμοῦ κλέος εὐρὺ μετέρχομαι, ἦν που ἀκούσω,  
δίου Ὀδυσσῆος ταλασίφρονος, ὃν ποτέ φασιν

85 σὺν σοὶ μαρνάμενον Τρώων πόλιν ἐξαλαπάξαι.  
ἄλλους μὲν γὰρ πάντας, ὅσοι Τρωσὶν πολέμιζον,

- πευθόμεθ', ἦχι ἕκαστος ἀπώλετο λυγρῷ ὀλέθρῳ,  
 κείνου δ' αὖ καὶ ὄλεθρον ἀπευθέα θῆκε Κρονίων·  
 οὐ γάρ τις δύναται σάφα εἰπέμεν, ὅππόθ' ὄλωλεν,  
 90 εἴ θ' ὁ γ' ἐπ' ἡπείρου δάμη ἀνδράσι δυσμενέεσσιν,  
 εἴ τε καὶ ἐν πελάγει μετὰ κύμασιν Ἀμφιτρίτης.  
 τούνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αἶ κ' ἐθέλησθα  
 κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, εἴ που ὅπωπας  
 ὀφθαλμοῖσι τεοῖσιν ἢ ἄλλου μῦθον ἄκουσας  
 95 πλαζομένον· πέρι γάρ μιν διζυρὸν τέκε μήτηρ.  
 μηδέ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,  
 ἀλλ' εὖ μοι κατάλεξον, ὅπως ἤντησας ὀπωπῆς.  
 λίσσομαι, εἴ ποτέ τοί τι πατήρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς  
 ἢ ἔπος ἢέ τι ἔργον ὑποστὰς ἐξετέλεσσε  
 100 δῆμῳ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί,  
 τῶν νῦν μοι μνῆσαι, καί μοι νημερτὲς ἐνίσπες."  
 τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·  
 "ὦ φίλ', ἐπεὶ μ' ἔμνησας διζύος, ἣν ἐν ἐκείνῳ  
 δῆμῳ ἀνέτλημεν μένος ἄσχετοι νῆες Ἀχαιῶν,  
 105 ἡμὲν ὅσα ξὺν νηυσὶν ἐπ' ἡεροειδέα πόντον  
 πλαζόμενοι κατὰ ληΐδ', ὅπῃ ἄρξειεν Ἀχιλλεύς,  
 ἡδ' ὅσα καὶ περὶ ἄστνυ μέγα Πριάμοιο ἀνακτος  
 μαρνάμεθ'· ἔνθα δ' ἔπειτα κατέκταθεν, ὅσσοι ἄριστοι·  
 ἔνθα μὲν Αἴας κείμενος ἀρήϊος, ἔνθα δ' Ἀχιλλεύς,  
 110 ἔνθα δὲ Πάτροκλος θεόφιν μῆστωρ ἀτάλαντος,  
 ἔνθα δ' ἐμὸς φίλος υἱός, ἅμα κρατερὸς καὶ ἀμύμων,  
 Ἀντίλοχος, περὶ μὲν θείειν ταχὺς ἡδὲ μαχητής·  
 ἀλλὰ τε πόλλ' ἐπὶ τοῖς πάθομεν κακά· τίς κεν ἐκείνα  
 πάντα γε μυθήσαιο καταβνητῶν ἀνθρώπων;  
 115 οὐδ' εἰ πεντάετες γε καὶ ἐξάετες παραμίωνων  
 ἐξερέοις, ὅσα κείθι πάθον κακὰ δίοι Ἀχαιοί,—  
 πρίν κεν ἀνηθεῖς σὴν πατρίδα γαῖαν ἴκοιο.

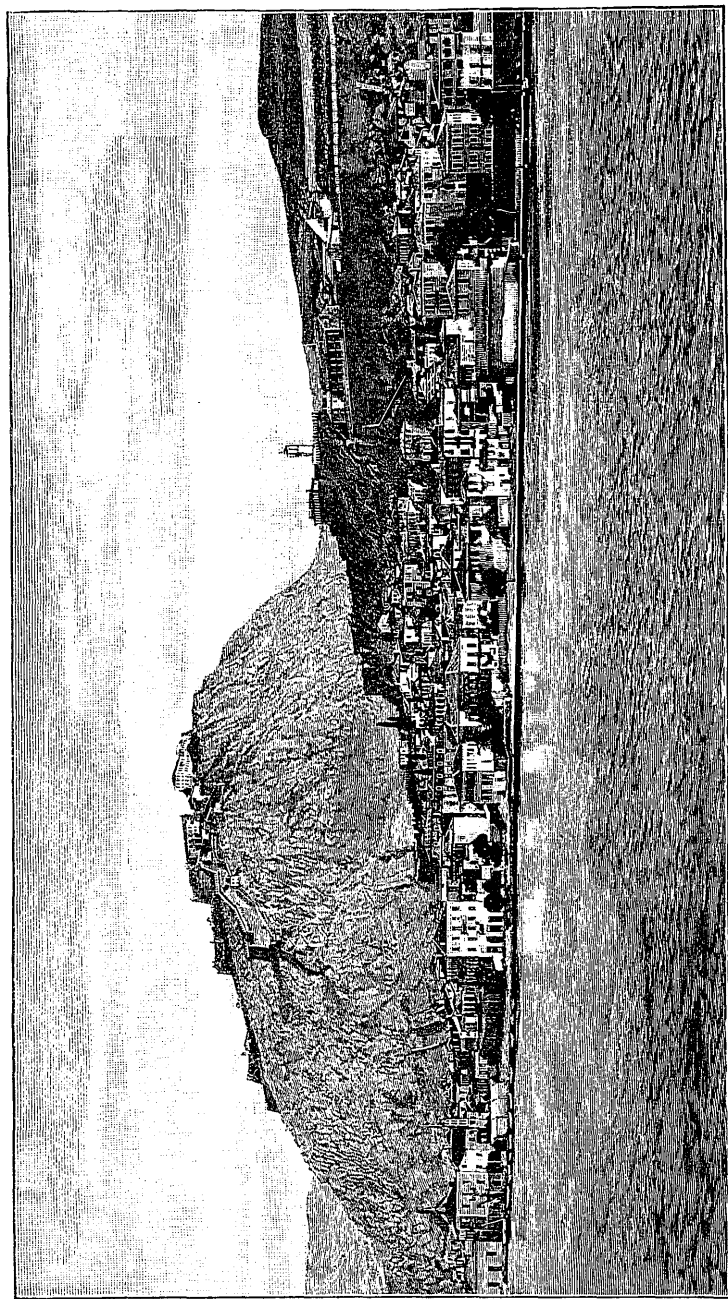






NAUPLIA.  
(From a Photograph.)

- εἰνάετες γάρ σφιν κακὰ ράπτομεν ἀμφιέποντες  
 παντοίοισι δόλοισι, μόγισ δ' ἐτέλεσσε Κρονίων.  
 120 ἔνθ' οὐ τίς ποτε μῆτιν ὁμοιωθήμεναι ἄντην  
 ἤθελ'. ἐπεὶ μάλα πολλὸν ἐνίκα δῖος Ὀδυσσεὺς  
 παντοίοισι δόλοισι, πατὴρ τεός, εἰ ἐτεόν γε  
 κείνου ἔκγονός ἐσσι· σέβας μ' ἔχει εἰσορόωντα.  
 ἦ τοι γὰρ μῦθοί γε εἰκότες, οὐδέ κε φαίης  
 125 ἄνδρα νεώτερον ὧδε εἰκότα μυθήσασθαι.  
 ἔνθ' ἦ τοι εἴως μὲν ἐγὼ καὶ δῖος Ὀδυσσεὺς  
 οὔτε ποτ' εἰν ἀγορῇ δίχ' ἐβάζομεν οὔτ' ἐνὶ βουλῇ,  
 ἀλλ' ἓνα θυμὸν ἔχοντε νόῳ καὶ ἐπίφρονι βουλῇ  
 φραζόμεθ' Ἀργείοισιν, ὅπως ὅχ' ἄριστα γένοιτο.  
 130 αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρσαμεν αἰπήν,  
 βῆμεν δ' ἐν νήεσσι, θεὸς δ' ἐκέδασεν Ἀχαιοὺς,  
 καὶ τότε δῆ Ζεὺς λυγρὸν ἐνὶ φρεσὶ μῆδετο νόστον  
 Ἀργείοις, ἐπεὶ οὐ τι νοήμονες οὐδὲ δίκαιοι  
 πάντες ἔσαν· τῷ σφεων πολέες κακὸν οἶτον ἐπέσπον  
 135 μῆνιος ἐξ ὀλοῆς γλαυκώπιδος ὀβριμοπάτρης,  
 ἦ τ' ἔριν Ἀτρεΐδῃσι μετ' ἀμφοτέροισιν ἔθηκεν.  
 τῷ δὲ καλεσσομένῳ ἀγορὴν ἐς πάντας Ἀχαιοὺς,  
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐς ἥλιον καταδύντα,  
 οἱ δ' ἦλθον οἴῳ βεβαρηότες νῆες Ἀχαιῶν,  
 140 μῦθον μυθείσθην, τοῦ εἵνεκα λαὸν ἄγειραν.  
 ἔνθ' ἦ τοι Μενέλαος ἀνώγει πάντας Ἀχαιοὺς  
 νόστου μιμνήσκεσθαι ἐπ' εὐρέα νῶτα θαλάσσης,  
 οὐδ' Ἀγαμέμνονι πάμπαν ἐήνδανε· βούλετο γάρ ῥα  
 λαὸν ἐρκακέειν ῥέξαι θ' ἱερὰς ἐκατόμβας,  
 145 ὥς τὸν Ἀθηναίης δεινὸν χόλον ἐξακέσαιτο,  
 νήπιος, οὐδὲ τὸ ἤδη, ὃ οὐ πείσεσθαι ἔμελλεν·  
 οὐ γάρ τ' αἶψα θεῶν τρέπεται νόος αἰὲν ἑόντων.  
 ὧς τὼ μὲν χαλεποῖσιν ἀμειβομένῳ ἐπέεσσιν

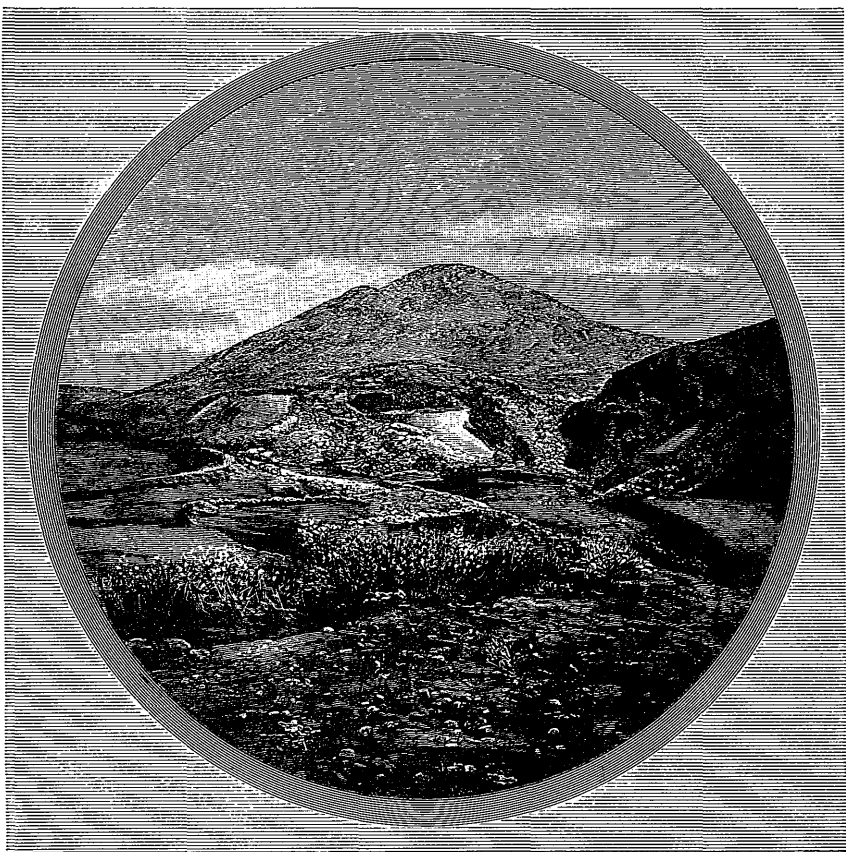


NAUPLIA.  
(From a Photograph.)

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 140 μῦθον μυθείσθην, τοῦ εἵνεκα λαὸν ἄγειραν.  
 ἔνθ' ἥ τοι Μενέλαος ἀνώγει πάντας Ἀχαιοὺς  
 νόστον μιμνήσκεσθαι ἐπ' εὐρέα νῶτα θαλάσσης,  
 οὐδ' Ἀγαμέμνονι πάμπαν ἐήνδανε· βούλετο γάρ ῥα  
 λαὸν ἐρυκακέειν ῥέξαι θ' ἱερὰς ἐκατόμβας,  
 145 ὥς τὸν Ἀθηναίης δεινὸν χόλον ἐξακέσαιτο,  
 νήπιος, οὐδὲ τὸ ἦδη, ὃ οὐ πείσεσθαι ἔμελλεν·  
 οὐ γάρ τ' αἰψα θεῶν τρέπεται νόος αἰὲν ἐόντων.  
 ὧς τὼ μὲν χαλεποῖσιν ἀμειβομένῳ ἐπέεσσιν

- ἔστασαν· οἱ δ' ἀνόρουσαν ἐνκνήμιδες Ἀχαιοὶ  
 150 ἤχῃ θεσπεσίῃ, δίχα δέ σφισιν ἦνδανε βουλή.  
 νύκτα μὲν ἀέσαμεν χαλεπὰ φρεσὶν ὀρμαίνοντες  
 ἀλλήλοισ· ἐπὶ γὰρ Ζεὺς ἦρτυε πῆμα κακοῖο·  
 ἠῶθεν δ' οἱ μὲν νέας ἔλκομεν εἰς ἄλα δῖαν  
 κτήματά τ' ἐντιθέμεσθα βαθυζώνους τε γυναικάς,  
 155 ἡμίσεες δ' ἄρα λαοὶ ἐρητύοντο μένοντες  
 αὐθι παρ' Ἀτρεΐδῃ Ἀγαμέμνονι ποιμένι λαῶν.  
 ἡμίσεες δ' ἀναβάντες ἐλαύνομεν· αἱ δὲ μάλ' ὦκα  
 ἔπλεον, ἐστόρεσεν δὲ θεὸς μεγακήτεα πόντον.  
 ἐς Τένεδον δ' ἐλθόντες ἐρέξαμεν ἱρὰ θεοῖσιν,  
 160 οἴκαδε ἰέμενοι· Ζεὺς δ' οὐ πω μῆδετο νόστον,  
 σχέτλιος, ὅς ῥ' ἔριν ὤρσε κακὴν ἐπὶ δεῦτερον αὐτῖς.  
 οἱ μὲν ἀποστρέψαντες ἔβαν νέας ἀμφιελίσσας  
 ἀμφ' Ὀδυσῆα ἄνακτα δαΐφρονα ποικιλομήτην,  
 αὐτῖς ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι ἦρα φέροντες·  
 165 αὐτὰρ ἐγὼ σὺν νηυσὶν ἀολλέσιν, αἷ μοι ἔποντο,  
 φεῦγον, ἐπεὶ γίγνωσκον, ὃ δὴ κακὰ μῆδετο δαίμων·  
 φεῦγε δὲ Τυδέος υἱὸς Ἀρήιος, ὤρσε δ' ἐταίρους.  
 ὁψέ δὲ δὴ μετὰ νῶϊ κίε ξανθὸς Μενέλαος,  
 ἐν Λέσβῳ δ' ἔκειχεν δολιχὸν πλόον ὀρμαίνοντας,  
 170 ἣ καθύπερθε Χίοιο νεοίμεθα παιπαλοέσσης,  
 νήσου ἐπὶ Ψυρίης, αὐτὴν ἐπ' ἀριστερ' ἔχοντες,  
 ἣ ὑπένερθε Χίοιο παρ' ἠνεμόεντα Μίμαντα.  
 ἡτέομεν δὲ θεὸν φῆναι τέρας· αὐτὰρ ὃ γ' ἡμῖν  
 δείξε καὶ ἠνώγει πέλαγος μέσον εἰς Εὐβοίαν  
 175 τέμνειν, ὅφρα τάχιστα ὑπὲκ κακότητα φύγοιμεν.  
 ὦρτο δ' ἐπὶ λιγυρὸς οὖρος ἀήμεναι· αἱ δὲ μάλ' ὦκα  
 ἰχθυόεντα κέλευθα διέδραμον, ἐς δὲ Γεραιστὸν  
 ἐννύχαια κατάγοντο· Ποσειδάωνι δὲ ταύρων  
 πόλλ' ἐπὶ μῆρ' ἔθεμεν, πέλαγος μέγα μετρήσαντες.



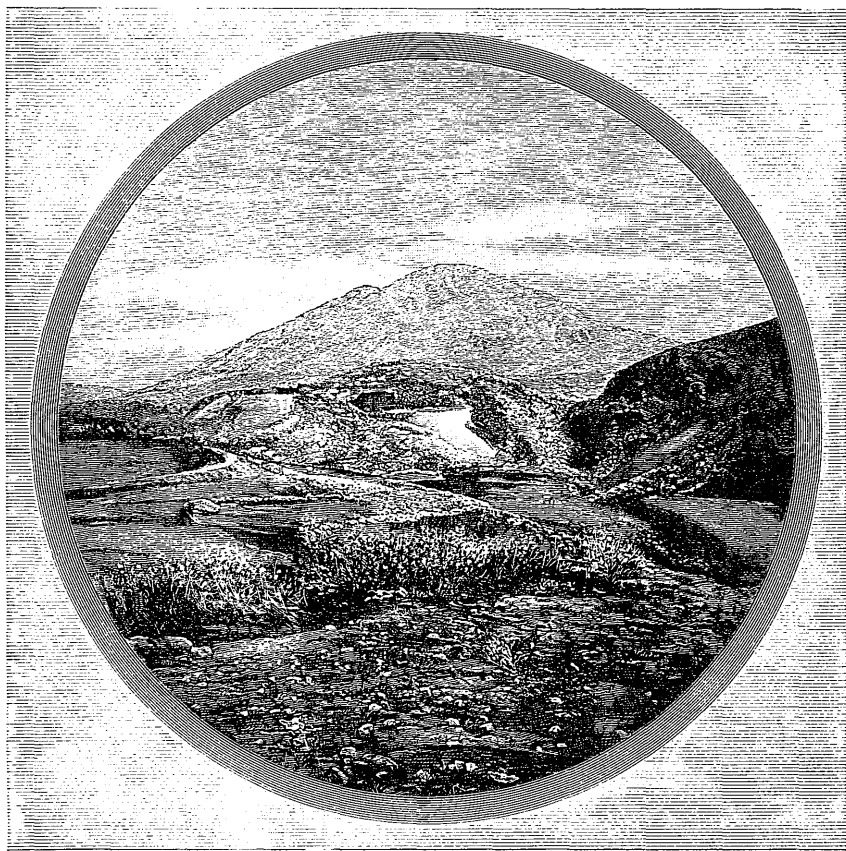


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MYCENAE.  
(From a Photograph.)

- 180 τέτρατον ἡμάρ ἔην, ὅτ' ἐν Ἀργεῖ νῆας εἴσας  
 Τυδεΐδew ἔταροι Διομήδεος ἵπποδάμοιο  
 ἴστασαν· αὐτὰρ ἐγὼ γε Πύλουνδ' ἔχον, οὐδέ ποτ' ἔσβη  
 οὔρος, ἐπεὶ δὴ πρῶτα θεὸς προΐηκεν ἀῆναι.  
 ὥς ἦλθον, φίλε τέκνον, ἀπευθής, οὐδέ τι οἶδα  
 185 κείνων, οἳ τ' ἐσάωθεν Ἀχαιῶν, οἳ τ' ἀπόλοντο.  
 ὅσσα δ' ἐνὶ μεγάροισι καθήμενος ἡμετέροισιν  
 πεύθομαι, ἣ θέμις ἐστί, δαήσεαι, οὐδέ σε κεύσω.  
 εὖ μὲν Μυρμιδόνas φάσ' ἐλθέμεν ἐγχεσιμῶρους,  
 οὓς ἄγ' Ἀχιλλῆος μεγαθύμου φαίδιμος υἱός,  
 190 εὖ δὲ Φιλοκτήτην, Ποιάντιον ἀγλαὸν υἱόν·  
 πάντας δ' Ἴδομενεὺς Κρήτην εἰσήγαγ' ἐταίρους,  
 οἳ φύγον ἐκ πολέμου, πόντος δέ οἱ οὔ τιw ἀπηύρα.  
 Ἀτρεΐδην δὲ καὶ αὐτοὶ ἀκούετε νόσφιν ἔοντες,  
 ὥς τ' ἦλθ' ὥς τ' Αἴγισθος ἐμήσατο λυγρὸν ὄλεθρον.  
 195 ἀλλ' ἣ τοι κείνος μὲν ἐπισμυγερῶς ἀπέτισεν·  
 ὥς ἀγαθὸν καὶ παῖδα καταφθιμένοιο λιπέσθαι  
 ἀνδρός, ἐπεὶ καὶ κείνος ἐτίσατο πατροφονῆα,  
 Αἴγισθον δολόμητιν ὃ οἱ πατέρα κλυτὸν ἔκτα.  
 καὶ σὺ, φίλος, μάλα γάρ σ' ὀρόω καλὸν τε μέγαν τε,  
 200 ἄλκιμος ἔσσ', ἵνα τίς σε καὶ ὀψιγόνων ἐν εἴπῃ."  
 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδα·  
 "ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,  
 καὶ λῆν κείνος μὲν ἐτίσατο, καὶ οἳ Ἀχαιοὶ  
 οἴσουσι κλέος εὐρὺ καὶ ἐσσομένοισι πυθέσθαι·  
 205 αἱ γὰρ ἐμοὶ τοσσήνδε θεοὶ δύνανιν περιθεῖεν,  
 τίσασθαι μνηστῆρας ὑπερβασίης ἀλεγεινῆς,  
 οἳ τέ μοι ὑβρίζοντες ἀτάσθαλα μηχανόωνται.  
 ἀλλ' οὗ μοι τοιοῦτον ἐπέκλωσαν θεοὶ ὄλβον,  
 πατρί τ' ἐμῷ καὶ ἐμοί· νῦν δὲ χρὴ τετλάμεν ἔμψης."  
 210 τὸν δ' ἡμείβετ' ἔπειτα Γερῆνιος ἱππότης Νέστωρ·





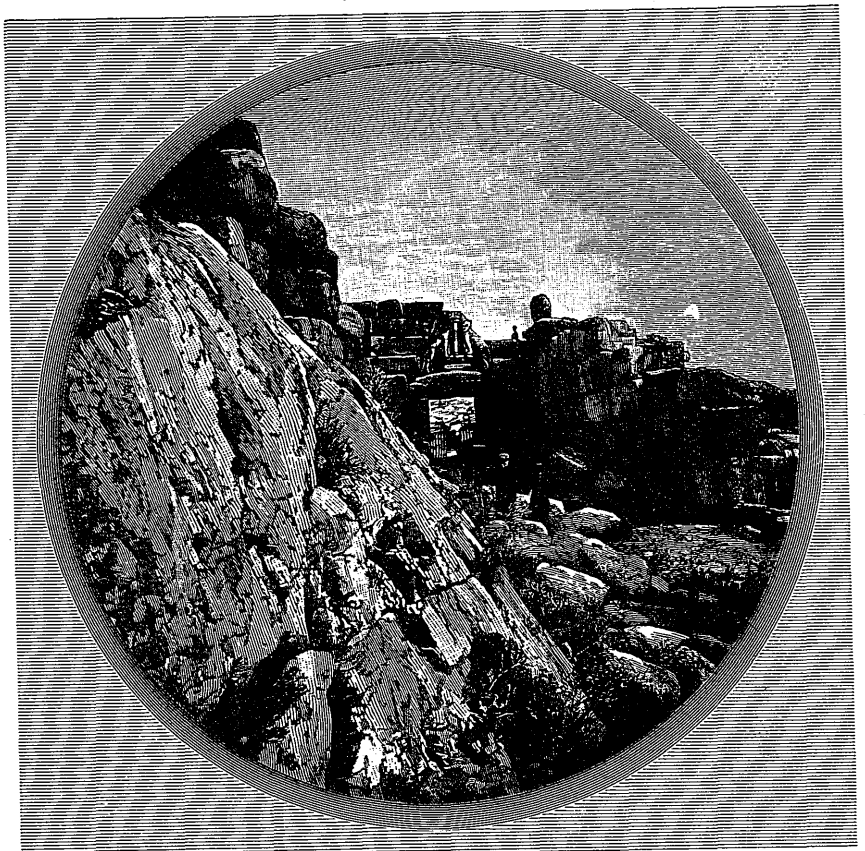
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MYCENAE.  
(From a Photograph.)

- 180 τέτρατον ἡμαρ ἔην, ὅτ' ἐν Ἀργεῖ νῆας εἴσας  
 Τυδεΐδew ἔταροι Διομήδεος ἵπποδάμοιο  
 ἴστασαν· αὐτὰρ ἐγὼ γε Πύλονδ' ἔχον, οὐδέ ποτ' ἔσβη  
 οὔρος, ἐπεὶ δὴ πρῶτα θεὸς προΐηκεν ἀῆναι.  
 ὧς ἦλθον, φίλε τέκνον, ἀπευθής, οὐδέ τι οἶδα  
 185 κείνων, οἳ τ' ἐσάωθεν Ἀχαιῶν, οἳ τ' ἀπόλοντο.  
 ὅσσα δ' ἐνὶ μεγάροισι καθήμενος ἡμετέροισιν  
 πεύθομαι, ἣ θέμις ἐστί, δαήσεται, οὐδέ σε κεύσω.  
 εὖ μὲν Μυρμιδόνας φάσ' ἐλθέμεν ἐγχεσιμώρους,  
 οὓς ἄγ' Ἀχιλλῆος μεγαθύμου φαίδιμος υἱός,  
 190 εὖ δὲ Φιλοκτήτην, Ποιάντιον ἀγλαὸν υἱόν·  
 πάντας δ' Ἰδομενεὺς Κρήτην εἰσήγαγ' ἐταίρους,  
 οἳ φύγον ἐκ πολέμου, πόντος δέ οἱ οὐ τιν' ἀπηύρα.  
 Ἀτρεΐδην δὲ καὶ αὐτοὶ ἀκούετε νόσφιν ἑόντες,  
 ὥς τ' ἦλθ' ὥς τ' Αἴγισθος ἐμήσατο λυγρὸν ὄλεθρον.  
 195 ἀλλ' ἦ τοι κείνος μὲν ἐπισμυγερώς ἀπέτισεν·  
 ὥς ἀγαθὸν καὶ παῖδα καταφθιμένοιο λιπέσθαι  
 ἀνδρός, ἐπεὶ καὶ κείνος ἐτίσατο πατροφονῆα,  
 Αἴγισθον δολόμητιν ὃ οἱ πατέρα κλυτὸν ἔκτα.  
 καὶ σὺ, φίλος, μάλα γάρ σ' ὀρώω καλὸν τε μέγαν τε,  
 200 ἄλκιμος ἔσς', ἵνα τίς σε καὶ ὀψιγόνων ἐν εἵπῃ."  
 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤνδα·  
 "ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,  
 καὶ λῆν κείνος μὲν ἐτίσατο, καὶ οἱ Ἀχαιοὶ  
 οἴσουσι κλέος εὐρὺ καὶ ἐσσομένοισι πυθέσθαι·  
 205 αἶ γὰρ ἐμοὶ τοσσήνδε θεοὶ δύναμιν περιθεῖεν,  
 τίσασθαι μνηστῆρας ὑπερβασίης ἀλεγεινῆς,  
 οἳ τέ μοι ὑβρίζοντες ἀτάσθαλα μηχανόωνται.  
 ἀλλ' οὐ μοι τοιοῦτον ἐπέκλωσαν θεοὶ ὄλβον,  
 πατρί τ' ἐμῷ καὶ ἐμοί· νῦν δὲ χρὴ τετλάμεν ἔμψης."  
 210 τὸν δ' ἡμίβει' ἔπειτα Γερῆνιος ἱππότα Νέστωρ·

- “ὦ φίλ', ἐπεὶ δὴ ταῦτά μ' ἀνέμνησας καὶ ἔειπες,  
 φασὶ μνηστῆρας σῆς μητέρος εἵνεκα πολλοὺς  
 ἐν μεγάροις ἀέκητι σέθεν κακὰ μηχανάσθαι·  
 εἰπέ μοι, ἦ ἢ ἐκὼν ὑποδάμνασαι, ἦ σέ γε λαοὶ  
 215 ἐχθαίρουσ' ἀνὰ δῆμον, ἐπισπόμενοι θεοῦ ὀμφῇ.  
 τίς δ' οἶδ', εἴ κέ ποτέ σφι βίας ἀποτίσεται ἔλθων,  
 ἦ ὃ γε μῦθος ἐὼν ἦ καὶ σύμπαντες Ἀχαιοί.  
 εἰ γάρ σ' ὥς ἐθέλοι φιλέειν γλαυκῶπις Ἀθήνη,  
 ὥς τότ' Ὀδυσσῆος περικήδετο κυδαλίμοιο  
 220 δῆμῳ ἐνὶ Τρώων, ὅθι πάσχομεν ἄλγε' Ἀχαιοί·  
 οὐ γάρ πω ἴδον ὧδε θεοὺς ἀναφανδὰ φιλεῦντας,  
 ὥς κείνῳ ἀναφανδὰ παρίστατο Παλλὰς Ἀθήνη·  
 εἴ σ' οὕτως ἐθέλοι φιλέειν κήδοιτό τε θυμῷ·  
 τῷ κέν τις κείνων γε καὶ ἐκλελάθοιτο γάμοιο.”  
 225 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα·  
 “ὦ γέρον, οὐ πω τοῦτο ἔπος τελέεσθαι οἶω·  
 λίην γὰρ μέγα εἶπες· ἄγῃ μ' ἔχει. οὐκ ἂν ἐμοί γε  
 ἐλπομένῳ τὰ γένοιτ', οὐδ' εἰ θεοὶ ὥς ἐθέλοιεν.”  
 τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·  
 230 “Τηλέμαχε, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.  
 ρεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι.  
 βουλοίμην δ' ἂν ἐγὼ γε καὶ ἄλγεα πολλὰ μογήσας  
 οὔκαδ' ἵ' ἐλθέμεναι καὶ νόστιμον ἦμαρ ιδέσθαι,  
 ἦ ἔλθων ἀπολέσθαι ἐφέστιος, ὥς Ἀγαμέμνων  
 235 ὦλεθ' ὑπ' Αἰγίσθοιο δόλῳ καὶ ἥς ἀλόχοιο.  
 ἀλλ' ἦ τοι θάνατον μὲν ὁμοῖον οὐδὲ θεοὶ περ  
 καὶ φίλῳ ἀνδρὶ δύνανται ἀλαλκέμεν, ὅπποτε κεν δὴ  
 μοῖρ' ὀλοῇ καθέλῃσι τανηλεγέος θανάτοιο.”  
 τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα·  
 240 “Μέντορ, μηκέτι ταῦτα λεγώμεθα κηδόμενοι περ·  
 κείνῳ δ' οὐκέτι νόστος ἐτήτυμος, ἀλλὰ οἱ ἤδη



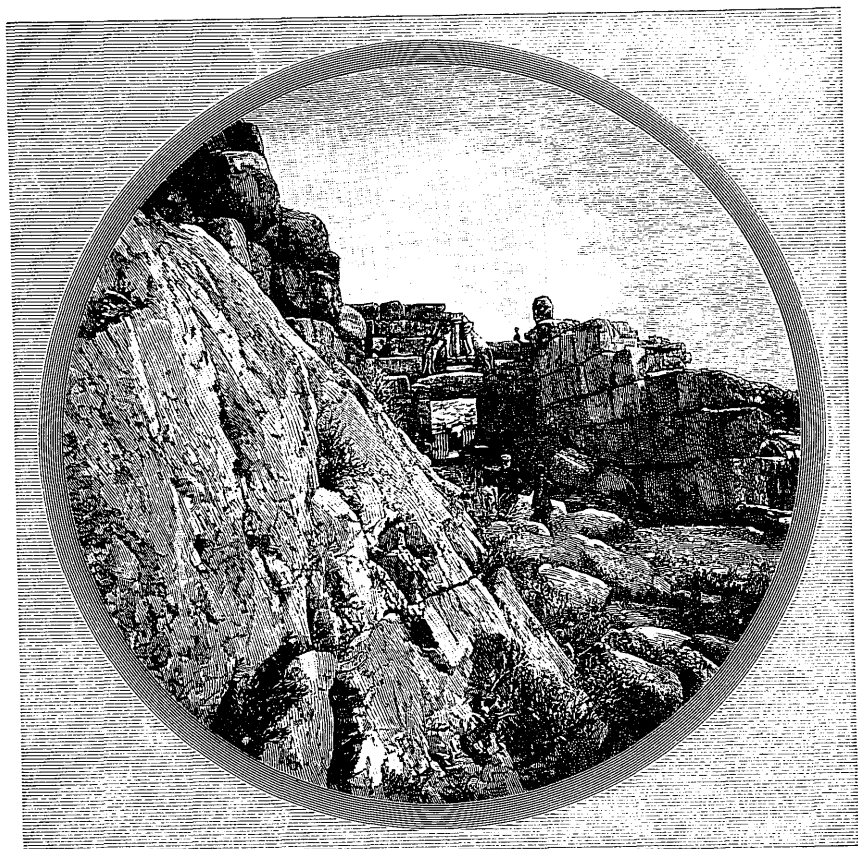


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**GATE OF LIONS, MYCENAE.**

(From a Photograph.)

- φράσσαντ' ἀθάνατοι θάνατον καὶ κῆρα μέλαιναν.  
 νῦν δ' ἐθέλω ἔπος ἄλλο μεταλλῆσαι καὶ ἐρέσθαι  
 Νέστορ', ἐπεὶ περίοιδε δίκας ἡδὲ φρόνιν ἄλλων.  
 245 τρὶς γὰρ δὴ μὴν φασιν ἀνάξασθαι γένε' ἀνδρῶν.  
 ὥς τέ μοι ἀθάνατος ἰνδάλλεται εἰσοράασθαι.  
 ὦ Νέστορ Νηληιάδη, σὺ δ' ἀληθὲς ἐνίσπες.  
 πῶς ἔθαν' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων;  
 ποῦ Μενέλαος ἔην; τίνα δ' αὐτῷ μήσατ' ὄλεθρον  
 250 Αἴγισθος δολόμητις, ἐπεὶ κτάνε πολλὸν ἀρείω;  
 ἦ οὐκ Ἄργεος ἦεν Ἀχαιικοῦ, ἀλλὰ πῃ ἄλλη  
 πλάζετ' ἐπ' ἀνθρώπους, ὃ δὲ θαρσήσας κατέπεφνεν;  
 τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ.  
 "τοιγὰρ ἐγὼ τοι, τέκνον, ἀληθέα πάντ' ἀγορεύσω.  
 255 ἦ τοι μὲν τάδε καὐτὸς οἶμαι, ὥς περ ἐτύχθη.  
 εἰ ζῶν γ' Αἴγισθον ἐνὶ μεγάροισιν ἔτεμνεν  
 Ἀτρεΐδης Τροίηνθεν ἰών, ξανθὸς Μενέλαος.  
 τῷ κέ οἱ οὐδὲ θανόντι χυτὴν ἐπὶ γαίαν ἔχευαν,  
 ἀλλ' ἄρα τὸν γε κύνες τε καὶ οἰωνοὶ κατέδαψαν  
 260 κείμενον ἐν πεδίῳ ἐκὰς ἄστεος, οὐδέ κέ τίς μιν  
 κλαῦσεν Ἀχαιιάδων· μάλα γὰρ μέγα μήσατο ἔργον.  
 ἡμεῖς μὲν γὰρ κεῖθι πολέας τελέοντες ἀέθλους  
 ἦμεθ'· ὃ δ' εὐκῆλος μυχῶ Ἄργεος ἱπποβότοιο  
 πόλλ' Ἀγαμεμνονέην ἄλοχον θέλγεσκ' ἐπέεσσιν.  
 265 ἦ δ' ἦ τοι τὸ πρὶν μὲν ἀναίνετο ἔργον αἰεκὲς  
 δῖα Κλυταιμνήστρη· φρεσὶ γὰρ κέχρητ' ἀγαθῇσιν.  
 παρ δ' ἄρ' ἔην καὶ αἰοιδὸς ἀνὴρ, ᾧ πόλλ' ἐπέτελλεν  
 Ἀτρεΐδης Τροίηνδε κιὼν εἴρυσθαι ἄκοιτιν.  
 ἀλλ' ὅτε δὴ μιν μοῖρα θεῶν ἐπέδησε δαμῆναι,  
 270 δὴ τότε τὸν μὲν αἰοιδὸν ἄγων εἰς νῆσον ἐρήμην  
 κάλλιπεν οἰωνοῖσιν ἔλωρ καὶ κύρμα γενέσθαι,  
 τὴν δ' ἐθέλων ἐθέλουσιν ἀνῆγαγεν ὄνδε δόμονδε.



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GATE OF LIONS, MYCENAE.

(From a Photograph.)

φράσσαντ' ἀθάνατοι θάνατον καὶ κῆρα μέλαιναν.  
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 Νέστορ', ἐπεὶ περίοιδε δίκας ἡδὲ φρόνιν ἄλλων.  
 245 τρὶς γὰρ δὴ μὴν φασιν ἀνάξασθαι γένε' ἀνδρῶν.  
 ὥς τέ μοι ἀθάνατος ἰνδάλλεται εἰσοράασθαι.  
 ὦ Νέστορ Νηληιάδη, σὺ δ' ἀληθὲς ἐνίσπες.  
 πῶς ἔθαν' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων;  
 ποῦ Μενέλαος ἔην; τίνα δ' αὐτῷ μήσατ' ὄλεθρον  
 250 Αἰγισθος δολόμητις, ἐπεὶ κτάνε πολλὸν ἄρειώ;  
 ἦ οὐκ Ἄργεος ἦεν Ἀχαιικοῦ, ἀλλὰ πῃ ἄλλη  
 πλάζετ' ἐπ' ἀνθρώπους, ὃ δὲ θαρσήςας κατέπεφνεν;"  
 τὸν δ' ἡμείβετ' ἔπειτα Γερῆνιος ἱππότα Νέστωρ.  
 "τοιγὰρ ἐγὼ τοι, τέκνον, ἀληθέα πάντ' ἀγορεύσω.  
 255 ἦ τοι μὲν τάδε καὐτὸς οἶεαι, ὥς περ ἐτύχθη.  
 εἰ ζῶν γ' Αἰγισθὸν ἐνὶ μεγάροισιν ἔτεμεν  
 Ἀτρεΐδης Τροίηθεν ἰὼν, ξανθὸς Μενέλαος.  
 τῷ κέ οἱ οὐδὲ θανόντι χυτὴν ἐπὶ γαίαν ἔχευαν,  
 ἀλλ' ἄρα τὸν γε κύνες τε καὶ οἰωνοὶ κατέδαψαν  
 260 κείμενον ἐν πεδίῳ ἐκάς ἄστεος, οὐδέ κέ τίς μιν  
 κλαῦσεν Ἀχαιιάδων. μάλα γὰρ μέγα μήσατο ἔργον.  
 ἡμεῖς μὲν γὰρ κεῖθι πολέας τελέοντες ἀέθλους  
 ἡμεθ'· ὃ δ' εὖκηλος μυχῶ Ἄργεος ἵπποβότοιο  
 πόλλ' Ἀγαμεμνονέην ἄλοχον θέλγεσκ' ἐπέεσσιν.  
 265 ἦ δ' ἦ τοι τὸ πρὶν μὲν ἀναίνετο ἔργον αἰεὶ κὲς  
 δῖα Κλυταιμνήστρη· φρεσὶ γὰρ κέχρητ' ἀγαθῇσιν.  
 παρ δ' ἄρ' ἔην καὶ αἰοιδὸς ἀνὴρ, ᾧ πόλλ' ἐπέτελλεν  
 Ἀτρεΐδης Τροίηνδε κιὼν εἴρυσθαι ἄκοιτιν.  
 ἀλλ' ὅτε δὴ μιν μοῖρα θεῶν ἐπέδησε δαμῆναι,  
 270 δὴ τότε τὸν μὲν αἰοιδὸν ἄγων ἐς νῆσον ἐρήμην  
 κάλλιπεν οἰωνοῖσιν ἔλωρ καὶ κύρμα γενέσθαι,  
 τὴν δ' ἐθέλων ἐθέλουσαν ἀνήγαγεν ὄνδε δόμονδε.



πολλὰ δὲ μῆρί' ἔκκε θεῶν ἱεροῖς ἐπὶ βωμοῖς,  
 πολλὰ δ' ἀγάλματ' ἀνῆψεν, ὑφάσματά τε χρυσόν τε,  
 275 ἐκτελέσας μέγα ἔργον, ὃ οὐ ποτε ἔλπετο θυμῷ.  
 ἡμεῖς μὲν γὰρ ἅμα πλέομεν Τροίηθεν ἰόντες,  
 Ἀτρεΐδης καὶ ἐγώ, φίλα εἰδότες ἀλλήλοισιν·  
 ἀλλ' ὅτε Σούνιον ἱρὸν ἀφικόμεθ', ἄκρον Ἀθηνέων,  
 ἔνθα κυβερνήτην Μενελάου Φοῖβος Ἀπόλλων  
 280 οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνε  
 πηδάλιον μετὰ χερσὶ θεούσης νηὸς ἔχοντα,  
 Φρόντιν Ὀνητορίδην, ὃς ἐκαίνυτο φῦλ' ἀνθρώπων  
 νῆα κυβερνήσαι, ὁπότε σπέρχοιεν ἄελλαι.  
 ὧς ὁ μὲν ἔνθα κατέσχετ' ἐπειγόμενός περ ὁδοῖο,  
 285 ὄφρ' ἔταρον θάπτοι καὶ ἐπὶ κτέρεια κτερίσειεν.  
 ἀλλ' ὅτε δὴ καὶ κείνος ἰὼν ἐπὶ οἶνοπα πόντον  
 ἐν νηυσὶ γλαφυρῇσι Μαλειάων ὄρος αἰπὺ  
 ἶξε θεῶν, τότε δὴ στρυγερὴν ὁδὸν εὐρύοπα Ζεὺς  
 ἐφράσατο, λιγέων δ' ἀνέμων ἐπ' αὐτμένα χεῦεν,  
 290 κύματά τε τροφέοντο πελώρια ἴσα ὄρεσσιν.  
 ἔνθα διατμήξας τὰς μὲν Κρήτην ἐπέλασεν,  
 ἦχι Κύδωνες ἔναιον Ἰαρδάνου ἀμφὶ ῥέεθρα.  
 ἔστι δέ τις λισσὴ αἰπεῖά τε εἰς ἅλα πέτρη  
 ἐσχατιῇ Γόρτυνος ἐν ἠεροειδέϊ πόντῳ·  
 295 ἔνθα Νότος μέγα κῦμα ποτὶ σκαιὸν ῥίον ὠθεῖ,  
 ἐς Φαιστόν, μικρὸς δὲ λίθος μέγα κῦμ' ἀποέργει.  
 αἱ μὲν ἄρ' ἐνθ' ἦλθον, σπουδῇ δ' ἦλυξαν ὄλεθρον  
 ἄνδρες, ἀτὰρ νῆάς γε ποτὶ σπιλάδεσσιν ἔαξαν  
 κύματ'· ἀτὰρ τὰς πέντε νέας κυανοπρωρεῖους  
 300 Αἰγύπτῳ ἐπέλασσε φέρων ἀνεμός τε καὶ ὕδωρ.  
 ὧς ὁ μὲν ἔνθα πολλὴν βίον καὶ χρυσὸν ἀγείρων  
 ἡλᾶτο ξὺν νηυσὶ κατ' ἄλλοθρόους ἀνθρώπους·  
 τόφρα δὲ ταῦτ' Αἰγισθος ἐμήσατο οἴκοθι λυγρά.

- 305 ἐπτάετες δ' ἥνασσε πολυχρύσιοι Μυκῆνης,  
 304 κτείνας Ἀτρεΐδην, δέδμητο δὲ λαὸς ὑπ' αὐτῷ.  
 τῷ δέ οἱ ὀγδοάτῳ κακὸν ἤλυθε δῖος Ὀρέστης  
 ἅψ' ἀπ' Ἀθηνάων, κατὰ δ' ἔκτανε πατροφονῆα,  
 Αἰγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα.  
 ἦ τοι ὁ τὸν κτείνας δαίνυ τάφον Ἀργείοισιν  
 310 μητρός τε στυγερῆς καὶ ἀνάλκιδος Αἰγίσθοιο.  
 αὐτῆμαρ δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος  
 πολλὰ κτήματ' ἄγων, ὅσα οἱ νέες ἄχθος ἄειραν.  
 καὶ σύ, φίλος, μὴ δηθὰ δόμων ἄπο τῆλ' ἀλάλησο,  
 κτήματά τε προλιπὼν ἄνδρας τ' ἐν σοῖσι δόμοισιν  
 315 οὕτω ὑπερφιάλους· μή τοι κατὰ πάντα φάγωσιν  
 κτήματα δασσάμενοι, σὺ δὲ τηϋσίην ὁδὸν ἔλθης.  
 ἀλλ' ἐς μὲν Μενέλαον ἐγὼ κέλομαι καὶ ἄνωγα  
 ἐλθεῖν· κεῖνος γὰρ νέον ἄλλοθεν εἰλήλουθεν,  
 ἐκ τῶν ἀνθρώπων, ὅθεν οὐκ ἔλποιτό γε θυμῷ  
 320 ἐλθέμεν, ὃν τινα πρῶτον ἀποσφῆλωσιν ἄελλαι  
 ἐς πέλαγος μέγα τοῖον, ὅθεν τέ περ οὐδ' οἰωνοὶ  
 αὐτόετες οἰχνεῦσιν, ἐπεὶ μέγα τε δειών τε.  
 ἀλλ' ἴθι νῦν σὺν νηὶ τε σῇ καὶ σοῖς ἐτάροισιν·  
 εἰ δ' ἐθέλεις πεζός, πάρα τοι δίφρος τε καὶ ἵπποι,  
 325 πὰρ δέ τοι νῆες ἐμοί, οἳ τοι πομπῆς ἔσονται  
 ἐς Λακεδαίμονα δῖαν, ὅθι ξανθὸς Μενέλαος.  
 λίσσεσθαι δέ μιν αὐτός, ἵνα νημερτὲς ἐνίστη·  
 ψεῦδος δ' οὐκ ἐρέει· μάλα γὰρ πεπνυμένος ἐστίν."  
 ὣς ἔφατ', ἡέλιος δ' ἄρ' ἔδυν καὶ ἐπὶ κνέφας ἦλθεν.  
 330 τοῖσι δὲ καὶ μετέειπε θεά, γλαυκῶπις Ἀθήνη·  
 "ὦ γέρον, ἦ τοι ταῦτα κατὰ μοῖραν κατέλεξας·  
 ἀλλ' ἄγε τάμνετε μὲν γλώσσας, κεράασθε δὲ ὄνον,  
 ὄφρα Ποσειδάωνι καὶ ἄλλοις ἀθανάτοισιν  
 σπείσαντες κοῖτοιο μεδώμεθα· τοῖο γὰρ ὥρη.

- 335 ἤδη γὰρ φάος οἶχεθ' ὑπὸ ζόφον, οὐδὲ ἔοικεν  
 δηθὰ θεῶν ἐν δαιτὶ θαασσέμεν, ἀλλὰ νέεσθαι."  
 ἦ ῥα Διὸς θυγάτηρ, οἱ δ' ἔκλυον αὐδησάσης.  
 τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,  
 κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,  
 340 νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν·  
 γλώσσας δ' ἐν πυρὶ βάλλον, ἀνιστάμενοι δ' ἐπέλειβον.  
 αὐτὰρ ἐπεὶ σπείσαν τε πῖον θ', ὅσον ἤθελε θυμός,  
 δὴ τότε Ἀθηναίη καὶ Τηλέμαχος θεοειδῆς  
 ἄμφω ἰέσθην κοίλῃν ἐπὶ νῆα νέεσθαι.  
 345 Νέστωρ δ' αὖ κατέρυκε καθαπτόμενος ἐπέεσσιν·  
 “Ζεὺς τό γ' ἀλεξήσειε καὶ ἀθάνατοι θεοὶ ἄλλοι,  
 ὥς ὑμεῖς παρ' ἐμείῳ θοὴν ἐπὶ νῆα κίοιτε  
 ὥς τέ τευ ἦ παρὰ πάμπαν ἀνείμονος ἡδὲ πενιχροῦ,  
 ᾧ οὐ τι χλαῖναι καὶ ῥήγεα πόλλ' ἐνὶ οἴκῳ,  
 350 οὐτ' αὐτῷ μαλακῶς οὔτε ξείνοισιν ἐνεύδειν.  
 αὐτὰρ ἐμοὶ πάρα μὲν χλαῖναι καὶ ῥήγεα καλὰ.  
 οὐ θὴν δὴ τοῦδ' ἀνδρὸς Ὀδυσσῆος φίλος υἱὸς  
 νηὸς ἐπ' ἱκριόφιν καταλέξεται, ὅφρ' ἂν ἐγὼ γε  
 ζῶω, ἔπειτα δὲ παῖδες ἐνὶ μεγάροισι λίπωνται,  
 355 ξείνους ξεινίζειν, ὃς τίς κ' ἐμὰ δώμαθ' ἵκηται.”  
 τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·  
 “εὖ δὴ ταῦτά γ' ἔφησθα, γέρον φίλε· σοὶ δὲ ἔοικεν  
 Τηλέμαχον πείθεσθαι, ἐπεὶ πολὺ κάλλιον οὕτως.  
 ἀλλ' οὔτος μὲν νῦν σοὶ ἅμ' ἔψεται, ὅφρα κεν εὖδῃ  
 360 σοῖσιν ἐνὶ μεγάροισιν· ἐγὼ δ' ἐπὶ νῆα μέλαιναν  
 εἶμ', ἵνα θαρσύνω θ' ἐτάρους εἶπω τέ ἕκαστα.  
 οἷος γὰρ μετὰ τοῖσι γεραίτερος εὐχομαι εἶναι·  
 οἱ δ' ἄλλοι φιλότῃτι νεώτεροι ἄνδρες ἔπονται,  
 πάντες ὁμηλικίῃ μεγαθύμου Τηλεμάχοιο.  
 365 ἔνθα κε λεξαίμην κοίλῃ παρὰ νηὶ μελαίνῃ

νῦν· ἀτὰρ ἡῶθεν μετὰ Καύκωνας μεγαθύμους  
 εἴμ', ἔνθα χρεῖός μοι ὀφέλλεται, οὐ τι νέον γε  
 οὐδ' ὀλίγον. σὺ δὲ τοῦτον, ἐπεὶ τεὸν ἵκετο δῶμα,  
 πίμπον σὺν δίφρῳ τε καὶ νιέει· δὸς δέ οἱ ἵππους,  
 370 οἷ τοι ἐλαφρότατοι θείειν καὶ κάρτος ἄριστοι.”

ὧς ἄρα φωνήσας ἀπέβη γλαυκῶπις Ἀθήνη  
 φήνῃ εἰδομένη· θάμβος δ' ἔλε πάντας ἰδόντας.  
 θαύμαζεν δ' ὁ γεραιός, ὅπως ἶδεν ὀφθαλμοῖσιν·  
 Τηλεμάχου δ' ἔλε χεῖρα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν  
 375 “ὦ φίλος, οὐ σε ἔολπα κακὸν καὶ ἀναλκιν ἔσσεσθαι,  
 εἰ δὴ τοι νέῳ ᾧδε θεοὶ πομπῆες ἔπονται.  
 οὐ μὲν γάρ τις ὄδ' ἄλλος Ὀλύμπια δώματ' ἐχόντων,  
 ἀλλὰ Διὸς θυγάτηρ, κυδίστη τριτογένεια,  
 ἣ τοι καὶ πατέρ' ἐσθλὸν ἐν Ἀργείοισιν ἐτίμα.  
 380 ἀλλὰ ἄνασσ' ἴληθι, δίδωθι δέ μοι κλέος ἐσθλόν,  
 αὐτῷ καὶ παιδεσσι καὶ αἰδοίῃ παρακοίτι·  
 σοὶ δ' αὖ ἐγὼ ῥέξω βοῦν ἦνιν εὐρυμέτωπον  
 ἀδμήτην, ἣν οὐ πῶ ὑπὸ ζυγὸν ἦγαγεν ἀνὴρ·  
 τήν τοι ἐγὼ ῥέξω χρυσὸν κέρασιν περιχεύας.”

ὧς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Πηλεΐδης Ἀθήνη.  
 τοῖσιν δ' ἠγεμόνευε Γερήνιος ἱππότης Νέστωρ,  
 νιάσι καὶ γαμβροῖσιν, ἐὰ πρὸς δώματα καλά.  
 ἀλλ' ὅτε δώμαθ' ἵκοντο ἀγακλυτὰ τοιοῦτο ἀνακτος,  
 ἐξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε·

390 τοῖς δ' ὁ γέρων ἐλθοῦσιν ἀνὰ κρητῆρα κέρασεν  
 οἶνον ἡδυπότοιο, τὸν ἐνδεκάτῳ ἐνιαυτῷ  
 ᾧξεν ταμίη καὶ ἀπὸ κρήδεμνον ἔλυσεν·  
 τοῦ δ' ὁ γέρων κρητῆρα κεράσσατο, πολλὰ δ' Ἀθήνῃ  
 εὔχετ' ἀποσπένδων κούρῃ Διὸς αἰγιόχοιο.

395 αὐτὰρ ἐπεὶ σπείσαν τε πῖον θ', ὅσον ἤθελε θυμός,  
 οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,

τὸν δ' αὐτοῦ κοίμησε Γερήνιος ἱππότα Νέστωρ,  
 Τηλέμαχον φίλον υἱὸν Ὀδυσσῆος θεῖοιο,  
 τρητοῖς ἐν λεχέεσσιν ὑπ' αἰθούσῃ ἐριδούπῳ,  
 400 πὰρ δ' ἄρ' ἐυμελίην Πεισίστρατον ὄρχαμον ἀνδρῶν,  
 ὃς οἱ ἔτ' ἡίθεος παίδων ἦν ἐν μεγάροισιν.  
 αὐτὸς δ' αὖτε καθεῦδε μυχῷ δόμου ὑψηλοῖο,  
 τῷ δ' ἄλοχος δέσποινα λέχος πόρσυνε καὶ εὐνῇ.  
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 405 ὠρνυτ' ἄρ' ἐξ εὐνῇφι Γερήνιος ἱππότα Νέστωρ,  
 ἐκ δ' ἐλθὼν κατ' ἄρ' ἔζετ' ἐπὶ ξεστοῖσι λίθοισιν,  
 οἳ οἱ ἔσαν προπάραιθε θυράων ὑψηλάων  
 λευκοί, ἀποστίλβοντες ἀλείφατος· οἷς ἔπι μὲν πρὶν  
 Νηλεὺς ἕζεσκεν θεόφιν μῆστωρ ἀτάλαντος·  
 410 ἀλλ' ὁ μὲν ἤδη κηρὶ δαμείς Ἀιδόσδε βεβήκειν,  
 Νέστωρ αὖ τὸτ' ἐφίζε Γερήνιος, οὔρος Ἀχαιῶν,  
 σκῆπτρον ἔχων. περὶ δ' υἷες ἀολλέες ἡγερέθοντο  
 ἐκ θαλάμων ἐλθόντες, Ἐχέφρων τε Στρατίος τε  
 Περσεύς τ' Ἀρητὸς τε καὶ ἀντίθεος Θρασυμήδης·  
 415 τοῖσι δ' ἔπειθ' ἔκτος Πεισίστρατος ἦλυθεν ἥρως·  
 πὰρ δ' ἄρα Τηλέμαχον θεοείκελον εἶσαν ἄγοντες.  
 τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·  
 “καρπαλίμως μοι, τέκνα φίλα, κρηγήνατ' ἐελδῶρ,  
 ὄφρ' ἦ τοι πρῶτιστα θεῶν ἰλάσσομ' Ἀθήνην,  
 420 ἥ μοι ἐναργῆς ἦλθε θεοῦ ἐς δαῖτα θάλειαν.  
 ἀλλ' ἄγ' ὁ μὲν πεδίονδ' ἐπὶ βοῦν ἵτω, ὄφρα τάχιστα  
 ἐλθῃσιν, ἐλάσῃ δὲ βοῶν ἐπιβουκόλος ἀνὴρ·  
 εἷς δ' ἐπὶ Τηλεμάχου μεγαθύμου νῆα μέλαιναν  
 πάντας ἰὼν ἐτάρους ἀγέτω, λιπέτω δὲ δὺ οἴους·  
 425 εἷς δ' αὖ χρυσοχόον Λαέρκεα δεῦρο κeléσθω  
 ἐλθεῖν, ὄφρα βοδὸς χρυσὸν κέρασιν περιχεύῃ.  
 οἱ δ' ἄλλοι μένετ' αὐτοῦ ἀολλέες, εἵπατε δ' εἴσω

- δμῶῃσιν κατὰ δώματ' ἀγακλυτὰ δαῖτα πένεσθαι,  
 ἔδρας τε ξύλα τ' ἀμφὶ καὶ ἀγλαὸν οἰσέμεν ὕδωρ."
- 430 ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐποίπνου. ἦλθε μὲν ἄρ βοῦς  
 ἐκ πεδίου, ἦλθον δὲ θοῆς παρὰ νηὸς εἰσης  
 Τηλεμάχου ἔταροι μεγαλήτορος, ἦλθε δὲ χαλκεὺς  
 ὄπλ' ἐν χερσὶν ἔχων χαλκῆϊα, πείρατα τέχνης,  
 ἄκμονά τε σφῦράν τ' ἐυποίητόν τε πυράγρην,
- 435 οἷσιν τε χρυσὸν εἰργάζετο· ἦλθε δ' Ἀθήνη  
 ἱρῶν ἀντιόωσα. γέρων δ' ἱππηλάτα Νέστωρ  
 χρυσὸν ἔδωχ'· ὁ δ' ἔπειτα βοὸς κέρασιν περιέχεν  
 ἀσκήσας, ἵν' ἄγαλμα θεὰ κεχάροιτο ἰδοῦσα.  
 βοῦν δ' ἀγέτην κεράων Στρατίος καὶ δῖος Ἐχέφρων.
- 440 χέρνιβα δέ σφ' Ἄρητος ἐν ἀνθεμόεντι λέβητι  
 ἦλυθεν ἐκ θαλάμοιο φέρων, ἑτέρῃ δ' ἔχεν οὐλὰς  
 ἐν κανέῳ. πέλεκυν δὲ μενεπτόλεμος Θρασυμήδης  
 ὀξὺν ἔχων ἐν χειρὶ παρίστατο βοῦν ἐπικόψων.  
 Περσεὺς δ' ἀμνίον εἶχε. γέρων δ' ἱππηλάτα Νέστωρ
- 445 χέρνιβά τ' οὐλοχύτας τε κατήρχετο, πολλὰ δ' Ἀθήνη  
 εὖχετ' ἀπαρχόμενος κεφαλῆς τρίχας ἐν πυρὶ βάλλων  
 αὐτὰρ ἐπεὶ ῥ' εὖξαντο καὶ οὐλοχύτας προβάλοντο,  
 αὐτίκα Νέστορος υἱὸς ὑπέρθυμος Θρασυμήδης  
 ἦλασεν ἄγχι στάς· πέλεκυς δ' ἀπέκοψε τένοντας
- 450 αὐχενίους, λῦσεν δὲ βοὸς μένος. αἱ δ' ὀλόλυσαν  
 θυγατέρες τε νυοί τε καὶ αἰδοίη παράκοιτις  
 Νέστορος, Εὐρυδίκη πρέσβα Κλυμένειο θυγατρῶν.  
 οἱ μὲν ἔπειτ' ἀνελόντες ἀπὸ χθονὸς εὐρυοδείης  
 ἔσχον· ἀτὰρ σφάξεν Πεισίστρατος ὄρχαμος ἀνδρῶν.
- 455 τῆς δ' ἐπεὶ ἐκ μέλαν αἷμα ῥύη, λίπε δ' ὀστέα θυμός,  
 αἰψ' ἄρα μιν διέχευαν, ἄφαρ δ' ἐκ μηρία τάμνον  
 πάντα κατὰ μοῖραν, κατὰ τε κνίσῃ ἐκάλυψαν  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.

καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον  
 460 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.  
 αὐτὰρ ἐπεὶ κατὰ μῆρα κάη καὶ σπλάγχνα πάσαντο,  
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,  
 ὥπτων δ' ἀκροπόρους ὀβελούς ἐν χερσίν ἔχοντες.

τόφρα δὲ Τηλέμαχον λούσεν καλὴ Πολυκάστη,  
 465 Νέστορος ὀπλοτάτη θυγάτηρ Νηληιάδαο.  
 αὐτὰρ ἐπεὶ λούσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,  
 ἀμφὶ δέ μιν φᾶρος καλὸν βάλεν ἠδὲ χιτῶνα,  
 ἔκ ρ' ἀσαμίνθου βῆ δέμας ἀθανάτοισιν ὁμοῖος·  
 παρ δ' ὃ γε Νέστορ' ἰὼν κατ' ἄρ' ἔζετο, ποιμένα λαῶν.  
 470 οἱ δ' ἐπεὶ ὥπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο,  
 δαίνυνθ' ἐζόμενοι· ἐπὶ δ' ἀνέρες ἐσθλοὶ ὄροντο  
 οἶνον οἰνοχοεῦντες ἐνὶ χρυσεῖς δεπάεσσιν.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·

475 “παῖδες ἐμοί, ἄγε Τηλεμάχῳ καλλίτριχας ἵππους  
 ζεύξαθ' ὑφ' ἄρματ' ἄγοντες, ἵνα πρήσσησιν ὁδοῖο.”

ὥς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδὲ πίθοντο,  
 καρπαλίμως δ' ἔζευξαν ὑφ' ἄρμασιν ὠκέας ἵππους.  
 ἐν δὲ γυνὴ ταμὴν σῖτον καὶ οἶνον ἔθηκεν  
 480 ὄψα τε, οἷα ἔδουσι διοτρεφεές βασιλῆες.

ἂν δ' ἄρα Τηλέμαχος περικαλλέα βῆσέτο δίφρον·  
 παρ δ' ἄρα Νεστορίδης Πεισίστρατος ὄρχαμος ἀνδρῶν  
 ἐς δίφρον τ' ἀνέβαινε καὶ ἠνία λάζετο χερσίν·  
 μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην  
 485 ἐς πεδίον, λιπέτην δὲ Πύλου αἰπὺ πτολίεθρον.  
 οἱ δὲ πανηγέριοι σείον ζυγὸν ἀμφὶς ἔχοντες.  
 δύσετό τ' ἡέλιος σκιάωντό τε πᾶσαι ἀγυαί,  
 ἐς Φηρὰς δ' ἵκοντο Διοκλῆος ποτὶ δῶμα,  
 υἱέος Ὀρτιλόχοιο, τὸν Ἀλφειὸς τέκε παῖδα.

490 ἔνθα δὲ νύκτ' ἄεσαν, ὁ δὲ τοῖς παρ ξείνια θῆκεν.

ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
ἵππους τε ζεύγνυντ' ἀνά θ' ἄρματα ποικίλ' ἔβαινον·  
[ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπου.]  
μάστιξεν δ' ἔλααν, τὼ δ' οὐκ ἀέκοντε πετέσθην.

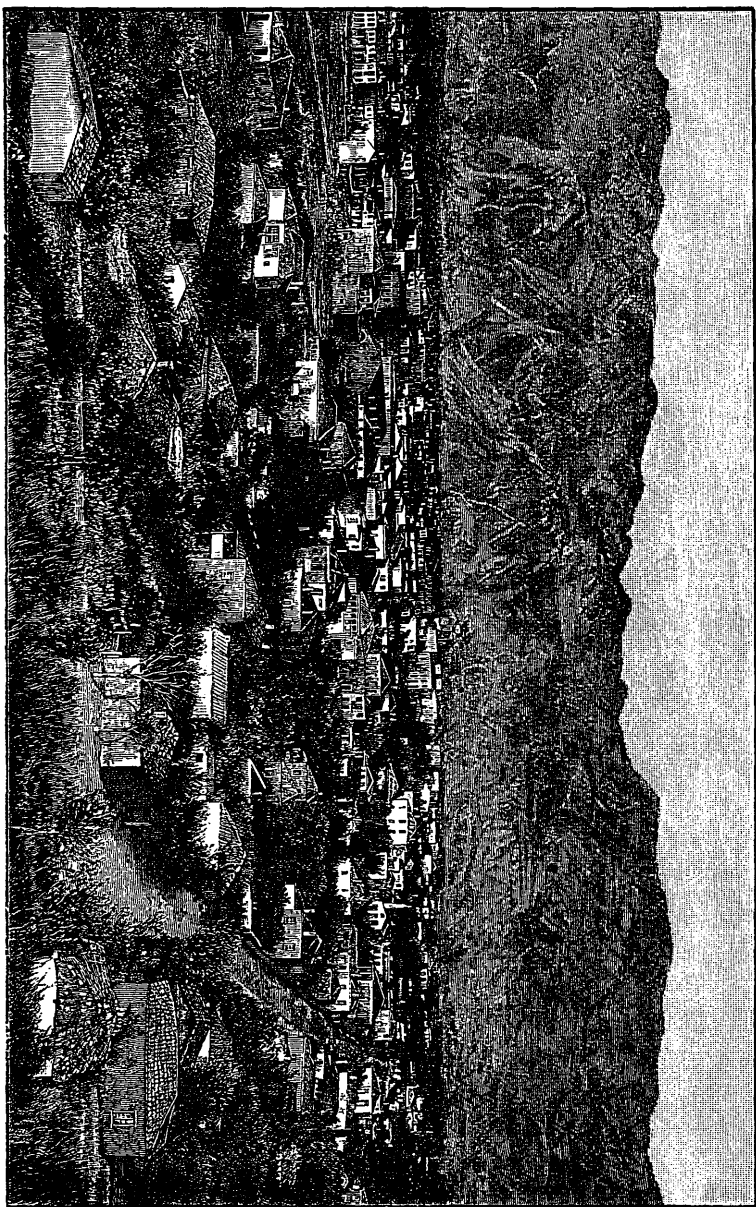
495 ἱξον δ' ἐς πεδῖον πυρηφόρον, ἔνθα δ' ἔπειτα  
ἦνον ὁδόν· τοῖον γὰρ ὑπέκφερον ὠκέες ἵπποι.  
δύσετό τ' ἥελιος σκιάωντό τε πᾶσαι ἀγυιαί,



# ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Δ.

Τὰ ἐν Λακεδαίμονι.

- οἱ δ' ἴξον κοίλῃν Λακεδαίμονα κητώεσσαν,  
πρὸς δ' ἄρα δώματ' ἔλων Μενελάου κυδαλίμοιο·  
τὸν δ' εὗρον δαινύντα γάμον πολλοῖσιν ἴτησιν  
υἱέος ἡδὲ θυγατρὸς ἀμύμονος ᾧ ἐνὶ οἴκῳ.
- 5 τὴν μὲν Ἀχιλλῆος ῥήξήνορος υἱεὶ πέμπεν·  
ἐν Τροίῃ γὰρ πρῶτον ὑπέσχετο καὶ κατένευσεν  
δωσέμεναι, τοῖσιν δὲ θεοὶ γάμον ἐξετέλειον.  
τὴν ἄρ' ὃ γ' ἐνθ' ἵπποισι καὶ ἄρμασι πέμπε νέεσθαι  
Μυρμιδόνων προτὶ ἄστυ περικλυτόν, οἷσιν ἄνασθεν.
- 10 υἱεὶ δὲ Σπάρτηθεν Ἀλέκτορος ἦγετο κούρην,  
ὃς οἱ τηλύγετος γένετο κρατερὸς Μεγαπένθης  
ἐκ δούλης· Ἑλένη δὲ θεοὶ γόνον οὐκέτ' ἔφαινον,  
ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παῖδ' ἐρατεινὴν,  
Ἑρμιόνην, ἣ εἶδος ἔχε χρυσίης Ἀφροδίτης.
- 15 ὧς οἱ μὲν δαίνυντο καθ' ὑπερεφές μέγα δῶμα  
γείτονες ἡδὲ ἔται Μενελάου κυδαλίμοιο  
τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς  
φορμίζων, δοιὼν δὲ κυβιστητῆρε κατ' αὐτούς,  
μολπῆς ἐξάρχοντος, ἐδίνεον κατὰ μέσσοις.
- 20 τὼ δ' αὖτ' ἐν προθύροισι δόμων αὐτῷ τε καὶ ἵππῳ,  
Τηλέμαχος θ' ἥρως καὶ Νίστορος ἀγλαὸς υἱός,  
στήσαν. ὁ δὲ προμολῶν ἶδετο κρείων Ἑγεωνεύς,  
ὀτρηρὸς θεράπων Μενελάου κυδαλίμοιο,  
βῆ δ' ἵμεν ἀγγελέων διὰ δώματα ποιμένι λαῶν,



SPARTA.

(From a Photograph.)

# ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Δ.

Τὰ ἐν Λακεδαίμονι.

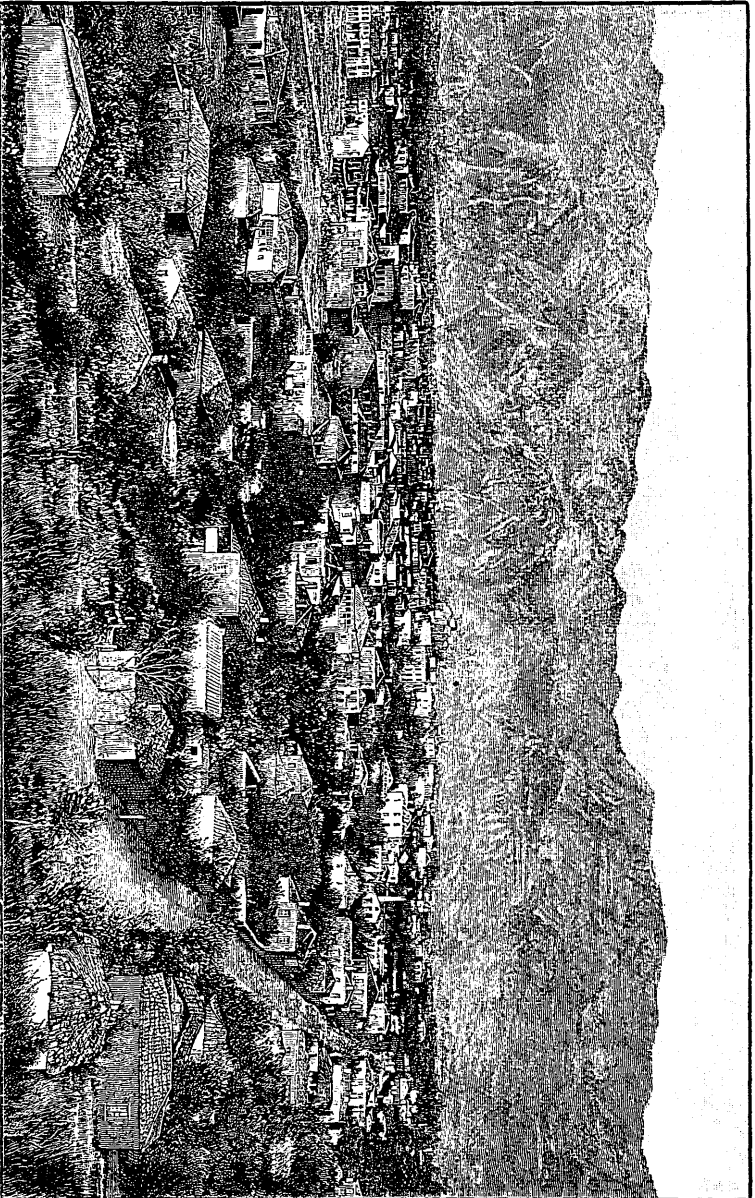
οἱ δ' ἴξον κοίλῃν Λακεδαίμονα κητώεσσαν,  
πρὸς δ' ἄρα δώματ' ἔλων Μενελάου κυδαλίμοιο·  
τὸν δ' εὖρον δαινύντα γάμον πολλοῖσιν ἕτησιν  
υἱέος ἠδὲ θυγατρὸς ἀμύμονος ᾧ ἐνὶ οἴκῳ.

5 τὴν μὲν Ἀχιλλῆος ῥήξήνορος υἱεὶ πέμπεν·  
ἐν Τροίῃ γὰρ πρῶτον ὑπέσχετο καὶ κατένευσεν  
δωσέμεναι, τοῖσιν δὲ θεοὶ γάμον ἐξετέλειον.  
τὴν ἄρ' ὃ γ' ἐνθ' ἵπποισι καὶ ἄρμασι πέμπει νέεσθαι  
Μυρμιδόνων προτὶ ἄστυ περικλυτόν, οἷσιν ἄνασθεν.

10 υἱεὶ δὲ Σπάρτηθεν Ἀλέκτορος ἦγετο κούρην,  
ὅς οἱ τηλύγετος γένετο κρατερὸς Μεγαπένθης  
ἐκ δούλης· Ἑλένη δὲ θεοὶ γόνον οὐκέτ' ἔφαινον,  
ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παῖδ' ἐρατεινὴν,  
Ἑρμιόνην, ἣ εἶδος ἔχε χρυσίης Ἀφροδίτης.

15 ὥς οἱ μὲν δαίνυντο καθ' ὑψερεφές μέγα δῶμα  
γείτονες ἠδὲ ἔται Μενελάου κυδαλίμοιο  
τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς  
φορμίζων, δοιὼ δὲ κυβιστητῆρε κατ' αὐτούς,  
μολπῆς ἐξάρχοντος, ἐδίνεον κατὰ μέσσοις.

20 τῷ δ' αὖτ' ἐν προθύροισι δόμων αὐτῷ τε καὶ ἵππῳ,  
Τηλέμαχος θ' ἥρως καὶ Νίστορος ἀγλαὸς υἱός,  
στήσαν. ὁ δὲ προμολὼν ἶδετο κρείων Ἑτεωνεύς,  
ὄτρηρὸς θεράπων Μενελάου κυδαλίμοιο,  
βῆ δ' ἴμεν ἀγγελέων διὰ δώματα ποιμένι λαῶν,



SPARTA.

(From a Photograph.)



- 25 ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·  
 “ξείνω δὴ τινε τώδε, διοτρεφὲς ὦ Μενέλαε,  
 ἄνδρε δύω, γενεῇ δὲ Διὸς μέγαλοιο ἔικτον.  
 ἀλλ' εἴπ', ἣ σφῶιν καταλύσομεν ὠκέας ἵππους,  
 ἦ ἄλλον πέμπωμεν ἱκανέμεν, ὅς κε φιλήσῃ.”
- 30 τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·  
 “οὐ μὲν νῆπιος ἦσθα, Βοηθοῖδῃ Ἑτεωνεῦ,  
 τὸ πρὶν· ἀτὰρ μὲν νῦν γε πάις ὥς νήπια βάζεις.  
 ἦ μὲν δὴ νῶι ξεινήια πολλὰ φαγόντε  
 ἄλλων ἀνθρώπων δεῦρ' ἰκόμεθ', αἶ κέ ποθι Ζεὺς
- 35 ἔξοπίσω περ παύσῃ οἰζύος. ἀλλὰ λυ' ἵππους  
 ξείνων, ἐς δ' αὐτοὺς προτέρω ἄγε θοινηθῆναι.”  
 ὥς φάθ', ὁ δὲ μεγάροιο διέσσυτο, κέκλετο δ' ἄλλους  
 ὀτρηνούς θεράποντας ἅμα σπένσθαι ἐοῖ αὐτῷ.  
 οἱ δ' ἵππους μὲν ἔλυσαν ὑπὸ ζυγοῦ ἰδρώοντας,
- 40 καὶ τοὺς μὲν κατέδησαν ἐφ' ἱππέϊγσι κάπησιν,  
 παρ δ' ἔβαλον ζειάς, ἀνὰ δὲ κρῖ λευκὸν ἔμιξαν,  
 ἄρματα δ' ἔκλιναν πρὸς ἐνώπια παμφανώοντα,  
 αὐτοὺς δ' εἰσῆγον θείον δόμον. οἱ δὲ ἰδόντες  
 θαύμαζον κατὰ δῶμα διοτρεφέος βασιλῆος·
- 45 ὥς τε γὰρ ἡελίου αἴγλη πέλεν ἥε σελήνης  
 δῶμα καθ' ὑπερεφές Μενελάου κυδαλίμοιο.  
 αὐτὰρ ἐπεὶ τάρπησαν ὀρώμενοι ὀφθαλμοῖσιν,  
 ἐς ῥ' ἀσαμίνθους βάντες ἐυξίστας λούσαντο.  
 τοὺς δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ χρίσαν ἐλαίῳ,
- 50 ἀμφὶ δ' ἄρα χλαίνας οὖλας βάλον ἠδὲ χιτῶνας,  
 ἐς ῥα θρόνους ἔζοντο παρ' Ἀτρεΐδην Μενέλαον.  
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα  
 καλῇ χρυσεῖῃ ὑπὲρ ἀργυρέοιο λέβητος,  
 νύσασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
- 55 σῖτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,

- εἶδατα πόλλ' ἐπιθεῖσα χαριζομένη παρεόντων.  
 δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας  
 παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα.  
 τὼ καὶ δεικνύμενος προσέφη ξανθὸς Μενέλαος·  
 60 “ σίτου θ' ἄπτεσθον καὶ χαίρετον. αὐτὰρ ἔπειτα  
 δείπνου πασσαμένω εἰρησόμεθ', οἳ τινὲς ἔστων  
 ἀνδρῶν· οὐ γὰρ σφῶν γε γένος ἀπόλωλε τοκῆων,  
 ἀλλ' ἀνδρῶν γένος ἔστ' ἐδιοτρεφέων βασιλῆων  
 σκηπτούχων, ἐπεὶ οὐ κε κακοὶ τοιούσδε τέκοιεν.”  
 65 ὥς φάτο, καὶ σφιν νῶτα βοδὸς παρὰ πίονα θῆκεν  
 ὅπ' ἐν χερσὶν ἐλών, τά ῥά οἱ γέρα πάρθεσαν αὐτῷ.  
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 δῆ τότε Τηλέμαχος προσεφώνεε Νέστορος υἱὸν  
 70 ἄγχι σχῶν κεφαλὴν, ἵνα μὴ πευθοῖαθ' οἱ ἄλλοι·  
 “ φράζεο, Νεστορίδῃ, τῷ ἐμῷ κεχαρισμένε θυμῷ,  
 χαλκοῦ τε στεροπὴν καὶ δώματα ἡχήμενα  
 χρυσοῦ τ' ἡλέκτρον τε καὶ ἀργύρου ἥδ' ἐλέφαντος.  
 Ζηνὸς που τοιγὰρ γ' Ὀλυμπίου ἔνδοθεν αὐλή,  
 75 ὅσσα τὰδ' ἄσπετα πολλά· σέβας μ' ἔχει εἰσορόωντα.”  
 τοῦ δ' ἀγορεύοντος ξύνετο ξανθὸς Μενέλαος,  
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·  
 “ τέκνα φίλ', ἧ τοι Ζηνὶ βροτῶν οὐκ ἂν τις ἐρίζοι·  
 ἀθάνατοι γὰρ τοῦ γε δόμοι καὶ κτήματ' ἔασιν·  
 80 ἀνδρῶν δ' ἧ κέν τίς μοι ἐρίσσεται ἢ καὶ οὐκὶ  
 κτήμασιν. ἴ γὰρ πολλὰ παθὼν καὶ πόλλ' ἐπαληθείς  
 ἠγαγόμην ἐν νηυσὶ καὶ ὀγδοάτῳ ἔτει ἦλθον,  
 Κύπρον Φοινίκην τε καὶ Αἰγυπτίους ἐπαληθείς,  
 Αἰθιοπίας θ' ἰκόμην καὶ Σιδονίους καὶ Ἑρεμβοῦς  
 85 καὶ Λιβύην, ἵνα τ' ἄρνες ἄφαρ κεραοὶ τελέθουσιν·  
 τρὶς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν.

- ἔνθα μὲν οὔτε ἄναξ ἐπιδευῆς οὔτε τι ποιμὴν  
 τυροῦ καὶ κρειῶν οὐδὲ γλυκεροῖο γάλακτος,  
 ἀλλ' αἰεὶ παρίχουσιν ἐπηετανὸν γάλα θῆσθαι.  
 90 εἶος ἐγὼ περὶ κεῖνα πολὺν βίοτον συναγείρων  
 ἡλώμην, τείως μοι ἀδελφεὸν ἄλλος ἔπεφνεν  
 λάθρῃ, ἀνωιστί, δόλῳ οὐλομένης ἀλόχοιο·  
 ὧς οὐ τοι χαίρων τοῖσδε κτεάτεσσιν ἀνάσσω.  
 καὶ πατέρων τάδε μέλλετ' ἀκουέμεν, οἳ τινες ὑμῖν  
 95 εἰσὶν, ἐπεὶ μάλα πολλὰ πάθον, καὶ ἀπώλεσα οἶκον  
 εὖ μάλα ναιετάοντα, κεχανδότα πολλὰ καὶ ἐσθλά.  
 ὦν ὄφελον τριτάτην περ ἔχων ἐν δώμασι μοῖραν  
 ναίειν, οἳ δ' ἄνδρες σόοι ἔμμεναι, οἳ τότε ὄλοντο  
 Τροίῃ ἐν εὐρείῃ ἐκὰς Ἄργεος ἵπποβότοιο.  
 100 ἀλλ' ἔμπησ πάντας μὲν ὀδυρόμενος καὶ ἀχεύων  
 πολλάκις ἐν μεγάροισι καθήμενος ἡμετέροισιν  
 ἄλλοτε μὲν τε γόῳ φρένα τέρπομαι, ἄλλοτε δ' αἰτε  
 παύομαι· αἰψήρως δὲ κόρος κρυεροῖο γόοιο·  
 τῶν πάντων οὐ τόσσον ὀδύρομαι ἀχνύμενός περ,  
 105 ὥς ἐνός, ὅς τέ μοι ὕπνον ἀπεχθαίρει καὶ ἐδωδὴν  
 μνωομένῳ, ἐπεὶ οὐ τις Ἀχαιῶν τόσσα μόγησεν,  
 ὅσσ' Ὀδυσσεὺς ἐμόγησε καὶ ἤρατο. τῷ δ' ἄρ' ἔμελλεν  
 αὐτῷ κήδ' ἔσεσθαι, ἐμοὶ δ' ἄχος αἰὲν ἄλαστον  
 κείνου, ὅπως δὴ δηρὸν ἀποίχεται, οὐδέ τι ἴδμεν,  
 110 ζῶει ὃ γ' ἠ τίθηται. ὀδύρονταί νύ που αὐτὸν  
 Λαέρτης θ' ὁ γέρων καὶ ἐχέφρων Πηνελόπεια  
 Τηλέμαχος θ', ὃν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ."  
 ὧς φάτο, τῷ δ' ἄρα πατρὸς ὑφ' ἱμερὸν ὤρσε γόοιο.  
 δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε πατρὸς ἀκούσας,  
 115 χλαῖναν πορφυρέην αὐτ' ὀφθαλμοῖν ἀνασχὼν  
 ἀμφοτέρησιν χερσὶ. νόησε δέ μιν Μενέλαος,  
 μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,



- ἦέ μιν αὐτὸν πατρὸς ἑάσειε μνησθῆναι  
 ἦ πρῶτ' ἐξερέοιτο ἕκαστά τε πειρήσαιο.
- 120 εἶος ὁ ταῦθ' ὥρμαινε κατὰ φρίνα καὶ κατὰ θυμόν,  
 ἐκ δ' Ἑλένη θαλάμοιο θυώδεος ὑπορόφοιο  
 ἦλυθεν Ἀρτέμιδι χρυσηλακάτῳ ἐκκυῖα.  
 τῇ δ' ἄρ' ἄμ' Ἀδρήστη κλισίην εὐτυκτον ἔθηκεν,  
 Ἀλκίππη δὲ τάπητα φέρει μαλακοῦ ἐρίοιο,
- 125 Φυλῶ δ' ἀργύρεον τάλαρον φέρε, τὸν οἱ ἔδωκεν  
 Ἀλκάνδρη, Πολύβοιο δάμαρ, ὃς ἔναι' ἐνὶ Θήβῃς  
 Αἰγυπτίης, ὅθι πλείστα δόμοις ἐν κτήματα κείται·  
 ὃς Μενελάῳ δῶκε ἔν' ἀργυρίας ἀσαμίνθους,  
 δοιοὺς δὲ τρίποδας, δέκα δὲ χρυσοῖο τάλαντα.
- 130 χωρὶς δ' αὖθ' Ἑλένη ἄλοχος πόρε κάλλιμα δῶρα·  
 χρυσέην τ' ἡλακάτην τάλαρόν θ' ὑπόκυκλον ὅπασσεν  
 ἀργύρεον, χρυσῶ δ' ἐπὶ χεῖλεα κεκράαντο.  
 τὸν ρά οἱ ἀμφίπολος Φυλῶ παρέθηκε φέρουσα  
 νήματος ἀσκητοῖο βεβυσμένον· αὐτὰρ ἐπ' αὐτῶ
- 135 ἡλακάτῃ τετάνυστο ἰοδνεφὲς εἶρος ἔχουσα.  
 ἔξετο δ' ἐν κλισμῶ, ὑπὸ δὲ θρήνης ποσὶν ἦεν.  
 αὐτίκα δ' ἦ γ' ἐπέεσσι πόσιν ἐρέεινέ' ἕκαστα·  
 “ἴδμεν δῆ, Μενέλαε διοτρεφές, οἳ τινες οἶδε  
 ἀνδρῶν εὐχετόωνται ἱκανέμεν ἡμέτερον δῶ;
- 140 ψεύσομαι ἦ ἔτυμον ἐρέω; κέλεται δέ με θυμός.  
 οὐ γάρ πώ τινά φημι εἰκότα ὦδε ἰδέσθαι  
 οὔτ' ἀνδρ' οὔτε γυναῖκα, σέβας μ' ἔχει εἰσορόωσαν,  
 ὥς ὃδ' Ὀδυσσῆος μεγαλήτορος νῦν ἔοικεν,  
 Τηλεμάχῳ, τὸν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ
- 145 κείνος ἀνὴρ, ὅτ' ἐμείο κυνώπιδος εἵνεκ' Ἀχαιοὶ  
 ἦλθεθ' ὑπὸ Τροίην πόλεμον θρασὺν ὀρμαίνοντες.”  
 τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·  
 “οὕτω νῦν καὶ ἐγὼ νοέω, γύναι, ὥς σὺ εἰσκεις·

- κείνου γὰρ τοιοῖδε πόδες τοιαῖδε τε χεῖρες  
 150 ὀφθαλμῶν τε βολαὶ κεφαλῇ τ' ἐφύπερθέ τε χαῖται.  
 καὶ νῦν ἦ τοι ἐγὼ μεμνημένος ἄμφ' Ὀδυσῆι  
 μυθεόμην, ὅσα κείνος οἰζύσας ἐμόγησεν  
 ἄμφ' ἐμοί, αὐτὰρ ὁ πικρὸν ὑπ' ὀφρύσι δάκρυον εἶβεν  
 χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖν ἀνασχών."
- 155 τὸν δ' αὖ Νεστορίδης Πεισίστρατος ἀντίον ἦνδα·  
 "Ἀτρεΐδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,  
 κείνου μὲν τοι ὄδ' υἱὸς ἐτήτυμον, ὥς ἀγορεύεις·  
 ἀλλὰ σαόφρων ἐστί, νεμεσσάται δ' ἐνὶ θυμῷ  
 ὧδ' ἐλθὼν τὸ πρῶτον ἐπεσβολίας ἀναφαίνειν  
 160 ἅντα σέθεν, τοῦ νῶϊ θεοῦ ὥς τερπόμεθ' αὐδῇ.  
 αὐτὰρ ἐμὲ προέηκε Γερήνιος ἱππῆστας Νέστωρ  
 τῷ ἅμα πομπὸν ἔπεσθαι· ἐέλδετο γάρ σε ιδέσθαι,  
 ὅφρα οἱ ἦ τι ἔπος ὑποθήσεται ἢ τι ἔργον.  
 πολλὰ γὰρ ἄλγέ' ἔχει πατρὸς πάϊς οἰχομένοιο  
 165 ἐν μεγάροις, ᾧ μὴ ἄλλοι ἀοσσητῆρες ἔωσιν,  
 ὥς νῦν Τηλεμάχῳ ὁ μὲν οἷχεται, οὐδέ οἱ ἄλλοι  
 εἴσ', οἳ κεν κατὰ δῆμον ἀλάλκοιεν κακότητα."
- τὸν δ' ἀπαμειβόμενος προσίφη ξανθὸς Μενέλαος·  
 "ὦ πόποι, ἦ μάλα δὴ φίλου ἀνέρος υἱὸς ἐμὸν δῶ  
 170 ἵκεθ', ὃς εἵνεκ' ἐμεῖο πολέας ἐμόγησεν ἀέθλους·  
 καί μιν ἔφην ἐλθόντα φιλησέμεν ἔξοχον ἄλλων  
 Ἀργείων, εἰ νῶϊν ὑπεῖρ ἅλα νόστον ἔδωκεν  
 νηυσὶ θοῇσι γενέσθαι Ὀλύμπιος εὐρύοπα Ζεὺς.  
 καὶ κέ οἱ Ἀργεῖ νάσσα πόλιν καὶ δῶματ' ἔτευξα,  
 175 ἐξ Ἰθάκης ἀγαγὼν σὺν κτήμασι καὶ τέκεϊ ᾧ  
 καὶ πᾶσιν λαοῖσι, μίαν πόλιν ἐξαλαπάξας,  
 αἱ περιναιετάουσιν, ἀνάσσονται δ' ἐμοὶ αὐτῷ.  
 καί κε θάμ' ἐνθάδ' ἐόντες ἐμισγόμεθ'· οὐδέ κεν ἡμέας  
 ἄλλο διέκρινεν φιλέοντέ τε τερπομένῳ τε,

180 πρίν γ' ὅτε δὴ θανάτοιο μέλαν νέφος ἀμφεκάλυψεν.  
ἀλλὰ τὰ μὲν που μέλλεν ἀγασσεσθαι θεὸς αὐτός,  
ὃς κῆνον δύστηνον ἀνόστιμον οἶον ἔθηκεν."

ὥς φάτο, τοῖσι δὲ πᾶσιν ὑφ' ἡμερον ὤρσε γόοιο.  
κλαῖε μὲν Ἀργεῖη Ἑλένη, Διὸς ἐκγεγαυῖα,

185 κλαῖε δὲ Τηλέμαχος τε καὶ Ἀτρεΐδης Μενέλαος·  
οὐδ' ἄρα Νέστορος υἱὸς ἀδακρύντω ἔχεν ὅσσε·  
μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Ἀντιλόχοιο,  
τόν ῥ' Ἡοῦς ἔκτεινε φαεινῆς ἀγλαὸς υἱός·  
τοῦ ὃ γ' ἐπιμνησθεῖς ἔπεα πτερόεντ' ἀγόρευεν·

190 "Ἀτρεΐδη, περὶ μὲν σε βροτῶν πεπνυμένον εἶναι  
Νέστωρ φάσχ' ὁ γέρων, ὅτ' ἐπιμνησαίμεθα σείῳ  
οἴσιν ἐνὶ μεγάροισι, καὶ ἀλλήλους ἐρέοικεν·  
καὶ νῦν, εἴ τί που ἔστι, πίθοιό μοι· οὐ γὰρ ἐγὼ γε  
τέρπομ' ὀδυρόμενος μεταδόρπιος, ἀλλὰ καὶ ἥως

195 ἔσσεται ἡριγένεια· νεμεσσωμαί γε μὲν οὐδὲν  
κλαίειν, ὃς κε θάνησι βροτῶν καὶ πότμον ἐπίσπη.  
τοῦτό νυ καὶ γέρας οἶον διζυροῖσι βροτοῖσιν,  
κείρασθαί τε κόμην βαλέειν τ' ἀπὸ δάκρυ παρειῶν.  
καὶ γὰρ ἐμὸς τέθνηκεν ἀδελφεός, οὗ τι κάκιστος

200 Ἀργείων· μέλλεις δὲ σὺ ἰδμεναι· οὐ γὰρ ἐγὼ γε  
ἦντησ' οὐδὲ ἰδον· περὶ δ' ἄλλων φασὶ γενέσθαι  
Ἀντίλοχον, περὶ μὲν θείειν ταχὺν ἠδὲ μαχητήν."

τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·

"ὦ φίλ', ἐπεὶ τόσα εἶπες, ὅσ' ἂν πεπνυμένος ἀνὴρ

205 εἴποι καὶ ῥέξειε, καὶ ὃς προγενέστερος εἶη·

τοίου γὰρ καὶ πατρός, ὃ καὶ πεπνυμένα βάξεις.

ῥεῖα δ' ἀρίγνωτος γόνος ἀνέρος, ᾧ τε Κρονίων

ὄλβον ἐπικλώσῃ γαμέοντί τε γεωμένῳ τε,

ὥς νῦν Νέστορι δῶκε διαμπερὲς ἥματα πάντα

210 αὐτὸν μὲν λιπαρῶς γηρασκέμεν ἐν μεγάροισιν,

υἷεας αὖ πινυτούς τε καὶ ἔγχεσιν εἶναι ἀρίστους.  
 ἡμεῖς δὲ κλαυθμόν μὲν ἐάσομεν, ὃς πρὶν ἐτύχθη,  
 δόρπου δ' ἐξαυτίς μνησώμεθα, χερσὶ δ' ἐφ' ὕδωρ  
 χευάντων. μῦθοι δὲ καὶ ἡῶθέν περ ἔσονται

215 Τηλεμάχῳ καὶ ἐμοὶ διαειπέμεν ἀλλήλοισιν.”

ὥς ἔφατ', Ἀσφαλίῳ δ' ἄρ' ὕδωρ ἐπὶ χεῖρας ἔχευεν,  
 ὀτρηρὸς θεράπων Μενελάου κυδαλίμοιο.

οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.

ἔνθ' αὖτ' ἄλλ' ἐνόησ' Ἑλένη Διὸς ἐκγεγαυῖα.

220 αὐτίκ' ἄρ' εἰς οἶνον βάλε φάρμακον, ἔνθεν ἔπινον,  
 νηπενθές τ' ἄχολόν τε, κακῶν ἐπίληθον ἀπάντων.

ὃς τὸ καταβρόξειεν, ἐπὴν κρητῆρι μιγείη,

οὐ κεν ἐφημέριός γε βάλοι κατὰ δάκρυ παρειῶν,

οὐδ' εἴ οἱ κατατεθναίῃ μήτηρ τε πατήρ τε,

225 οὐδ' εἴ οἱ προπάροιθεν ἀδελφεὸν ἢ φίλον υἱὸν  
 χαλκῷ δηιόφεν, ὃ δ' ὀφθαλμοῖσιν ὀρῶτο.

τοῖα Διὸς θυγάτηρ ἔχε φάρμακα μητιόεντα

ἔσθλά, τά οἱ Πολύδαμνα πόρεν Θῶνος παράκοιτις

Αἰγυπτίῃ, τῇ πλείστα φέρει ζεῖδωρος ἄρουρα

230 φάρμακα, πολλὰ μὲν ἔσθλα μεμιγμένα πολλὰ δὲ λυγρά·

ἡτρὸς δὲ ἕκαστος ἐπιστάμενος περὶ πάντων

ἀνθρώπων· ἥ γὰρ Παιήονός εἰσι γενέθλης.

αὐτὰρ ἐπεὶ ῥ' ἐνέηκε κέλευσέ τε οἶνοχοῆσαι,

ἐξαυτίς μύθοισιν ἀμειβομένη προσέειπεν·

235 “ Ἀτρεΐδῃ Μενέλαε διοτρεφὲς ἡδὲ καὶ οἶδε

ἀνδρῶν ἔσθλῶν παῖδες, ἀτὰρ θεὸς ἄλλοτε ἄλλῳ

Ζεὺς ἀγαθόν τε κακόν τε διδοῖ. δύναται γὰρ ἅπαντα·

ἥ τοι νῦν δαίνυσθε καθήμενοι ἐν μεγάροισιν

καὶ μύθοις τέρπεσθε· εἰκότα γὰρ καταλέξω.

240 πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,

ὅσσοι Ὀδυσσῆος ταλασίφρονός εἰσιν ἄεθλοι·

- ἀλλ' οἷον τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ  
 δῆμῳ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί.  
 αὐτόν μιν πληγῇσιν ἀεικελίησι δαμάσσας,  
 245 σπείρα κάκ' ἀμφ' ὥμοισι βαλὼν, οἰκῇ ἐοικὼς  
 ἀνδρῶν δυσμενέων κατέδυν πόλιν εὐρυάγυιαν.  
 ἄλλω δ' αὐτὸν φωτὶ κατακρύπτων ἦισκεν,  
 δέκτῃ, ὃς οὐδὲν τοῖος ἦν ἐπὶ νηυσὶν Ἀχαιῶν.  
 τῷ ἵκελος κατέδυν Τρώων πόλιν· οἱ δ' ἀβάκησαν  
 250 πάντες· ἐγὼ δέ μιν οἷ᾽ ἀνέγνων τοῖον ἑόντα,  
 καὶ μιν ἀνειρώτων· ὁ δὲ κερδοσύνη ἀλέεινεν.  
 ἀλλ' ὅτε δῆ μιν ἐγὼ λόεον καὶ χρίον ἐλαίῳ,  
 ἀμφὶ δὲ εἴματα ἔσσα καὶ ὥμοσα καρτερὸν ὄρκον  
 μὴ μὲν πρὶν Ὀδυσῆα μετὰ Τρώεσσ' ἀναφῆναι,  
 255 πρὶν γε τὸν ἐς νῆάς τε θοὰς κλισίας τ' ἀφικέσθαι,  
 καὶ τότε δῆ μοι πάντα νόον κατέλεξεν Ἀχαιῶν.  
 πολλοὺς δὲ Τρώων κτείνας ταναήκει χαλκῷ  
 ἦλθε μετ' Ἀργεῖους, κατὰ δὲ φρόνιν ἦγαγε πολλήν.  
 ἔνθ' ἄλλαι Τρῳαὶ λίγ' ἐκώκουν· αὐτὰρ ἐμὸν κῆρ  
 260 χαῖρ', ἐπεὶ ἤδη μοι κραδίη τέτραπτο νέεσθαι  
 ἀψ' οἰκόνδ', αἴτην δὲ μετέστενον, ἣν Ἀφροδίτη  
 δῶχ', ὅτε μ' ἦγαγ' ἐκείσε φίλης ἀπὸ πατρίδος αἴης,  
 παῖδά τ' ἐμὴν νοσφισσαμένην θάλαμόν τε πόσιν τε  
 οὗ τευ δευόμενον, οὗτ' ἄρ' φρένας οὔτε τι εἶδος."  
 265 τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·  
 "ναὶ δὴ ταῦτά γε πάντα, γύναι, κατὰ μοῖραν ἔειπες.  
 ἦδη μὲν πολέων ἐδάην βουλὴν τε νόον τε  
 ἀνδρῶν ἡρώων, πολλὴν δ' ἐπελήλυθα γαίαν·  
 ἀλλ' οὐ πῶ τοιοῦτον ἐγὼν ἴδον ὀφθαλμοῖσιν,  
 270 οἷον Ὀδυσσῆος ταλασίφρονος ἔσκε φίλον κῆρ.  
 οἷον καὶ τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ  
 ἵππῳ ἐνὶ ξεστῷ, ἔν' ἐνήμεθα πάντες ἄριστοι

- Ἄργείων Τρώεσσι φόνον καὶ κῆρα φέροντες.  
 ἦλθες ἔπειτα σὺ κεῖσε· κελευσέμεναι δέ σ' ἔμελλεν  
 275 δαίμων, ὃς Τρώεσιν ἐβούλετο κῦδος ὀρέξαι·  
 καὶ τοι Δηίφοβος θεοείκελος ἔσπετ' ἰούσῃ.  
 τρὶς δὲ περιστρίψας κοῖλον λόχον ἀμφαφώσας,  
 ἐκ δ' ὀνομακλήδην Δαναῶν ὀνόμαζες ἀρίστους,  
 πάντων Ἀργείων φωνὴν ἴσκουσ' ἀλόχοισιν.  
 280 αὐτὰρ ἐγὼ καὶ Τυδείδης καὶ δῖος Ὀδυσσεὺς  
 ἦμενοι ἐν μέσσοισιν ἀκούσαμεν, ὥς ἐβόησας.  
 νῶι μὲν ἀμφοτέρω μενεήναμεν ὀρμηθέντες  
 ἢ ἐξελθέμεναι ἢ ἔνδοθεν αἰψ' ὑπακοῦσαι·  
 ἀλλ' Ὀδυσσεὺς κατέρυκε καὶ ἔσχεθεν ἱμένῳ περ.  
 285 ἔνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν νῆες Ἀχαιῶν,  
 Ἄντικλος δὲ σέ γ' οἶος ἀμείψασθαι ἐπέεσσιν  
 ἤθελεν. ἀλλ' Ὀδυσσεὺς ἐπὶ μάστακα χερσὶ πίεζεν  
 νωλεμέως κρατερῇσι, σάωσε δὲ πάντας Ἀχαιούς·  
 τόφρα δ' ἔχ', ὅφρα σε νόσφιν ἀπήγαγε Παλλὰς Ἀθήνη."  
 290 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδα·  
 "Ἄτρεΐδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,  
 ἄλγιον· οὐ γάρ οἱ τι τά γ' ἤρκεσε λυγρὸν ὄλεθρον,  
 οὐδ' εἴ οἱ κραδίη γε σιδηρὴ ἔνδοθεν ἦεν.  
 ἀλλ' ἄγετ' εἰς εὐνὴν τράπεθ' ἡμέας, ὅφρα καὶ ἦδη  
 295 ὕπνω ὑπο γλυκερῷ ταρπώμεθα κοιμηθέντες."  
 ὣς ἔφατ', Ἀργεῖη δ' Ἑλένη δμῳῇσι κέλευσεν  
 δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ  
 πορφύρε' ἐμβαλέειν στορέσαι τ' ἐφύπερθε τάπητας,  
 χλαῖνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἔσασθαι.  
 300 αἱ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσai,  
 δέμνια δὲ στόρεσαν, ἐκ δὲ ξείνους ἄγε κῆρυξ.  
 οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,  
 Τηλέμαχος θ' ἦρως καὶ Νέστορος ἀγλαὸς υἱός·

- Ἄτρεΐδης δὲ καθεῦδε μυχῶ δόμου ὑψηλοῖο,  
 305 πὰρ δ' Ἑλένη τανύπεπλος ἐλέξατο, δῖα γυναικῶν.  
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 ὤρνυτ' ἄρ' ἐξ εὐνῇφι βοὴν ἀγαθὸς Μενέλαος  
 εἵματα ἐσσάμενος, περὶ δὲ ξίφος ὀξὺ θέτ' ὦμα,  
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,  
 310 βῆ δ' ἔμειν ἐκ θαλάμοιο θεῶ ἑναλίγκιος ἄντην,  
 Τηλεμάχῳ δὲ παρίζεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·  
 “τίπτε δέ σε χρεῖω δεῦρ' ἦγαγε, Τηλέμαχ' ἦρως,  
 ἐς Λακεδαίμονα δῖαν ἐπ' εὐρέα νῶτα θαλάσσης;  
 δῆμιον ἦ ἴδιον; τόδε μοι νημερτὲς ἐνίσπες.”  
 315 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤρδα·  
 “Ἄτρεΐδη Μενέλαε διοτρεφές, ὄρχαμε λαῶν,  
 ἦλυθον, εἴ τινά μοι κληιδόνα πατρὸς ἐνίσποις.  
 ἐσθίεται μοι οἶκος, ὄλωλε δὲ πίονα ἔργα·  
 δυσμενέων δ' ἀνδρῶν πλείως δόμος, οἳ τέ μοι αἰεὶ  
 320 μῆλ' ἀδινὰ σφάζουσιν καὶ εἰλίποδας ἑλικας βοῦς,  
 μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες.  
 τούνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αἷ κ' ἐθέλῃσθα  
 κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, εἴ που ὅπως  
 ὀφθαλμοῖσι τεοῖσιν ἢ ἄλλου μῦθον ἄκουσας  
 325 πλαζομένου· περὶ γάρ μιν οἷζυρὸν τέκε μήτηρ.  
 μηδέ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,  
 ἀλλ' εὖ μοι κατάλεξον, ὅπως ἦντησας ὀπωπῆς.  
 λίσσομαι, εἴ ποτέ τοι τι πατὴρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς  
 ἢ ἔπος ἢ τι ἔργον ὑποστὰς ἐξετίλεισσειν  
 330 δῆμῳ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί,  
 τῶν νῦν μοι μνῆσαι καὶ μοι νημερτὲς ἐνίσπες.”  
 τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·  
 “ὦ πόποι, ἦ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνῇ  
 ἤθελον εὐνηθῆναι ἀνάλκιδες αὐτοὶ ἔοντες.



MENELAUS.  
(Vatican, Rome.)





- 335 ὥς δ' ὁπότε ἐν ξυλόχῳ ἔλαφος κρατεροῖο λέοντος  
 νεβροὺς κοιμήσασα νεηγενέας γαλαθηνοὺς  
 κνημοὺς ἐξερέησι καὶ ἄγκεα ποιήεντα  
 βοσκομένη, ὃ δ' ἔπειτα ἐὼν εἰσήλυθεν εὐνὴν,  
 ἀμφοτέροισι δὲ τοῖσιν αἰεκέα πότμον ἐφήκεν,  
 340 ὥς Ὀδυσσεὺς κείνοισιν αἰεκέα πότμον ἐφήσει.  
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,  
 τοῖος ἐὼν, οἷός ποτ' εὐκτιμένη ἐνὶ Δέσβῳ  
 ἐξ ἔριδος Φιλομηλεΐδῃ ἐπάλαισεν ἀναστάς,  
 καδ' ἔβαλε κρατερῶς, κεχάροντο δὲ πάντες Ἀχαιοί,  
 345 τοῖος ἐὼν μνηστήρσιν ὁμιλήσειεν Ὀδυσσεύς·  
 πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.  
 ταῦτα δ', ἃ μ' εἰρωτᾷς καὶ λίσσεαι, οὐκ ἂν ἐγὼ γε  
 ἄλλα παρέξ εἵποιμι παρακλιδόν, οὐδ' ἀπατήσω,  
 ἀλλὰ τὰ μὲν μοι ἔειπε γέρων ἄλιος νημερτής,  
 350 τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος οὐδ' ἐπικεύσω.  
 Αἰγύπτῳ μ' ἔτι δεῦρο θεοὶ μεμαῶτα νέεσθαι  
 ἔσχον, ἐπεὶ οὐ σφιν ἔρεξα τεληέσσας ἑκατόμβας.  
 οἱ δ' αἰεὶ βούλονται θεοὶ μεμνήσθαι ἐφετμέων.  
 νῆσος ἔπειτά τις ἔστι πολυκλύστῳ ἐνὶ πόντῳ  
 355 Αἰγύπτου προπάροιθε, Φάρον δέ ἐ κικλήσκουσιν,  
 τόσσον ἄνευθ', ὅσσον τε πανημερίῃ γλαφυρῇ νηὺς  
 ἦνυσεν, ἧ λιγύς οὖρος ἐπιπνείησιν ὀπισθεν·  
 ἐν δὲ λιμὴν εὐόρμος, ὅθεν τ' ἀπὸ νῆας εἰσας  
 εἰς πόντον βάλλουσιν, ἀφυσσάμενοι μέλαν ὕδωρ.  
 360 ἔνθα μ' εἰέκοσιν ἡματ' ἔχον θεοί, οὐδέ ποτ' οὖροι  
 πνείοντες φαίνονθ' ἀλιαέες, οἳ ρά τε νηῶν  
 πομπῆες γίνονται ἐπ' εὐρία νῶτα θαλάσσης.  
 καὶ νύ κεν ἦα πάντα κατέφθιτο καὶ μένέ' ἀνδρῶν,  
 εἰ μὴ τίς με θεῶν ὀλοφύρατο καὶ με σάωσεν,  
 365 Πρωτέος ἰφθίμου θυγάτηρ ἁλίοιο γέροντος,

- Εἶδοθέη· τῇ γάρ ῥα μάλιστά γε θυμὸν ὄρινα.  
 ἧ μ' οἶῳ ἔρροντι συνήντετο νόσφιν ἐταίρων·  
 αἰεὶ γὰρ περὶ νῆσον ἀλώμενοι ἰχθυάσσκον  
 γναμπτοῖς ἀγκίστροισιν, ἔτιρε δὲ γαστέρα λιμός.  
 370 ἧ δέ μευ ἄγχι στᾶσα ἔπος φάτο φώνησέν τε·  
 'νήπιός εἰς, ὧ ξεῖνε, λίην τόσον ἦδὲ χαλίφρων,  
 ἦε ἐκὼν μεθίεις καὶ τέρπεται ἄλγεα πᾶσχων;  
 ὥς δὴ δῆθ' ἐνὶ νήσῳ ἐρύκεαι, οὐδέ τι τέκμωρ  
 εὐρέμεναι δύνασαι, μινύθει δέ τοι ἦτορ ἐταίρων.'  
 375 ὧς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 'ἐκ μὲν τοι ἐρέω, ἧ τις σύ πέρ ἐσσι θεάων,  
 ὥς ἐγὼ οὐ τι ἐκὼν κατερύκομαι, ἀλλὰ νυ μέλλω  
 ἀθανάτους ἀλιτέσθαι, οἳ οὐρανὸν εὐρὺν ἔχουσιν.  
 ἀλλὰ σύ πέρ μοι εἰπέ, θεοὶ δέ τε πάντα ἴσασιν,  
 380 ὃς τίς μ' ἀθανάτων πεδάα καὶ ἔδησε κελεύθου,  
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.'  
 ὧς ἐφάμην, ἧ δ' αὐτίκ' ἀμείβετο δῖα θεάων·  
 'τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.  
 πωλεῖται τις δεῦρο γέρων ἄλιος νημερτῆς  
 385 ἀθάνατος Πρωτεὺς Αἰγύπτιος, ὃς τε θαλάσσης  
 πάσης βένθεα οἶδε, Ποσειδάωνος ὑποδμῶς·  
 τὸν δέ τ' ἐμόν φασιν πατέρ' ἔμμεναι ἦδὲ τεκέσθαι.  
 τὸν γ' εἴ πως σὺ δύναιο λοχησάμενος λελαβέσθαι,  
 ὃς κέν τοι εἴπησιν ὁδὸν καὶ μέτρα κελεύθου,  
 390 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα·  
 καὶ δέ κέ τοι εἴπησι, διοτρεφές, αἶ κ' ἐθέλῃσθα,  
 ὅττι τοι ἐν μεγάροισι κακόν τ' ἀγαθόν τε τέτυκται  
 οἰχομένοιοι σέθεν δολιχὴν ὁδὸν ἀργαλέην τε.'  
 ὧς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 395 'αὐτὴ νῦν φράζευ σὺ λόχον θείοιο γέροντος,  
 μή πῶς με προῖδὼν ἦε προδαεὶς ἀλήται·

- ἀργαλέος γάρ τ' ἐστὶ θεὸς βροτῷ ἀνδρὶ δαμῆναι.  
 ὥς ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο διὰ θεάων·  
 'τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.  
 400 ἦμος δ' ἠέλιος μέσον οὐρανὸν ἀμφιβεβήκη,  
 τῆμος ἄρ' ἐξ ἁλὸς εἴσι γέρων ἄλιος νημερτῆς  
 πνοιῇ ὑπο Ζεφύροιο μελαίνῃ φρικὴ καλυφθεῖς,  
 ἐκ δ' ἐλθὼν κοιμᾶται ὑπὸ σπέσσι γλαφυροῖσιν·  
 ἀμφὶ δέ μιν φῶκαι νέποδες καλῆς ἁλοσύδνης  
 405 ἀθρόαι εὐδουσιν, πολιῆς ἁλὸς ἐξαναδῦσαι,  
 πικρὸν ἀποπνεύουσιν ἁλὸς πολυβενθέος ὁδμήν.  
 ἔνθα σ' ἐγὼν ἀγαγοῦσα ἄμ' ἡοῖ φαινομένηφιν  
 εὐνάσω ἐξείης· σὺ δ' εὐ κρίνασθαι ἐταίρους  
 τρεῖς, οἳ τοι παρὰ νηυσὶν εὐσσέλμοισιν ἄριστοι.  
 410 πάντα δέ τοι ἐρέω ὀλοφώια τοῖο γέροντος.  
 φώκας μὲν τοι πρῶτον ἀριθμήσει καὶ ἔπεισιν·  
 αὐτὰρ ἐπὴν πάσας πεμπάσσεται ἡδὲ ἴδεται,  
 λέξεται ἐν μέσσησι νομεὺς ὥς πῶεσι μῆλων.  
 τὸν μὲν ἐπὴν δὴ πρῶτα κατευνηθέντα ἴδῃσθε,  
 415 καὶ τότε ἔπειθ' ὑμῖν μελέτω κάρτος τε βίη τε,  
 αὖθι δ' ἔχειν μεμαῶτα, καὶ ἐσσύμενόν περ ἀλύξαι.  
 πάντα δὲ γιγνόμενος πειρήσεται, ὅσος ἐπὶ γαῖαν  
 ἐρπετὰ γίγνονται, καὶ ὕδωρ καὶ θεσπιδαῖς πῦρ·  
 ὑμεῖς δ' ἀστεμφέως ἐχέμεν μᾶλλον τε πιέζειν.  
 420 ἀλλ' ὅτε κεν δὴ σ' αὐτὸς ἀνείρηται ἐπέεσσιν,  
 τοῖος ἑὼν, οἶόν κε κατευνηθέντα ἴδῃσθε,  
 καὶ τότε δὴ σχέσθαι τε βίης λῦσαί τε γέροντα,  
 ἥρως, εἴρεσθαι δέ, θεῶν ὅς τίς σε χαλῖπτει,  
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα.  
 425 ὥς εἰποῦς ὑπὸ πόντον ἐδύσετο κυμαίνοντα.  
 αὐτὰρ ἐγὼν ἐπὶ νῆας, ὅθ' ἔστασαν ἐν ψαμάθοισιν,  
 ἦια, πολλὰ δέ μοι κραδίη πόρφυρε κίοντι.

- αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,  
 δόρπον θ' ὀπλισάμεσθ', ἐπὶ τ' ἤλυθεν ἀμβροσίη νύξ·  
 430 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.  
 ἥμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 καὶ τότε δὴ παρὰ θῖνα θαλάσσης εὐρυπόροιο  
 ἦια πολλὰ θεοὺς γοννούμενος· αὐτὰρ ἐταίρους  
 τρεῖς ἄγον, οἷσι μάλιστα πεποίθεα πᾶσαν ἐπ' ἰθύν.  
 435 τόφρα δ' ἄρ' ἦ γ' ὑποδῦσα θαλάσσης εὐρέα κόλπον  
 τέσσαρα φωκᾶων ἐκ πόντου δέρματ' ἔνεικεν·  
 πάντα δ' ἔσαν νεόδαρτα· δόλον δ' ἐπεμήδετο πατρί.  
 εὐνὰς δ' ἐν ψαμάθοισι διαγλάψας ἄλῃσιν  
 ἦστο μένουσ'· ἡμεῖς δὲ μάλα σχεδὸν ἤλθομεν αὐτῆς·  
 440 ἐξείης δ' εὐνησε, βάλεν δ' ἐπὶ δέρμα ἐκάστω.  
 ἔνθα κεν αἰνότατος λόχος ἔπλετο· τείρε γὰρ αἰνῶς  
 φωκᾶων ἀλιοτρεφέων ὀλοώτατος ὁδμή·  
 τίς γάρ κ' εἰναλίῳ παρὰ κήτεϊ κοιμηθείη;  
 ἀλλ' αὐτὴ ἐσάωσε καὶ ἐφράσατο μέγ' ὄνειαρ·  
 445 ἀμβροσίην ὑπὸ ῥῖνα ἐκάστω θῆκε φέρουσα  
 ἠδὲ μάλα πνείουσαν, ὅλεσσε δὲ κήτεος ὁδμήν.  
 πᾶσαν δ' ἡοῖν μένομεν τετληότε θυμῷ·  
 φῶκαι δ' ἐξ ἁλὸς ἤλθον ἀολλέες· αἱ μὲν ἔπειτα  
 ἐξῆς εὐνάζοντο παρὰ ῥηγμῖνι θαλάσσης·  
 450 ἔνδιος δ' ὁ γέρων ἦλθ' ἐξ ἁλός, εὔρε δὲ φώκας  
 ζατρεφέας, πάσας δ' ἄρ' ἐπώχετο, λέκτο δ' ἀριθμόν.  
 ἐν δ' ἡμέας πρῶτους λέγε κήτεσιν, οὐδέ τι θυμῷ  
 ὤισθη δόλον εἶναι· ἔπειτα δὲ λέκτο καὶ αὐτός.  
 ἡμεῖς δὲ ἰάχοντες ἐπεσσύμεθ', ἀμφὶ δὲ χεῖρας  
 455 βάλλομεν· οὐδ' ὁ γέρων δολίης ἐπελήθετο τέχνης,  
 ἀλλ' ἦ τοι πρῶτιστα λέων γένετ' ἠυγένειος,  
 αὐτὰρ ἔπειτα δράκων καὶ πάρδαλις ἠδὲ μέγας σῦς·  
 γίγνεται δ' ὑγρὸν ὕδωρ καὶ δένδρεον ὑψιπέτηλον·

- ἡμεῖς δ' ἀστεμφέως ἔχομεν τετληότι θυμῷ.  
 460 ἀλλ' ὅτε δὴ ῥ' ἀνιάζ' ὁ γέρων ὀλοφώια εἰδώς,  
 καὶ τότε δὴ μ' ἐπέεσσιν ἀνειρόμενος προσέειπεν·  
 ' τίς νύ τοι, Ἀτρεός υἱέ, θεῶν συμφράσσατο βουλάς,  
 ὅφρα μ' ἔλοις ἀέκοντα λοχησάμενος; τέο σε χρή;  
 ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 465 ' οἶσθα, γέρον· τί με ταῦτα παρατροπέων ἐρεεῖνεις;  
 ὥς δὴ δῆθ' ἐνὶ νήσῳ ἐρύκομαι, οὐδέ τι τέκμωρ  
 εὐρέμεναι δύναμαι, μινύθει δέ μοι ἔνδοθεν ἦτορ.  
 ἀλλὰ σύ πέρ μοι εἰπέ, θεοὶ δέ τε πάντα ἴσασι,  
 ὅς τίς μ' ἀθανάτων πεδάα καὶ ἔδησε κελεύθου,  
 470 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.'  
 ὥς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·  
 ' ἀλλὰ μάλ' ὥφελles Δίί τ' ἄλλοισίν τε θεοῖσιν  
 ῥέξας ἱερὰ κάλ' ἀναβαινέμεν, ὅφρα τάχιστα  
 σὴν ἐς πατρίδ' ἴκοιο πλέων ἐπὶ οἶνοπα πόντον.  
 475 οὐ γάρ τοι πρὶν μοῖρα φίλους τ' ἰδίειν καὶ ἰκέσθαι  
 οἶκον ἐνκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν,  
 πρὶν γ' ὅτ' ἂν Αἰγύπτῳ διυπετέος ποταμοῖο  
 αὖτις ὕδωρ ἔλθῃς ῥέξῃς θ' ἱερὰς ἐκατόμβας  
 ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν·  
 480 καὶ τότε τοι δώσουσιν ὁδὸν θεοί, ἣν σὺ μενοινᾷς.'  
 ὥς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,  
 οὐνεκά μ' αὖτις ἄνωγεν ἐπ' ἡεροειδέα πόντον  
 Αἰγυπτόνδ' ἰέναι δολιχὴν ὁδὸν ἀργαλήν τε.  
 ἀλλὰ καὶ ὥς μύθοισιν ἀμειβόμενος προσέειπον·  
 485 ' ταῦτα μὲν οὕτω δὴ τελέω, γέρον, ὥς σὺ κελεύεις·  
 ἀλλ' ἄγε μοι τόδε εἰπέ καὶ ἀτρεκέως κατάλεξον,  
 ἥ πάντες σὺν νηυσὶν ἀπήμονες ἦλθον Ἀχαιοί,  
 οὓς Νέστωρ καὶ ἐγὼ λίπομεν Τροίηθεν ἰόντες,  
 ἥε τις ὦλετ' ὀλέθρῳ ἀδευκέϊ ἥς ἐπὶ νηὸς

490 ἤ ἐ φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπειςεν·

ὥς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·

· Ἀτρεΐδῃ, τί με ταῦτα διείρεαι; οὐδέ τί σε χρὴ  
ἰδμεναι, οὐδέ δαῆναι ἐμὸν νόον· οὐδέ σέ φημι  
δὴν ἄκλαυτον ἔσεσθαι, ἐπὴν εὖ πάντα πύθῃαι.

495 πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δέ λείποντο·

ἄρχοι δ' αὖ δύο μῦνοι Ἀχαιῶν χαλκοχιτώνων  
ἐν νόστῳ ἀπόλοντο· μάχῃ δέ τε καὶ σὺ παρῆσθα.  
εἷς δ' ἔτι που ζῶς κατερύκεται εὐρεί πόντῳ.

Αἴας μὲν μετὰ νηυσὶ δάμη δολιχηρέμοισιν.

500 Γυρῆσίν μιν πρῶτα Ποσειδάων ἐπέλασεν

πέτρησιν μεγάλῃσι καὶ ἐξεσάωσε θαλάσσης·

καὶ νῦ κεν ἔκφυγε κῆρα καὶ ἐχθόμενός περ Ἀθήνῃ,  
εἰ μὴ ὑπερφίαλον ἔπος ἔκβαλε καὶ μέγ' ἀάσθη·

φῆ ῥ' ἀέκητι θεῶν φυγέειν μέγα λαῖτμα θαλάσσης.

505 τοῦ δὲ Ποσειδάων μεγάλ' ἔκλυεν αὐδῆσαντος·

αὐτίκ' ἔπειτα τρίαῖναν ἐλὼν χερσὶ στιβαρῆσιν

ἤλασε Γυραίην πέτρην, ἀπὸ δ' ἔσχισεν αὐτήν·

καὶ τὸ μὲν αὐτόθι μείνει, τὸ δὲ τρύφος ἔμπεσε πόντῳ,

τῷ ῥ' Αἴας τὸ πρῶτον ἐφεζόμενος μέγ' ἀάσθη·

510 τὸν δ' ἐφόρει κατὰ πόντον ἀπείρονα κυμαίνοντα.

ὥς ὃ μὲν ἔνθ' ἀπόλωλεν, ἐπεὶ πῖεν ἄλμυρον ὕδωρ.

σὸς δέ που ἔκφυγε κῆρας ἀδελφεὸς ἡδ' ὑπάλυξεν

ἐν νηυσὶ γλαφυρῇσι· σάωσε δὲ πότνια Ἥρη.

ἀλλ' ὅτε δὴ τάχ' ἔμελλε Μαλειῶων ὄρος αἰπὺ

515 ἵξεσθαι, τότε δὴ μιν ἀναρπάξασα θύελλα

πόντον ἐπ' ἰχθυόεντα φέρεν βαρέα στενάχοντα,

ἀγροῦ ἐπ' ἐσχατιήν, ὅθι δώματα ναῖε Θυέστης

τὸ πρίν, ἀτὰρ τότε ἔναιε Θυεστιάδης Αἰγισθος.

ἀλλ' ὅτε δὴ καὶ κείμενος ἐφαίνετο νόστος ἀπήμων,

520 αἶψα δὲ θεοὶ οὖρον στρέψαν, καὶ οἴκαδ' ἵκοντο,

- ἦ τοι ὁ μὲν χαίρων ἐπεβήσето πατρίδος αἷης  
καὶ κύνει ἀπτόμενος ἦν πατρίδα· πολλὰ δ' ἀπ' αὐτοῦ  
δάκρυα θερμὰ χέοντ', ἐπεὶ ἀσπασίως ἶδε γαῖαν.  
τὸν δ' ἄρ' ἀπὸ σκοπιῆς εἶδε σκοπός, ὃν ῥα καθεῖσεν
- 525 Αἰγισθος δολόμητις ἄγων, ὑπὸ δ' ἔσχετο μισθὸν  
χρυσοῦ δοιὰ τάλαντα· φύλασσε δ' ὁ γ' εἰς ἐνιαυτόν,  
μὴ ἑ λάθοι παριών, μνήσαιο δὲ θούριδος ἀλκῆς.  
βῆ δ' ἵμεν ἀγγελέων πρὸς δώματα ποιμένι λαῶν.  
αὐτίκα δ' Αἰγισθος δολίην ἐφράσσατο τέχνην·
- 530 κρινάμενος κατὰ δῆμον ἐείκοσι φῶτας ἀρίστους  
εἶσε λόχον, ἐτέρωθι δ' ἀνώγει δαῖτα πένεσθαι.  
αὐτὰρ ὁ βῆ καλέων Ἀγαμέμνονα ποιμένα λαῶν  
ἵπποισιν καὶ ὄχεσφιν, ἀεικέα μερμηρίζων.  
τὸν δ' οὐκ εἰδὸτ' ὄλεθρον ἀνήγαγε καὶ κατέπεφνε
- 535 δειπνίσσας, ὥς τις τε κατέκτανε βοῦν ἐπὶ φάτῃ.  
οὐδέ τις Ἀτρεΐδew ἐτάρων λίπεθ', οἳ οἱ ἔποντο,  
οὐδέ τις Αἰγίσθου, ἀλλ' ἔκταθεν ἐν μεγάροισιν.  
ὧς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,  
κλαῖον δ' ἐν ψαμάθοισι καθήμενος, οὐδέ νύ μοι κῆρ
- 540 ἦθελ' ἔτι ζῶειν καὶ ὄρῃν φάος ἡελίοιο.  
αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τε κορέσθην,  
δὴ τότε με προσέειπε γέρων ἄλιος νημερτής·  
'μηκέτι, Ἀτρεὺς υἱέ, πολὺν χρόνον ἀσκελὲς οὕτως  
κλαῖ, ἐπεὶ οὐκ ἄνυσίν τινα δῆομεν· ἀλλὰ τάχιστα
- 545 πείρα, ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἵκηαι.  
ἦ γάρ μιν ζῶόν γε κιχήσεται, ἦ κεν Ὀρέστης  
κτεῖνεν ὑποφθάμενος, σὺ δέ κεν τάφου ἀντιβολήσῃς.  
ὧς ἔφατ', αὐτὰρ ἐμοὶ κραδίη καὶ θυμὸς ἀγῆνωρ  
αὐτὶς ἐνὶ στήθεσσι καὶ ἀχθυμένῳ περ ἰάνθη,
- 550 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·  
'τούτους μὲν δὴ οἶδα· σὺ δὲ τρίτον ἄνδρ' ὀνόμαζε,



ὅς τις ἔτι ζωὸς κατερύκεται εὐρείῃ πόντῳ  
ἢ ἐθανόν· ἐθέλω δὲ καὶ ἀχνύμενός περ ἀκοῦσαι·

ὧς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·

555 'νὺν Δαέρτεω, Ἰθάκῃ ἔνι οἰκίᾳ ναίων·

τὸν δ' ἴδον ἐν νήσῳ θαλερὸν κατὰ δάκρυ χέοντα,  
νύμφης ἐν μεγάροισι Καλυψοῦς, ἣ μιν ἀνάγκη  
ἴσχει· ὁ δ' οὐ δύναται ἦν πατρίδα γαίαν ἰκέσθαι·  
οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἐταῖροι,

560 οἳ κέν μιν πέμπουσιν ἐπ' εὐρέα νῶτα θαλάσσης.

σοὶ δ' οὐ θέσφατόν ἐστι, διοτρεφὲς ὦ Μενέλαε,  
'Αργεὶ ἐν ἵπποβότῳ θανέειν καὶ πότμον ἐπισπᾶν,  
ἀλλὰ σ' ἐς Ἥλύσιον πεδίον καὶ πείρατα γαίης  
ἀθάνατοι πέμπουσιν, ὅθι ξανθὸς Ῥαδάμανθς,

565 τῇ περ ῥήϊστη βιοτῇ πέλει ἀνθρώποισιν·

οὐ νιφετός, οὔτ' ἄρ' χειμῶν πολὺς οὔτε ποτ' ὄμβρος,  
ἀλλ' αἰεὶ Ζεφύροιο λιγὺ πνείνοντος ἀήτας  
'Ωκεανὸς ἀνίησιν ἀναψύχειν ἀνθρώπους·

οὐνεκ' ἔχεις Ἑλένην καὶ σφιν γαμβρὸς Διὸς ἔσσι·

570 ὧς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.

αὐτὰρ ἐγὼν ἐπὶ νῆας ἅμ' ἀντιθέοις ἐτάροισιν  
ἦια, πολλὰ δέ μοι κραδίη πόρφυρε κίοντι.

αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλθομεν ἡδὲ θάλασσαν,  
δόρπον θ' ὀπλισάμεσθ', ἐπὶ τ' ἤλυθεν ἀμβροσίη νύξ·

575 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.

ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
νῆας μὲν πάμπρωτον ἐρύσσαμεν εἰς ἅλα δῖαν,  
ἐν δ' ἰστοὺς τιθέμεσθα καὶ ἰστία νηυσὶν εἴσῃς,  
ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον,

580 ἐξῆς δ' ἐξόμενοι πολὴν ἅλα τύπτον ἐρετμοῖς.

ἂψ δ' εἰς Αἰγύπτιο διυπετέος ποταμοῖο  
στήσα νέας καὶ ἔρεξά τελέεσσας ἐκατόμβας.

αὐτὰρ ἐπεὶ κατέπαυσα θεῶν χόλον αἰὲν ἑόντων,  
 χεῦ' Ἀγαμίμνονι τύμβον, ὣ' ἄσβεστον κλέος εἴη.  
 585 ταῦτα τελευτήσας νεόμην, ἔδοσαν δέ μοι οὖρον  
 ἀθάνατοι, τοί μ' ὦκα φίλην ἐς πατρίδ' ἔπεμψαν.  
 ἀλλ' ἄγε νῦν ἐπίμεινον ἐνὶ μεγάροισιν ἐμοῖσιν,  
 ὄφρα κεν ἑνδεκάτῃ τε δυωδεκάτῃ τε γένηται·  
 καὶ τότε σ' εὖ πέμψω, δώσω δέ τοι ἀγλαὰ δῶρα,  
 590 τρεῖς ἵππους καὶ δίφρον εὖξοον· αὐτὰρ ἔπειτα  
 δώσω καλὸν ἄλειςον, ἵνα σπένδησθα θεοῖσιν  
 ἀθανάτοις ἐμέθεν μεμνημένος ἡμάτα πάντα.”

τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΐδα·  
 “Ἀτρεΐδῃ, μὴ δὴ με πολὺν χρόνον ἐνθάδ' ἔρυκε.  
 595 καὶ γάρ κ' εἰς ἐνιαυτὸν ἐγὼ παρὰ σοί γ' ἀνεχοίμην  
 ἡμενος, οὐδέ κέ μ' οἴκου ἔλοι πόθος οὐδὲ τοκῆων·  
 αἰνῶς γὰρ μύθοισιν ἔπεσσί τε σοῖσιν ἀκούων  
 τέρπομαι· ἀλλ' ἤδη μοι ἀνιάζουσιν ἑταῖροι  
 ἐν Πύλῳ ἡγαθέῃ, σὺ δέ με χρόνον ἐνθάδ' ἐρύκεις.  
 600 δῶρον δ', ὅττι κέ μοι δοίης, κειμήλιον ἔστω·  
 ἵππους δ' εἰς Ἴθάκην οὐκ ἄξομαι, ἀλλὰ σοὶ αὐτῷ  
 ἐνθάδε λείψω ἄγαλμα· σὺ γὰρ πεδίοιο ἀνάσσεις  
 εὐρέος, ᾧ ἔνι μὲν λωτὸς πολὺς, ἐν δὲ κύπειρον  
 πυροὶ τε ζειαί τε ἰδ' εὐρυφυεὲς κρὶ λευκόν.  
 605 ἐν δ' Ἴθάκῃ οὐτ' ἄρ' δρόμοι εὐρέες οὔτε τι λειμών·  
 αἰγίβοτος, καὶ μᾶλλον ἐπήρατος ἵπποβότοιο.  
 οὐ γάρ τις νήσων ἱππήλατος οὐδ' ἐνλείμων,  
 αἶθ' ἄλῃ κεκλίεται· Ἴθάκῃ δέ τε καὶ περὶ πασέων.”  
 ὣς φάτο, μείδησεν δὲ βοῇν ἀγαθὸς Μενέλαος,  
 610 χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζεν·  
 “αἵματός εἰς ἀγαθοῖο, φίλον τέκος, οἷ' ἀγορεύεις·  
 τοιγὰρ ἐγὼ τοι ταῦτα μεταστήσω· δύναμαι γάρ.  
 δώρων δ', ὅσος ἐν ἐμῷ οἴκῳ κειμήλια κεῖται,

δώσω, ὃ κάλλιστον καὶ τιμθέστατόν ἐστιν·

615 δώσω τοι κρητῆρα τετυγμένον· ἀργύρεος δὲ  
ἐστιν ἅπας, χρυσῷ δ' ἐπὶ χεῖλεα κεκράανται,  
ἔργον δ' Ἡφαίστοιο. πόρεν δέ ἐ Φαίδιμος ἦρως,  
Σιδονίων βασιλεύς, ὃθ' ἐὸς δόμος ἀμφεκάλυψεν  
κεῖσέ με νοστήσαντα· τέν δ' ἐθέλω τόδ' ὀπάσσαι.”

620 ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,  
δαιτυμόνες δ' ἐς δώματ' ἴσαν θείου βασιλῆος.  
οἱ δ' ἦγον μὲν μῆλα, φέρον δ' ἐνύνορα οἶνον·  
σίτον δέ σφ' ἄλοχοι καλλικρήδεμνοι ἔπεμπον·  
ὥς οἱ μὲν περὶ δεῖπνον ἐνὶ μεγάροισι πένοντο.  
625 μνηστήρες δὲ πάροιθεν Ὀδυσσῆος μεγάροιο  
δίσκοισιν τέρποντο καὶ αἰγανέσιν ἰέντες  
ἐν τυκτῷ δαπέδῳ, ὅθι περ πάρος, ὕβριν ἔχοντες.  
Ἀντίνοος δὲ καθῆστο καὶ Εὐρύμαχος θεοειδής,  
ἄρχοι μνηστήρων, ἀρετῇ δ' ἔσαν ἔξοχ' ἄριστοι.

630 τοῖς δ' υἱὸς Φρονόιοι Νοήμων ἐγγύθεν ἐλθὼν  
Ἀντίνοον μύθοισιν ἀνειρόμενος προσέειπεν·  
“Ἀντίνο', ἥ ρά τι ἴδμεν ἐνὶ φρεσίν, ἦε καὶ οὐκί,  
ὅππότε Τηλέμαχος νεῖτ' ἐκ Πύλου ἡμαθόεντος;  
νῆά μοι οἷχετ' ἄγων, ἐμὲ δὲ χρεὼ γίγνεται αὐτῆς  
635 Ἥλιδ' ἐς εὐρύχορον διαβήμεναι, ἔνθα μοι ἵπποι  
δώδεκα θήλειαι, ὑπὸ δ' ἡμίονοι ταλαεργοὶ  
ἀδμηῆτες· τῶν κέν τιν' ἐλασσάμενος δαμασαίμην.”

ὥς ἔφαθ', οἱ δ' ἀνὰ θυμὸν ἐθάμβεον· οὐ γὰρ ἔφαντο  
ἐς Πύλον οἷχασθαι Νηληϊον, ἀλλὰ που αὐτοῦ  
640 ἀγρῶν ἢ μῆλοισι παρέμμεναι ἢ ἐ συβώτῃ.  
τὸν δ' αὖτ' Ἀντίνοος προσέφη Ἑυπείθεος υἱός·  
“νημερτές μοι ἐνισπε, πότ' ὥχετο καὶ τίνες αὐτῷ  
κοῦροι ἔποντ' Ἰθάκης ἐξαίρετοι; ἦ ἐοὶ αὐτοῦ  
θῆτές τε δμῶές τε; δύναϊτό κε καὶ τὸ τελέσσαι.

645 καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' ἐν εἰδῶ,  
ἧ σε βίῃ ἀέκοντος ἀπηύρα νῆα μέλαιναν,  
ἦε ἐκὼν οἱ δῶκα, ἐπεὶ προσπτύξατο μῦθω.”

τὸν δ' υἱὸς Φρονίοιο Νοήμων ἀντίον ἦῤα·

“ αὐτὸς ἐκὼν οἱ δῶκα· τί κεν ῥέξειε καὶ ἄλλος,  
650 ὅπποτ' ἀνὴρ τοιοῦτος ἔχων μελεδήματα θυμῷ  
αἰτίζη; χαλεπὸν κεν ἀνήνασθαι δόσιν εἴη.  
κοῦροι δ', οἳ κατὰ δῆμον ἀριστεύουσιν μεθ' ἡμέας,  
οἳ οἳ ἔποντ'· ἐν δ' ἀρχὸν ἐγὼ βαίνοντα νόησα  
Μέντορα ἡὲ θεόν, τῷ δ' αὐτῷ πάντα ἐώκειν.

655 ἀλλὰ τὸ θαυμάζω· ἴδον ἐνθάδε Μέντορα διὸν  
χθιζὸν ὑπηοῖον, τότε δ' ἔμβη νηὶ Πύλουνδε.”

ὥς ἄρα φωνήσας ἀπέβη πρὸς δώματα πατρός,  
τοῖσιν δ' ἀμφοτέροισιν ἀγάσσατο θυμὸς ἀγῆνωρ.  
μνηστῆρας δ' ἄμυδις κάθισαν καὶ παῦσαν ἀέθλων.

660 τοῖσιν δ' Ἀντίνοος μετέφη Ἑυπείθεος υἱός,  
ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαινοι  
πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι εἵκτην·

“ ὦ πόποι, ἧ μέγα ἔργον ὑπερφιάλως ἐτελέσθη  
Τηλεμάχῳ ὁδὸς ἦδε· φάμεν δέ οἱ οὐ τελέεσθαι.

665 ἐκ τοσσῶνδ' ἀέκητι νέος παῖς οἴχεται αὐτως  
νῆα ἐρυσσάμενος κρίνας τ' ἀνὰ δῆμον ἀρίστους.  
ἄρξει καὶ προτέρω κακὸν ἔμμεναι· ἀλλὰ οἱ αὐτῷ  
Ζεὺς ὀλέσειε βίην πρὶν ἥβης μέτρον ἰκέσθαι.

ἀλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἵκοσ' ἐταίρους,  
670 ὄφρα μιν αὐτὸν ἰόντα λοχήσομαι ἠδὲ φυλάξω  
ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,  
ὥς ἂν ἐπισμυγερῶς ναυτίλλεται εἵνεκα πατρός.”

ὥς ἔφαθ', οἳ δ' ἄρα πάντες ἐπῆνεον ἠδὲ κέλευον.  
αὐτίκ' ἔπειτ' ἀνστάντες ἔβαν δόμον εἰς Ὀδυσῆος.

675 οὐδ' ἄρα Πηνελόπεια πολὺν χρόνον ἦεν ἄπυστος

μύθων, οὓς μνηστῆρες ἐνὶ φρεσὶ βυσσοδόμενον·  
 κῆρυξ γάρ οἱ ἔειπε Μέδων, ὃς ἐπεύθετο βουλὰς  
 αὐλῆς ἐκτὸς ἐών, οἱ δ' ἔνδοθι μῆτιν ὕφαινον.  
 βῆ δ' ἵμεν ἀγγελέων διὰ δώματα Πηνελοπείῃ.

680 τὸν δὲ κατ' οὐδοῦ βάντα προσηύδα Πηνελόπεια·

“ κῆρυξ, τίπτε δέ σε πρόεσαν μνηστῆρες ἀγαυοί;  
 ἦ εἰπέμεναι δμωῇσιν Ὀδυσσῆος θείοιο  
 ἔργων παύσασθαι, σφίσι δ' αὐτοῖς δαῖτα πένεσθαι;  
 μὴ μνηστεύσαντες μῆδ' ἄλλοθ' ὁμιλήσαντες

685 ὕστατα καὶ πύματα νῦν ἐνθάδε δειπνήσειαν.

οἱ θάμ' ἀγειρόμενοι βίοτον κατακείρετε πολλόν,  
 κτῆσιν Τηλεμάχοιο δαΐφρονος· οὐδέ τι πατρῶν  
 ὑμετέρων τὸ πρόσθεν ἀκούετε, παῖδες ἐόντες,  
 οἷος Ὀδυσσεὺς ἔσκε μεθ' ὑμετέροισι τοκεῦσιν,

690 οὔτε τινὰ ῥέξας ἐξαίσιον οὔτε τι εἰπὼν

ἐν δήμῳ, ἣ τ' ἐστὶ δίκη θείων βασιλῆων·

ἄλλον κ' ἐχθαίρησι βροτῶν, ἄλλον κε φιλοίῃ.

κεῖνος δ' οὐ ποτε πάμπαν ἀτάσθαλον ἄνδρα ἐώρηεν·

ἀλλ' ὁ μὲν ὑμέτερος θυμὸς καὶ ἀεικέα ἔργα

695 φαίνεται, οὐδέ τις ἔστι χάρις μετόπισθ' ἐνεργέων.”

τὴν δ' αὖτε προσέειπε Μέδων πεπνυμένα εἰδώς·

“ αἱ γὰρ δή, βασιλεία, τόδε πλείστον κακὸν εἶη.

ἀλλὰ πολὺ μείζον τε καὶ ἀργαλεώτερον ἄλλο  
 μνηστῆρες φράζονται, ὃ μὴ τελέσειε Κρονίων.

700 Τηλέμαχον μεμᾶσι κατακτάμεν ὀξεί χαλκῷ

οἴκαδε νισσόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκουὴν  
 εἰς Πύλον ἡγαθέην ἥδ' εἰς Λακεδαίμονα δῖαν.”

ὥς φάτο, τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ,

δὴν δέ μιν ἀμφασίῃ ἐπέων λάβε· τὼ δέ οἱ ὅσσε

705 δακρυόφι πλήσθην, θαλερὴ δέ οἱ ἔσχετο φωνή.

ὀψέ δὲ δὴ μιν ἔπεσσιν ἀμειβομένη προσέειπεν·

- “κῆρυξ, τίπτε δέ μοι πάις οἴχεται; οὐδέ τί μιν χρεὼ  
 νηῶν ὠκυπόρων ἐπιβαινέμεν, αἳ θ’ ἄλως ἵπποι  
 ἀνδράσι γίγνονται, περόωσι δὲ πουλὺν ἐφ’ ὑγρὴν.  
 710 ἦ ἵνα μῆδ’ ὄνομ’ αὐτοῦ ἐν ἀνθρώποισι λίπηται;”  
 τὴν δ’ ἡμείβετ’ ἔπειτα Μέδων πεπνυμένα εἰδώς·  
 “οὐκ οἶδ’, ἣ τίς μιν θεὸς ὥρορεν, ἦε καὶ αὐτοῦ  
 θυμὸς ἐφωρμήθη ἔμεν ἐς Πύλον, ὅφρα πύθηται  
 πατρὸς ἐοῦ ἢ νόστον ἢ ὅν τινα πότμον ἐπέσπεν.”  
 715 ὥς ἄρα φωνήσας ἀπέβη κατὰ δῶμ’ Ὀδυσῆος.  
 τὴν δ’ ἄχος ἀμφεχύθη θυμοφθόρον, οὐδ’ ἄρ’ ἔτ’ ἔτλη  
 δίφρῳ ἐφέζεσθαι πολλῶν κατὰ οἶκον ἐόντων,  
 ἀλλ’ ἄρ’ ἐπ’ οὐδοῦ ἵξε πολυκμήτου θαλάμοιο  
 οἴκτρ’ ὀλοφυρομένη. περὶ δὲ δμῳαὶ μινύριζον  
 720 πᾶσαι, ὅσαι κατὰ δώματ’ ἔσαν, νέαι ἡδὲ παλαιαί.  
 τῆς δ’ ἀδινὸν γοόωσα μετῆῦδα Πηνελόπεια·  
 “κλῦτε, φίλαι· περὶ γάρ μοι Ὀλύμπιος ἄλγέ’ ἔδωκεν  
 ἐκ πασέων, ὅσσαι μοι ὁμοῦ τράφεν ἡδὲ γέγοντο·  
 ἦ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,  
 725 παντοίῃς ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν,  
 ἐσθλόν, τοῦ κλέος εὐρὺ καθ’ Ἑλλάδα καὶ μέσον Ἄργος·  
 νῦν αἶ παῖδ’ ἀγαπητὸν ἀνηρεύψαντο θύελλαι  
 ἀκλέα ἐκ μεγάρων, οὐδ’ ὀρμηθέντος ἄκουσα.  
 σχέτλιαί, οὐδ’ ὑμεῖς περ ἐνὶ φρεσὶ θέσθε ἐκάστω  
 730 ἐκ λεχέων μ’ ἀνεγεῖραι, ἐπιστάμεναι σάφα θυμῷ,  
 ὅππότε’ ἐκεῖνος ἔβη κοίλῃν ἐπὶ νῆα μέλαιναν.  
 εἰ γὰρ ἐγὼ πυθόμην ταύτην ὁδὸν ὀρμαίνοντα·  
 τῷ κε μάλ’ ἢ κεν ἔμεινε καὶ ἐσσύμενός περ ὁδοῖο,  
 ἦ κέ με τεθνηκυῖαν ἐνὶ μεγάροισιν ἔλειπεν.  
 735 ἀλλὰ τις ὀτρηνῶς Δολίον καλέσειε γέροντα,  
 δμῶ’ ἐμόν, ὃν μοι δῶκε πατὴρ ἔτι δεῦρο κιούσῃ,  
 καί μοι κῆπον ἔχει πολυδένδρεον, ὅφρα τάχιστα

- Λαέρτη τάδε πάντα παρεζόμενος καταλίξῃ,  
 εἰ δὴ πού τινα κείνος ἐνὶ φρεσὶ μῆτιν ὑφήνας  
 740 ἔξελθὼν λαοῖσιν ὁδύρεται, οἳ μεμάασιν  
 ὄν καὶ Ὀδυσσῆος φθίσαι γόνον ἀντιθέοιο.”  
 τὴν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια·  
 “νύμφα φίλη, σὺ μὲν ἄρ με κατάκτανε νηλεί χαλκῷ  
 ἢ ἕα ἐν μεγάρῳ· μῦθον δέ τοι οὐκ ἐπικεύσω.  
 745 ἦδ' ἐγὼ τάδε πάντα, πόρον δέ οἱ, ὅσσα κέλευεν,  
 σῆτον καὶ μίθῃ ἡδύ· ἐμεῦ δ' ἔλετο μέγαν ὄρκον  
 μὴ πρὶν σοὶ ἐρ' εἶν, πρὶν δωδεκάτην γε γενέσθαι  
 ἢ σ' αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι,  
 ὥς ἂν μὴ κλαίουσα κατὰ χροῶ καλὸν ἰάπτῃς.  
 750 ἄλλ' ὑδρηναμένη, καθαρὰ χροῖ εἵμαθ' ἐλοῦσα,  
 εἰς ὑπερῷ' ἀναβάσας σὺν ἀμφιπόλοισι γυναιξίν  
 εὐχέ' Ἀθηναίῃ κούρῃ Διὸς αἰγιόχοιο·  
 ἢ γὰρ κέν μιν ἔπειτα καὶ ἐκ θανάτοιο σαώσαι.  
 μηδὲ γέροντα κάκου κεκακωμένον· οὐ γὰρ οἶω  
 755 πάγχυ θεοῖς μακάρεσσι γονὴν Ἀρκεισιάδαο  
 ἔχθεσθ', ἀλλ' ἔτι πού τις ἐπέσσεται, ὅς κεν ἔχῃσιν  
 δώματά θ' ὑψερεφέα καὶ ἀπόπροθι πίονας ἀγρούς.”  
 ὥς φάτο, τῆς δ' εὐνησε γόον, σχέθε δ' ὅσσε γόοιο.  
 ἢ δ' ὑδρηναμένη, καθαρὰ χροῖ εἵμαθ' ἐλοῦσα  
 760 εἰς ὑπερῷ' ἀνέβαινε σὺν ἀμφιπόλοισι γυναιξίν,  
 ἐν δ' ἔθετ' οὐλοχύτας κανέω, ἡρᾶτο δ' Ἀθήνη·  
 “κλυθὶ μέν, αἰγιόχοιο Διὸς τέκος, ἀτρυτῶν,  
 εἴ ποτέ τοι πολύμητις ἐνὶ μεγάροισιν Ὀδυσσεὺς  
 ἢ βοὸς ἢ οἶος κατὰ πίονα μηρί' ἔκην,  
 765 τῶν νῦν μοι μνησάσθαι καὶ μοι φίλον νῆα σάωσον,  
 μνηστῆρας δ' ἀπάλαλκε κακῶς ὑπερηνορέοντας.”  
 ὥς εἰποῦσ' ὀλόλυξε, θεὰ δέ οἱ ἔκλυεν ἀρής.  
 μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιόεντα·

ᾧδε δέ τις εἶπεςκε νέων ὑπερηνορέοντων·

770 “ἦ μάλα δὴ γάμον ἄμμι πολυμνήστη βασιλεία  
ἀρτύει, οὐδέ τι οἶδεν, ὃ οἱ φόνος νῦν τέτυκται.”

ὥς ἄρα τις εἶπεςκε, τὰ δ' οὐκ ἴσαν, ὥς ἐτέτυκτο.  
τοῖσιν δ' Ἀντίνοος ἀγορήσατο καὶ μετέειπεν·

“δαιμόνιοι, μύθους μὲν ὑπερφιάλους ἀλέασθε  
775 πάντας ὁμῶς, μή πού τις ἀπαγγεῖλῃσι καὶ εἴσω.  
ἀλλ' ἄγε σιγῇ τοῖον ἀναστάντες τελέωμεν  
μῦθον, ὃ δὴ καὶ πᾶσιν ἐνὶ φρεσὶν ἤραρεν ἡμῖν.”

ὥς εἰπὼν ἐκρίνατ' ἐείκοσι φῶτας ἀρίστους,  
βὰν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.  
780 νῆα μὲν οἶν πάμπρωτον ἀλὸς βένθοσδε ἔρυσσαν,  
ἐν δ' ἰστόν τ' ἐτίθεντο καὶ ἰστία νηὶ μελαίνῃ,  
ἡρτύναντο δ' ἐρετμὰ τροποῖς ἐν δερματίνοισιν,  
πάντα κατὰ μοῖραν, ἀνά θ' ἰστία λευκὰ πέτασσαν·  
τεύχεα δέ σφ' ἤνεικαν ὑπέρθυμοι θεράποντες.

785 ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί·  
ἐνθα δὲ δόρπον ἔλοντο, μένον δ' ἐπὶ ἔσπερον ἐλθεῖν.

ἣ δ' ὑπερώϊω αὖθι περίφρων Πηνελόπεια  
κεῖτ' ἄρ' ἄσιτος, ἄπαστος ἐδητύος ἡδὲ ποτήτος,  
ὀρμαίνουσ', ἣ οἱ θάνατον φύγοι υἱὸς ἀμύμων,  
790 ἦ ὃ γ' ὑπὸ μνηστήρσιν ὑπερφιάλοισι δαμείη.  
ὅσσα δὲ μερμήριξε λέων ἀνδρῶν ἐν ὁμίλῳ  
δείσας, ὅπποτε μιν δόλιον περὶ κύκλον ἄγωσιν,  
τόσσα μιν ὀρμαίνουσιν ἐπήλυθε νήδυμος ὕπνος·  
εἶδε δ' ἀνακλινθεῖσα, λύθεν δέ οἱ ἄψα πάντα.

795 ἐνθ' αὖτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη·  
εἰδῶλον ποίησε, δέμας δ' ἦικτο γυναικί,  
Ἰφθίμῃ κούρῃ μεγαλήτορος Ἰκαρίοιο,  
τὴν Ἐύμηλος ὅπνιε Φερῆς ἐνὶ οἰκίᾳ ναίων.  
πέμπε δέ μιν πρὸς δώματ' Ὀδυσσῆος θείοιο,



- 800 εἴως Πηνελόπειαν ὀδυρομένην γοώσαν  
 παύσειε κλαυθμοῖο γόοιό τε δακρυόεντος.  
 ἐς θάλαμον δ' εἰσῆλθε παρὰ κληϊδὸς ἱμάντα,  
 στή δ' ἄρ' ὑπὲρ κεφαλῆς καί μιν πρὸς μῦθον ἔειπεν·  
 “εὐδεις, Πηνελόπεια, φίλον τετιημένη ἦτορ.
- 805 οὐ μὲν σ' οὐδὲ ἑῷσι θεοὶ ῥεῖα ζῶντες  
 κλαίειν οὐδ' ἀκάχυσθαι, ἐπεὶ ῥ' ἔτι νόστιμός ἐστιν  
 σὸς παῖς· οὐ μὲν γάρ τι θεοῖς ἀλιτῆμενός ἐστιν.”  
 τὴν δ' ἡμείβετ' ἔπειτα περίφρων Πηνελόπεια  
 ἦδ' ὃν μάλα κνώσσουσ' ἐν ὀνειρείησι πύλησιν·
- 810 “τίπτε, κασιγνήτη, δεῦρ' ἤλυθες; οὐ τι πάρος γε  
 πωλέ', ἐπεὶ μάλα πολλὸν ἀπόπροθι δώματα νάεις.  
 καί με κέλεαι παύσασθαι οἷζύος ἡδ' ὀδυνάων  
 πολλέων, αἷ μ' ἐρέθουσι κατὰ φρένα καὶ κατὰ θυμόν,  
 ἦ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,
- 815 παντοίης ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν,  
 ἐσθλόν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος·  
 νῦν αὖ παῖς ἀγαπητὸς ἔβη κοίλης ἐπὶ νηός,  
 νῆπιος, οὔτε πόνων ἐν εἰδῶς οὔτ' ἀγοράων.  
 τοῦ δὴ ἐγὼ καὶ μᾶλλον ὀδύρομαι ἢ περ ἐκείνου·
- 820 τοῦ δ' ἀμφιτρομέω καὶ δεΐδια, μή τι πάθῃσιν,  
 ἦ ὃ γε τῶν ἐνὶ δῆμῳ, ἦν' οἴχεται, ἦ ἐνὶ πόντῳ·  
 δυσμενέες γάρ πολλοὶ ἐπ' αὐτῷ μηχανόωνται,  
 ἰέμενοι κτείνειν πρὶν πατρίδα γαίαν ἰκέσθαι.”  
 τὴν δ' ἀπαμειβόμενον προσέφη εἰδωλον Ἀμεινόν·
- 825 “θάρσει, μηδέ τι πάγχυ μετὰ φρεσὶ δεΐδιθι λήην·  
 τοίῃ γάρ οἱ πομπὸς ἅμ' ἔρχεται, ἣν τε καὶ ἄλλοι  
 ἄνδρες ἠρήσαντο παρεστάμεναι, δύναται γάρ,  
 Παλλὰς Ἀθηναίη· σὲ δ' ὀδυρομένην ἐλεαίρει·  
 ἦ νῦν με προέηκε τεῖν τάδε μυθήσασθαι.”
- 830 τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·

“εἰ μὲν δὴ θεός ἐσσι θεοῖό τε ἔκλυες αὐδῆς,  
 εἰ δ’ ἄγε μοι καὶ κέῃον οἰζυρὸν κατὰλεξον,  
 ἧ που ἔτι ζῶει καὶ ὄρᾱ φάος ἡελίοιο,  
 ἧ ἤδη τέθνηκε καὶ εἰν Ἀίδαο δόμοισιν.”

835 τὴν δ’ ἀπαμειβόμενον προσέφη εἰδῶλον Ἀμαυρόν·

“οὐ μὲν τοι κέῃνόν γε διηνεκέως ἀγορεύσω,  
 ζῶει ὃ γ’ ἧ τέθνηκε· κακὸν δ’ ἀνεμώλια βάζειν.”

ὥς εἰπὼν σταθμοῖο παρὰ κληῖδα λιάσθη  
 ἐς πνοιᾶς ἀνέμων. ἧ δ’ ἐξ ὕπνου ἀνόρουσεν

840 κούρη Ἰκαρίοιο· φίλον δέ οἱ ἦτορ ἰάνθη,  
 ὥς οἱ ἐναργὲς ὄνειρον ἐπέσσυτο νυκτὸς ἀμολγῶ.

μνηστῆρες δ’ ἀναβάντες ἐπέπλεον ὕγρα κέλευθα  
 Τηλεμάχῳ φόνον αἰπὺν ἐνὶ φρεσὶν ὀρμαίνοντες.

ἔστι δέ τις νῆσος μέσση ἀλλὶ πετρήεσσα,

845 μεσσηγὺς Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,  
 Ἀστερίς, οὐ μεγάλη· λιμένες δ’ ἐνὶ ναύλοχοι αὐτῇ  
 ἀμφίδυμοι· τῇ τὸν γε μένον λοχῶντες Ἀχαιοί.



# **HOMERIC GREECE**

(AFTER KIEPERT)

## COMMENTARY.

### FIRST BOOK OF THE ODYSSEY.

**1-10. PROOEMIUM:** *The man of many wanderings and adventures*, being at once an invocation of the muse, and a statement of the theme. Vs. 3-5 touch briefly upon those earlier wanderings and sufferings of the hero which are afterwards narrated by himself in Books ix.-xii. Vs. 6-9 allude to the climax of his woes, *viz.* the death of all his remaining companions in the second year of their wanderings (μ 260-419). This catastrophe immediately precedes the situation with which the poem opens, — Odysseus alone on the remote island of Ogygia, where he has been detained eight years by Calypso. It is almost ten years since Ilios fell, and twenty since Odysseus left Ithaca. See § 11.

The First Book serves as an introduction to the whole poem. It describes the events of a single day, — a council of the gods, and a visit of Athena to Ithaca. We learn in it where the hero is, why he has not yet come home, how the gods feel about his coming home at last, and what state of things he will find when he does come home.

**1. ἄνδρα:** *the man*, the main theme of the poem, like μῆνιν in A 1. The definite article is not needed in early Greek. The connection decides, as it does in Latin, whether it should be used in the translation. See § 45 *h*. In the *Iliad* the hero's name is given at the outset, in the *Odyssey* at v. 21, in the *Aeneid* 91 verses after the opening arma virumque cano. — **μοῦσα:** the θεά of 10, and of μῆνιν αἶειδε θεά A 1. Homer sometimes uses the plural, as in the invocation ἔσπετε νῦν μοι, μοῦσαι B 484, but he does not know the name of any muse, and speaks of their number as nine only once, in ω 60. The earlier number seems to have been three, — the same as that of the Fates, Graces, Hours, *etc.* The muses could not be assigned to different arts and sciences before the arts and sciences existed. In the *Theogony* of Hesiod, vs. 50-64, the muses are daughters of Zeus and Mnemosyne (*Memory*), nine in number, deities of graceful song and dance. Later, Calliope becomes the special muse of Epic poetry. — **πολλά:** *much*, adverbial cognate accusative, with the following πλάγχθη, strengthened by μάλα.

**2. πλάγχθη:** πλάζω. The augment, both syllabic and temporal, is often omitted in Homer. — **ἐπεὶ:** here temporal. — **Τροίης** [*Troias*]: the city is usually called Ἴλιος, and the district about it Τροίη. — **ιερόν:** *sacred*, because every such stronghold was under the special patronage of some god, and had sacred places where the god was worshipped. — **ἔπερσεν:** not that he alone sacked it, but that he contributed most to the enterprise by his stratagem of the wooden horse.

**3. πολλῶν δὲ κτλ.:** second member of the relative clause, closely united with the first by the emphatic repetition of πολλά in πολλῶν. — **ἄσπεα:** *abodes*, forti-



## COMMENTARY.

### FIRST BOOK OF THE ODYSSEY.

**1-10.** PROOEMIUM: *The man of many wanderings and adventures*, being at once an invocation of the muse, and a statement of the theme. Vs. 3-5 touch briefly upon those earlier wanderings and sufferings of the hero which are afterwards narrated by himself in Books ix.-xii. Vs. 6-9 allude to the climax of his woes, *viz.* the death of all his remaining companions in the second year of their wanderings ( $\mu$  260-419). This catastrophe immediately precedes the situation with which the poem opens, — Odysseus alone on the remote island of Ogygia, where he has been detained eight years by Calypso. It is almost ten years since Ilios fell, and twenty since Odysseus left Ithaca. See § 11.

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fied towns, domicilia coniuncta. — νόον [νοῦν] ἔγνω : *learned their character*, by experience and observation. The phrase marks the curiosity of Odysseus, and distinguishes him from the mere rover (πολλὰ βροτῶν ἐπὶ ἄστε' ἀλώμενος ο 492). He represents the science of geography in its infancy. His first enquiries about strange peoples are formulated in ι 175 f. For the present phrase, cf. Horace's translation of these opening verses of the *Odyssey*, dic mihi, musa, virum, captae post moenia Troiae, | qui mores hominum multorum vidit, et urbis *Ars Poet.* 141 f.

4. πολλά : note the iteration of this idea now for the fourth time. — δ' ὁ γε : *yes, and he*, a frequent Epic resumption of the subject with special emphasis. Here the relative is abandoned for an independent sentence (§ 14 f). Vergil imitates with ille, in his multum ille et terris iactatus et alto *Aen.* i. 3. ὁ is a demonstrative pronoun in Homer. § 45 g. — ὃν : the possessive pronoun, not used in Attic prose. § 45 d. The order of words is poetical. § 14 l.

5. ἀρνύμενος : *seeking to win*, as a prize for his struggles. For the metrical length of the final syllable before initial ϣ, see §§ 35, 62 j, and cf. πάρος 21. The same omitted consonant accounts for the apparent hiatus before ὃν 4, οἷσι 19. See § 29 f.

6. οὐδ' ὧς κτλ. : *not even thus*, notwithstanding his sore struggles (referring back to πάθεν ἀρνύμενος), which are again implied in ἰεμένός περ *though he tried very hard*. The participle has concessive, the particle intensive, force. — ἐρρύσατο : ῥύομαι.

7. αὐτῶν σφετέρῃσιν [σφετέραις] : *their own*. The idiom is more common in the singular. The genitive elsewhere follows the possessive pronoun, as in 409. It is in apposition with the genitive implied in the possessive pronoun. G. 1003; H. 691.

8. νήτιοι : *the fools!* exclamatory apposition, explained and justified by the following relative sentence. § 16 d. — κατά : with ἤσθιον below, *ate down*. § 58 b. — Ἡελίοιο [Ἡλίου] : *Helios*, the sun-god, ὃς πάντ' ἐφορᾷ κτλ. μ 323. To this name *Hyperion* is here prefixed descriptively. In 24, *Hyperion* is used alone.

9. ὁ : demonstrative pronoun, as in 4. — τοῖσιν [αὐτοῖς] : *from them*, poetic dative of interest, often best rendered by *their*. G. 1170; H. 767 a; § 45 d β. — νόστιμον ἡμάρ : *νόστου ἡμέραν*, poetical for νόστον. § 19 e γ.

10. τῶν : *of this story*; partitive genitive with ἀμύθεν. Cf. 339. For the plural of the neuter pronoun, where in English the singular is preferred, see H. 635. — ἀμύθεν γε : *from any point soever*, sc. ἐλοῦσα *taking up the strain*, as in φαῖνε δ' αἰοιδήν, | ἔνθεν ἐλὼν, ὥς οἱ μὲν ἐυσσέλμων ἐπὶ νηῶν | βάντες ἀπέπλειον, . . . | Ἀργεῖοι θ 499 ff., the bard Demodocus produced a song, beginning at that point where (how) they went aboard their well-decked ships and sailed off, the Argives did. — εἰπὲ καὶ ἡμῖν : *tell us also*, i.e. the singer and his hearers, that they also may know, as well as the muse, who knows all things. Cf. ὑμεῖς γὰρ θεαὶ ἐσσε, πάρεστέ τε, ἴστε τε πάντα B 485.

11-21. PROLOGUE, stating definitely the situation with which the action opens: *All the other Achaean heroes who survived the perils of war and sea are safe at home, but Odysseus is still detained on a distant island.*

**11. ἔνθα:** *at that time*, answers to ἀμύθεν, and fixes the point in the story at which the bard is inspired by the muse to begin. So at θ 500 (cited above, on 10) the bard, asked by Odysseus to sing ἵππου κόσμον δουρατέου, i.e. the story of the wooden horse, is inspired by the god to begin at the point where the Argives had sailed to Tenedos, and the horse already stood in Ilios. — **ἄλλοι πάντες:** *all the rest* who had gone to Troy. Menelaus, the last of these to return, reached home in the eighth year after the capture of the city (δ 82).

**12. θάλασσαν:** i.e. the perils of the voyage home from Troy. Odysseus had perilous voyages still before him.

**13. τόν:** *that one*, demonstrative pronoun. — **κεχρημένον:** *longing for*, found only rarely in Homer (*Odyssey*) with the dative in the sense of the Latin *uti*, and always in the same phrase as in γ 266. The Epic usage continues into Attic poetry.

**14. δία θεῶων:** *divine goddess*. The genitive is strictly partitive, *divine one of goddesses*.

**15. σπέσι:** *σπέος*. The form is irregular for *σπέσι*, which might be read here. The plural implies rooms in the grotto. — **πόσιν:** accusative of *πόσις*, to be distinguished from *ποσίν* (*πούς*), 131. It is predicate (sc. αὐτόν οἱ).

**16. ἔτος:** the hiatus before this word is only apparent. § 35 d. — **περιπλομένων ἐνιαυτῶν:** *as the seasons rolled round*, perhaps an instance of the rare genitive absolute (§ 22 f β). Cf. Vergil's *volventibus annis Aen. i. 234*.

**17. τῷ:** *in which*. For the demonstrative in Homer, where later Greek would use a relative pronoun, see § 45 j. — **οἱ** [αὐτῷ]: 3d personal pronoun, enclitic, dative of interest. § 22 g. — **ἐπεκλώσαντο:** this function was later given to one of the three Fates, Κλωθῶ. — **νέεσθαι:** the infinitive serves as object of *ἐπεκλώσαντο*, and οἰκόνδε νέεσθαι is equivalent to *νόστον*.

**18. οὐδ' ἔνθα:** *not even there*, i.e. in Ithaca. This is the apodosis to *ὅτε δὴ . . . Ἰθάκην*, which is virtually equivalent to "when in the lapse of years the gods brought him home." — **πεφυγμένος:** *rid of*, predicate participle followed by a genitive of separation. — **ἀέθλων:** *hardships, struggles*. The whole second half of the *Odyssey* is occupied with these struggles of the hero to regain his power and possessions.

**19. καί:** *even though* he was (sc. ὢν). He kept himself long disguised from son, wife, and servants, till he could punish the insolent suitors.

**20. Ποσειδάωνος** [-ῶνος]: the sea is of course the hostile power to a wanderer like Odysseus, and is to be overcome only with the aid of Athena, i.e. divine wisdom.

**21. ἀντιθέω:** of outward form. "So God created man in his own image," *Gen. i. 27*. — **πάρος:** with the infinitive, where the Attic would have *πρὶν*. See G. 1474; H. 955 a. — **γαίαν:** poetic terminal accusative with *ικέσθαι*, where Attic prose would have a preposition. G. 1065; H. 722; § 22 b γ. Cf. *Italiam venit Verg. Aen. i. 2*.

**22-95.** While Poseidon is absent, the other gods assemble in the palace of Zeus, whom Athena induces to decree the return of Odysseus.



**22. Αἰθίοπας**: to this people (*cf.* A 423 f.) and to the Phaeacians (η 201 ff.) the gods of Homer go, even in visible form, to feast. — **έόντας**: translate by a relative clause.

**23. Αἰθίοπας**: 'epanalepsis' (§ 19), frequent in the *Iliad*, only here in the *Odyssey*. — **έσχατοι**: agrees with the relative instead of with its antecedent.

**24.** The verse explains διχθά . . . άνδρων. The idea seems to be that the sun was nearer the earth at setting and rising, and darkened men's skins. — **δυσομένου 'Υπερίονος**: at the setting *Hyperion*, where *Hyperion* sets, genitive of place. G. 1137; H. 760. The participle is of the 'mixed' aorist form. See § 52 h. Herodotus also believed in the two Ethiopian nations, locating them rather more definitely in Libya and India. They differed only in speech and hair, he says (vii. 70). The Libyan Ethiopians had woolly hair, the Indian straight.

**25. άντιδών**: for the form of this future participle, see § 51 b. It expresses purpose. The genitive with this verb usually denotes something sought. The verb here governs έκατόμβης, on which ταύρων and αρνειών depend. G. 1099; H. 739.

**26. δ γε**: the emphasized demonstrative here contrasts with οι δέ. — **δαιτί**: construe with έτέρπετο. — **παρήμενος**: the participle adds a vivid descriptive detail, as he sat thereat (*sc.* δαιτί). — **δέ δή**: but lo!

**27. ενί**: for the quantity of the final vowel, see § 62 h α.

**28. τοῖσι** [αυτοῖς]: for them, dative of interest. § 22 g. — **μύθων ήρχε**: led in speech, i.e. began the discussion. — **πατήρ κτλ.**: *cf.* Vergil's divom pater atque hominum rex *Aen.* i. 65.

**29. άμύμονος**: noble, in the sense of birth and station rather than of moral quality, though even in the latter sense Homer might use the epithet of so contemptible a character as Aegisthus. He speaks of the θυμός άγήνωρ of Thersites in B 276. See § 15.

**30. τόν**: treat as relative pronoun. — **ρά**: άρα, to be sure. The particle marks here the natural sequence of the son's vengeance. — **τηλεκλυτός**: it was by this very deed of vengeance that Orestes won a wide fame. Such an adjective represents the idea of the poet rather than that natural to the speaker.

**31. του δ γε**: strongly emphatic in resuming the story after a digression. *It was of him that he thought as he spake.* — **έπε** (έπεα [έπη], έπος): the redundancy is demonstrative, these words.

**32. οἷον δή νυ**: lo, now, how falsely, an exclamation of displeasure.

**33. ήμέων** [ήμων]: the last two syllables unite in 'synizesis.' See § 28. — **κάκ'**: κακά. For retraction of accent in elision, see § 31 d. — **οί δέ και αυτοί**: but they even of themselves, without our help.

**34. Cf. 7.** — **ύπερ μόνον**: beyond fate, more than is due, more than was originally assigned to them by destiny. Within certain general outlines men can influence their allotted fates.

**35. ως και νυν**: "as, for instance, in the present case," illustrating the general principle by a particular example. — **Ατρείδω**: the genitive limits άλοχον below.

**36. μνηστήν:** *wooed* (μνάομαι) and won from her father by the customary *ξέδνα* or suitor-gifts, hence *lawful*, as distinguished from a concubine, who could be bought outright. — **τὸν δὲ κτλ.:** *but him*, i.e. her lawful husband Agamemnon. Two versions of this murder are given in the *Odyssey*, δ 529 ff., λ 409 ff. In the latter, Clytaemnestra is a partner in the murder. In the *Agamemnon* of Aeschylus, like Shakespeare's Lady Macbeth, she actually strikes the murderous blows.

**37. εἰδώς:** concessive, *though aware of*. — **πρό:** *beforehand*, adverb. — **οἱ** [αὐτῷ § 45]: dative of the indirect object. The direct object is supplied by v. 39.

**39. αὐτόν:** Agamemnon *himself*, in contrast with ἀκοῖτιν.

**40. Ὀρέστῃο [-του]:** for the metrical quantity of the final syllable, treated as long before a pause, see § 62 l. — **ἔσσεται:** here the speaker passes from indirect to direct discourse, and quotes the original message. § 14 e. — **Ἀτρεΐδῃο:** for *Atrides*, objective genitive with *τίσις*.

**41. ἡβήσῃ, ἡμείρεται:** these aorist subjunctives denote what is to precede the time of the main verb (ἔσσεται), and may be rendered by the English perfect. For the short variable vowel in the second, see § 48. — **ἧς:** possessive pronoun. — **αἷης:** the meter would not allow here the form γαίης. Orestes returned to his home from Athens (γ 307). But the version of the story most popular in the tragedians is that Orestes was carried by a faithful slave to Strophius, king in Phocis, husband of Agamemnon's sister. Here he grew up in loving companionship with Pylades, the king's son.

**42 f. οὐ πείθε:** *did not succeed in persuading*. — **ἀγαθὰ φρονέων:** 'for all his good will,' the participle expressing concession. — **ἀθρόα:** in predicate relation to πάντα, *everything at once*.

**45. ἡμέτερε, ὕπατε:** for the metrical length of the final syllables, before a mute and a liquid in the following word, see § 62 f β. — **Κρονίδῃ:** for the patronymic used as a proper name, see § 42 b.

**46. καὶ λίην:** *yea verily* (lit. *even very much*), conceding entirely what the previous speaker says, but preparing the way for the adversative turn of thought in 48. — **κεῖνος:** rather scornfully emphasized by γέ, in contrast with Ὀδυσῇ, below. — **κεῖται ὀλέθρῳ:** *lies low in death*. The dative expresses manner. The verb alone would suffice, as in κεῖται Πάτροκλος, the bitter tidings brought to Achilles, Σ 20. Cf. β 102. Here the attributive εἰκότι carries the main thought.

**47. ὥς:** *as*, relative adverb, followed by an optative of wish. — **ὅτις . . . ῥέοι:** *whosoever doeth*. The mood is 'assimilated' to that of the wish preceding. G. 1439; H. 919 a. — This verse is said to have been quoted by the younger Scipio with reference to the death of Tiberius Gracchus. Plutarch, *Tib. Gracch.* xxi.

**48. μοί:** dative of interest, with the whole sentence, best rendered by a possessive pronoun, *my heart*. § 22 g. — **δαίεται:** *is torn with anxiety*.

**49. δυσμόρῳ:** an epithet in this emphatic supplementary position has the force of an exclamation. Cf. νήπιοι in 8, and see § 14 j. It gives the reason for her anxiety, and is itself explained by the following relative sentence.

— ἄπο: with 'anastrophe' because it comes after its case. § 58 c. — πῆματα πάσχει: *suffers grievous sufferings*, cognate accusative of kindred meaning and formation. For the omission of the usual adjective, see H. 715 Rem.

50. ἀμφιρῦτη: in Homer some compound adjectives even have a separate feminine form. G. 304; H. 225. — ὅτι τε: in Epic poetry τέ is often appended to relative words, and to other particles, as δέ 53, without appreciably affecting their meaning. Clauses are thus more closely connected. § 23; G. 1024; H. 1041. — ὀμφαλός: by this word in later times Delphi was characterized as the center of the Greek world.

51. νῆσος: sc. ἐστί. The 'asyndeton' occurs in vivid description. § 18. — ἐν: *thereon*, adverb. — δώματα ναίει: a poetic formula, hardly more than *naíei, dwells*.

52 f. θυγάτηρ: she is called δολέσσα Καλυψώ in η 245. — ὅς τε . . . οἶδεν: this superior knowledge of the mysterious and treacherous depths of the sea makes Atlas seem dangerous and *malicious* (ὀλοόφρονος), as it does the sea-god Proteus in δ 385 f. A *wizard* is one who has uncanny wisdom.

53. ἔχει: *supports*. See γαιήκοχος 68. Atlas, the *upholder*, to judge from this passage, is one of the names under which the sea was personified. The sea supports the land, whose lofty mountains, like pillars or columns, support the firmament. At last the personification narrows itself down to the pillars themselves, and Atlas becomes himself a κίων. Herodotus, in describing north-western Libya, says ἔχεται δὲ τοῦ ἀλὸς τοῦτου ὄρος τῷ οὐνομά ἐστι Ἀτλας . . . τοῦτο τὸν κίονα τοῦ οὐρανοῦ λέγουσι οἱ ἐπιχώριοι εἶναι iv. 184. Pausanias the traveller saw at Olympia, on the chest of Cypselus, a representation of Atlas supporting the firmament on his shoulders, and holding out in his hands to Heracles the apples of the Hesperides. Over the carving was written the verse Ἀτλας οὐρανὸν οὗτος ἔχει, τὰ δὲ μᾶλα μεθήσει v. 18, 4. — αὐτός: *himself, i.e. alone, unaided*.

54. ἀμφὶς ἔχουσιν: *hold on both sides, i.e. apart*, Latin *distinēt*, as pillars may be said to hold apart floor and roof.

55. τοῦ θυγάτηρ κτλ.: *it is his daughter who, etc.* See on 31. — δύστηνον: *the unhappy one, i.e. Odysseus*. — ὀδυρόμενον: *in spite of his sorrow, concessive*.

56. Note the insinuating sound of the verse, '*with winning and wily words.*'

57. ὅπως: followed by the future indicative of pure purpose, only here in Homer, and rare in Attic. G. 1366; H. 881 c.

58. καὶ καπνόν: *even*, "if it were no more than," *merely the smoke*, which, in κ 30, marks the nearness of his only approach to his home since he set out for Troy. Construe with νοῆσαι.

59. γαίης: construe with ἀποθρῶσκοντα. — θανέειν ἱμέρεται: far from forgetting Ithaca, he thinks he would die happy could he but catch a glimpse of the smoke of its fires. — οὐδέ νυ σοί περ: "and yet not even in *thy* breast."

60 f. τ': for τοί [σοί], the dative depending on χαρίζετο in the sense of *gratify*. For the elision, see § 31.

62. εὐρέϊη [εὐρέα]: of the Troad. See on 2. — τί . . . ὥδύσαιο: *why then didst thou conceive such wrath against him?* The aorist is inceptive (H. 841), and the verb ὀδύσσομαι, here as elsewhere, is used with a play on the name Ὀδυσσεύς.

This name was given by Autolycus, the maternal grandfather of the hero, on a visit to Ithaca, πολλοῖσιν γὰρ ἐγὼ γε ὀδυσσάμενος τόδ' ἰκάνω · | τῷ δ' (and therefore) Ὀδυσσεὺς ὄνομ' ἔστω ἐπώνυμον, τ 407, 409. § 16 e.

64. ποῖον . . . ὀδόντων: a formula of indignant surprise. The sense is the same as that of the briefer formula ποῖον ξείρες β 85, *how thou speakest!* — σέ, ἔρκος: the part is in apposition with the whole. Render the pronoun in English as possessive, *the barrier of thy teeth*. Cf. Shakespeare's 'Within my mouth you have enjail'd my tongue, | Doubly portcullis'd with my teeth and lips,' *King Richard II.*, i. 3.

65. ἔπειτα: then, with the logical force of *in that case*, i.e. εἰ μὲν δὴ χαρίζετο (60 f.), a thought resumed in 66 f.

66 f. βροτῶν: genitive with the adverbial περὶ, which with ἐστὶ gives the meaning *surpasses*, νόον being accusative of specification. The second περὶ is also adverbial with ἔδωκε, in the sense of *surpassingly*, where βροτῶν is to be understood.

68. γαίηχος: see on 53.

69. Κύκλωπος: genitive of cause. — ὀφθαλμοῦ: gen. of separation, as in ι 516. — ἀλάωσεν: sc. Odysseus. The details of the story are given in ι 371 ff.

70. ἀντίθεον: in strength and lineage merely, like Otus λ 308. See on 29. — Πολύφημον: for the case, see on ἔσχατοι 23.

71. Κυκλώπῃσσι: poetical dative of interest. — μιν: here the relative construction is dropped, as in 4. H. 1005.

72. αἰὼς: construe with the participle μέδοντας, which agrees with Φόρκυνος, and may be translated as a noun, *ruler of*.

74. ἐκ τοῦ δῆ: *from that time to this*, referring back to 69. — ἐνοσίχθων: the same elemental power that supports the earth (γαίηχος) can shake it.

75. οὐ τι κτλ.: an unexpected prefix of a negative contrast to the principal thought, *does not indeed seek to slay him, but does keep him wandering*. — πατρίδος αἰης: § 25 f, end.

76. οἶδε: *here present*, in opposition to the absent Poseidon.

77. ὅπως ἔλθῃσι [ἐλθῇ, § 47]: *how he may return*, explains and paraphrases νόστον. The simple verb is used in the sense of πάλιν ἐλθεῖν. The subjunctive is the usual mode in such clauses in Homer, the future indicative in Attic. See on 57.

78. οὐ μὲν [μὴν] γάρ τι: *verily indeed not at all*. Cf. 75.

80 f. Cf. 44 f., and see § 15 f.

82. τοῦτο: refers back to 76 f., and is explained by the following verse. — φίλον: sc. ἐστί.

83. ὅνδε δόμενδε: the enclitic -δε is here rhythmically doubled by adding it also to the possessive pronoun. See § 36 d.

84. ἔπειτα: see on 65. Here it takes up the protasis contained in the two preceding verses.

85. Ὀγυγίην: the name of the mythical isle referred to in 50. — ὀτρύνομεν: subjunctive of exhortation, with short variable vowel. See on 41.

**87. νόστον :** in explanatory apposition with *βουλήν*, and itself explained by *ὥς κε γένηται*. Cf. 77.

**88 f. οἱ :** dative of advantage. It here refers to Odysseus, but in 89 to Telemachus his son, in each case to the person most prominent in the thought just preceding.

**90. καλέσαντα :** for the accusative instead of the dative agreeing with *οἱ*, see G. 928, 1 ; H. 941. — **κάρη κομόωντας :** the first is a neuter accusative of specification, the second a participle from *κομάω*, with assimilation of uncontracted vowels, as in *αἰτιώωνται* 32. The phrase means literally *letting the hair grow on the head*, i.e. *long-haired*. The epithet, much more frequent in the *Iliad* than in the *Odyssey*, describes a national trait in the heroic times. To cut the hair was a sign of mourning, cf. δ 198. 'Thucydides (i. 6) says it was not long since the "gentlemen of the old school" had given up wearing their hair in a knot fastened by a golden cicada. The Spartans retained to a late period the custom of wearing long hair. Before the battle of Thermopylae, the Persian scout saw the Spartans combing their hair (Hdt. vii. 208), preparing for glorious victory or honorable death. Only dandies wore long hair at Athens in the time of Aristophanes.' — **Ἀχαιοὺς :** one of the names for the dominant race in northern Greece, Peloponnesus, and adjacent islands. It is sometimes used as a name for the whole people, like the later *Ἕλληνες*. Here it means the free people of Ithaca, and also the suitors from the neighboring islands, who were all subjects of Odysseus.

**91. μνηστήρεσσιν :** for a shorter form of this dative plural, see 114. — **ἀπειπέμεν :** *speak out plainly*, sc. *τὸν μῦθον ἀπηλεγέως*, as in 373. His speech would, of course, be one of warning and prohibition.

**92. ἀδινά :** *huddling*, the opposite of *πλατέα straggling*, which is an epithet of goats. Note also how the epithets of cattle fix in word-pictures the most salient features of their gait.

**93. ἡμαθόεντα :** for the masculine form used as feminine in Homer, see § 41 a. In the case of adjectives in *-ῆεις* and *-βεις*, this occurs only with geographical names.

**94. πεισόμενον :** future participle of *πείθομαι*, denoting purpose, to be construed with the omitted object of *πέμψω*. — **ἣν που ἀκούσῃ :** *in case he may possibly hear*. After a historical tense the idiom is *εἰ* with the optative, as in 115 f. G. 1420 ; H. 907.

**95. ἔχῃσιν :** *may possess him*, instead of being possessed by him, thus personifying *κλέος*.

**96-143.** *Athena goes disguised to Ithaca, where she is hospitably received by Telemachus.*

**96. ποσσίν [ποσίν] :** see on *πόσιν* 15.

**97. τὰ :** to be treated as a relative pronoun. — **ὕγρην :** *the flood* (lit. *the moist*). The feminine adjective is here used as a substantive. So the earth is called *the firm* (*τραφερή*). So we speak of 'the green' (lawn or park).

**98. ἄμα :** *with*, i.e. *keeping pace with*, as *swiftly as*. — **πνοιῆς [πνοαῖς] :** § 37 e.

**100 f.** On the supplementary descriptive epithets without connective, as in 97, see §§ 14 *j*, 18 *a*. — **τῷ, τοῖσιν τε**: to be treated as relative pronouns. For the *τέ*, see on 50.

**101.** **ἥρώων**: explanatory apposition, still further defined by the following relative clause. — **κοτέσσεται**: *becomes wroth*, 1 aorist subjunctive, with 'inceptive' force. The subjunctive in such a subordinate clause corresponds to an iterative present in the principal clause, as the optative to an iterative imperfect. — **ὀβριμοπάτρη**: the epithet stands in supplementary descriptive apposition to the subject, '*this daughter of a mighty sire.*'

**102.** **βῆ [ἔβη] κατά**: construe with *καρῶνων*. — **ἀίξασα**: *with a rush*.

**103 f.** **στή**: the journey is no sooner begun than it is ended. — **ἐπὶ προθύροις**: *at the outer door*, equivalent to the *θύρῃσιν* of 120, *i.e.* at the door admitting from the road or street into the courtyard before the palace, and so *οὐδοῦ ἐν' αἰθελὸν* *on the threshold of the court*. — **παλάμη . . . ἔγχος**: no slave or servant therefore, whose hands must be free for labor. § 24 *h*.

**105.** **εἰδομένη**: *taking the form of*, of an actual transformation.

**106.** **ἀγήνορας**: see on 29. — **ἔπειτα**: *then*, when she came upon them.

**107.** **θυράων**: *the door* of the palace, within the courtyard, and opposite the door from the street, where Athena-Mentes stood.

**108 f.** **αὐτοί**: *themselves*, *i.e.* without the consent and against the wishes of the rightful owners. The pronoun has a similar intensive and contrasting force in the next verse. § 45 *e*.

**109 ff.** **κήρυκες καὶ θεράποντες**: to the former *οἱ μὲν* (110) refers; to the latter, *οἱ δέ* (111) and *τοὶ δέ* (112). The whole and its parts are expressed in the same case, and no verb of general meaning, which would describe the activity of the whole body of attendants, is introduced. These *heralds and squires*, free-born men, but of inferior rank, were in this case handsome youths whom the suitors had brought with them to serve as pages. Both offices, in the 'piping times of peace' which the *Odyssey* describes, have lost much of the dignity and independence which they have in the martial *Iliad*.

**110.** **οἱ μὲν**: a spondee, §§ 35, 62 *j*. — **κρητῆρι**: these stood on tables by themselves, and wine was carried from them to the guest, as were his portions of meat from the carving tables. See *ι* 8-10. — **ῥῥῳρ**: the quantity of the first syllable is variable. Cf. 146, and see § 62 *d γ*. In later times also the Greeks, as a rule, weakened their wine with water, two parts of wine to three of water.

**112.** **πρότιθεν**: *were setting up*, *i.e.* placing before (*πρό*) the seats, *προπάροιθε θρόνων* κ 354. Usually, in Homer, each person has a separate table at a formal meal, and in the time of Plato at Athens there was



κρητῆρ.

no such thing as a common table for all the guests at a meal, but small tables served for two or more persons. — **κρέα πολλά**: the adjective is predicate, *meats*

*in abundance.* — **δατεῦντο** : *were carving.* The meat was cut up into portions (*πίνακες* 141), as also in historical times, and handed round to the tables of the guests, who took it in the fingers for eating. — The servants were preparing the meal in the palace, while the suitors were amusing themselves in the courtyard.

**113. πρῶτος** : see on *οἱ μὲν* 110.

**114. φίλον ἦτορ** : accusative of specification.

**115 f. εἰ . . . θέη** : *if only he would come somehow and, etc.* See on 94. The clause expresses the dreamy wish of Telemachus.

**116 f. μνηστήρων τῶν μὲν** : *of the suitors, of these indeed.* The demonstrative pronoun follows and repeats the idea of its substantive with emphasis before the contrast soon to follow in *αὐτός*. — **σκέδασιν θέη** : a circumlocution for *σκεδάσειε*, *make a scattering*, for *scatter*.

**117. τιμήν** : *sc. βασιλίδα*, *his royal honors*, with all their revenues and rights, such as land, daily supplies, presents, and invitations to feasts. — **δῶμα-σιν** : for the dative, see on 71 ; *be lord of his house*.

**118. τὰ φρονέων** : *with these thoughts* ; subordinate to *μεθήμενος*, *sitting thus thoughtfully*.

**120. ξείνον . . . ἐφεστάμεν** : *that a stranger stand.* The infinitive clause describes that at which he was disturbed, *i.e.* it serves as object of *νεμεσσήθη*.

**121. ἐδέξατο** : *sc. οἱ*, *relieved him of*.

**122. φωνήσας** : *lifting up his voice.* The simple verb is always intransitive in Homer. Both accusatives in the formula are construed with *προσηύδα*. — **πτερόεντα** : the uttered word darts off like a bird. *Cf.* 64.

**123. φιλήσειαι** [*φιλήσῃ*, § 47 j] : ‘*thou shalt be kindly entreated*,’ future middle in passive sense.

**124. πασσάμενος** : the aorist participle explains the time meant by *ἔπειτα*. Homeric courtesy always deferred a formal introduction of the guest and inquiry about his errand, till he had partaken of hospitality. — **ὅττεο σε χρή** : *of what thou hast need.* *χρή* is a substantive (*sc. ἐστὶ*), like *χρεῖώ*, and the accusative of the pronoun originally expressed ‘limit of motion’ with some verb of motion, as in *τίνα χρεῖώ-τόσον ἔκει β* 28, *ἐμὲ δὲ χρεῖώ γίνεται αὐτῆς δ* 634.

**125. ἡγεῖθ'** : for *ἡγείτο* (*ἡγέομαι*).

**126. δόμου** : the collective term for the whole house is here used for the name of the particular apartment, in this case the great hall, *μέγαρον*.

**127. φέρων** : the addition of the participle makes the description more vivid and circumstantial, ‘*the spear that he bore*.’ — **πρὸς κίονα** : construe with *ἕστησε*. Four or more pillars support the roof over the hearth in the centre of the Homeric *μέγαρον*.

**128. δουροδόκης** : consisting possibly of straps or rings encircling the pillar and holding the spears upright against it. The word occurs only here. — **ἐνθα περ** : *right where*. — **ἄλλα** : *besides, also*. In Homer, as in Attic prose, this pronoun is sometimes joined appositively to a noun in a sense which the English must render adverbially. G. 966, 2 ; H. 705.

**129. πολλά** : *in great numbers*, predicate adjective.

**130.** αὐτήν : *herself*, in contrast with the spear 127. See on 108. — ἄγων : he seated her on a throne *that he led her to*. See on φέρων 127. — ὑπό : adverb, with περδάσας. § 22 d. — λίτα : accusative singular. A simple linen cloth is here used instead of the usual τάπης (δ 124), or ῥήγεα (κ 352), with which the seat was made more comfortable, — a sort of movable upholstery.

**131.** καλόν : describes θρόνον, the preceding clause being parenthetical. See on 100. — ποσίν : *for the feet*. See on 15.

**132 f.** παρ δ' αὐτός : *and near by for himself*, the last idea repeated in the middle voice of θέτο. — ἔκτοθεν ἄλλων μνηστήρων : *away from the others, the suitors* (see on ἄλλα 128), *'away from the company of the suitors,' i.e. from the tables set for them*. They do not come in from the court till 144. § 15 d.

**134.** δειπνῶ : dative of cause, explained by the second part of the verse.

**136-140.** A stereotyped description of the preliminaries to a hospitable meal. See δ 52-56, κ 368-372. § 16 f. These customs remained essentially the same at Athens in the days of Plato.

**136.** χέρνιβα ἐπέχευε : equivalent to ὕδωρ ἐπὶ χεῖρας ἔχευεν 146. — προχόψ : dative of place or means, with φέρουσα, which is used like φέρων 127.

**138.** νίψασθαι : for them *to wash*, infinitive of purpose. This washing of the hands before eating had originally a religious meaning, on account of the customary offerings to the gods. Cf. 'For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders,' *St. Mark* vii. 3. — παρά : adverb, as in 132.

**140 f.** εἷδατα : *viands*, usually cold meats left from former meals. These were brought on for an unexpected guest who had to be suddenly served. κρειῶν (141), on the other hand, means freshly cooked meats. — χαριζομένη παρὲντων : *giving gladly* (hence *bountifully*) *of what was on hand, of her store*. The genitive is partitive.

**141.** αἶψας : *that he had taken up* from the carving-table (ἐλεός), from which the meats were served in portions.

**143.** κήρυξ : probably Medon, the herald of the house of Odysseus (δ 677). Telemachus and his guests are served by the house-servants, the suitors by their own pages (see on 109). — αὐτοῖσιν : almost an equivalent of the σφί above, possibly adding a slight notion of contrast to the surrounding food and utensils. — οἶνοχοεύων : *serving wine* from an οἶνοχόη or πρόχοος, with which the wine was dipped up from the κρητήρ, and poured into the δέπας of the guest.

**144-220.** *While the suitors eat, Telemachus discourses with his visitor, who gives herself out to be a guest-friend of Odysseus, and confident that the hero will yet return.*

**147.** δμῳαί : these belonged to Odysseus. There were fifty in all. Their master metes out awful punishment to the twelve faithless ones among them, after he has slain the suitors (χ 420 ff.).

**148.** κοῦροι : the θεράποντες of 109. — κρητήρας . . . ποτοῖο : *'brimmed the bowls with drink.'* The formula strictly denotes mixing wine with water in the mixing-bowls, as in γ 339, but is here loosely used for the filling of the cups of the banqueters from the mixers.



149. οἱ δέ : resumes the τοῖσι of 146. — ἐτοῖμα : *in readiness*, predicate after προκείμενα.

150. πόσιος [πόσεως] : genitive objective with ἔρον. — ἐξ ἔρον ἔντο : *sent away their desire, i.e. satisfied it*. Vergil imitates the formula with postquam exempta fames et amor compressus edendi *Aen.* viii. 184.

151. μνηστῆρες : this logical subject of the apodosis to 150 is at once taken up in the demonstrative τοῖσιν with an altered construction. *The suitors — they turned their thoughts to other things*. Contrast with Telemachus (156) is thus prepared. — μεμήλειν : 3 person singular, with neuter plural subject. §§ 33 k; 22 j.

152. γάρ τε : a constant combination, like nam que. See on 50. — ἀναθήματα : predicate, *sc. ἐστί*.

154. ἀνάγκη : *under compulsion*, an instance of the wantonness of the suitors, for the bard belonged to the court of Odysseus. Both the bard and Medon the herald (see on 143) are spared the doom inflicted on the suitors, χ 330–380.

155. ἦ τοι : *verily now*. — ὁ : *he*, demonstrative pronoun. — φόρμιζων : this word, following κίθαριν 153, shows that the φόρμιγξ was not essentially different from the κίθαρις. The instrument was used by the Homeric bard in preludes, interludes, and possibly to emphasize certain passages, but not as a constant accompaniment. It set the tone, or key, of the recital. — καλόν : adverb.

158. ἦ καί : *wilt thou actually?* a rhetorical question, expressing surprise, but expecting no answer. — νημεσήσῃαι : uncontracted form for νημεσήσῃ (§47 j). — ὅττι κεν εἶπω : a clause more fully explaining what is meant by μοί — *at me, at what I may say*.

159. τοῦτοισιν . . . μέλει : *these men indeed turn their thoughts to these things*, the construction as in 151. — κίθαρις καὶ ἀοιδή : instrumental and vocal music, both the accomplishments of the bard, and both included in μολπή of 152.

160. ρεῖα : *lightly, carelessly, i.e. without anxiety for their own support*, as the gods ρεῖα ζῶουσιν, while men toil for their food. — νήποινον : predicate adjective as adverb, *without amends*.

161. ἀνέρος [ἀνδρός] : in apposition with the ἄλλον implied in ἀλλότριον. See on αὐτῶν 7. — δή που : *now perhaps*. — λευκά : a fixed and conventional epithet of ὀστέα. § 15. For the retraction of the accent, *cf. κακά* 33.

162. ἡπείρου : here *land* in its most general sense, as distinguished from κύμα. — ἦ . . . κυλίνδει : *sc. αὐτά*, referring to ὀστέα, object instead of subject, now that the relative construction is abandoned for an independent statement.

164 f. ἄρησάιοτο : § 47 n. — ἐλαφρότεροι ἢ ἄφνειότεροι : *more swift than rich*. H. 645. If swift, they might escape, whereas, even if rich, they could not buy themselves off. ‘*They all would pray rather for speed of foot than stores of gold and clothing.*’ — χρυσοῖο : genitive of plenty.

166. νῦν δέ : *but as it is*, assuming the opposite of the case supposed in 163. — ὤς : as suggested in 161 f. — μόρον : cognate accusative. — ἡμῖν : recessive accent because unemphatic. G. 396 ; H. 264.

**167 f.** εἰ περ . . . φῆσιν : *even if many a man say*. For the subjunctive, see § 21 d α ; G. 1396 ; H. 894 b. — τοῦ δὲ κτλ. : *nay, his day of returning perished*, a flat contradiction of ἐλεύσεσθαι.

**170.** τίς, πόθεν : the first question asks for name and parentage, the second for native land or home. Cf. Vergil's *qui genus, unde domo?* *Aen.* viii. 114. — εἰς : the 2 person singular of εἶμι, enclitic in Homer. — πόθι κτλ. : *asyn-deton of sentences in lively speech*. § 18 b. — ἀνδρῶν : *partitive genitive with each interrogative*. — τοκῆς [τοκεῖς] : § 39 d.

**171.** ὅπποῦς κτλ. : an indirect question, connected by τέ with κατάλεξον 169. The direct form of question is resumed at once in πῶς. — νῆος : the questioner wishes to know whether he came on his own or another's ship, and whether that ship was merchantman or pirate. — ἀφίκεο [ἀφίκου] : § 47 j.

**172.** εὐχετόωντο : the tense refers to the time when Athena was supposed to have been with them.

**173.** μὲν : *surely*, like μήν, as in 78. The verse seems facetious in the mouth of an islander.

**174.** καὶ τοῦτο : *this also*. Cf. τῶδε 169. — ἐπήτυμον : *predicate adjective as adverb, truly*.

**175.** ἤε . . . ἤ : equivalent to Attic πρότερον . . . ἢ (§ 23 b). — νέον : *adverb, newly, i.e. now for the first time*: Its contrast is in the following καί, *actually, i.e. already*.

**176.** ἴσαν : *used to come*, followed by the poetical accusative of the limit of motion. Telemachus speaks from hearsay, since he was an infant when his father went to Troy (λ 448).

**177.** ἄλλοι : *besides thee ; or, men of other lands, strangers*. — καὶ κείνος : *he too* was hospitable to visitors as they had been to him. He sought and bestowed hospitality, was socially inclined.

**181.** Ταφίοισι : for the case, see on 71. § 22 g.

**182.** ὧδε : *in this way*, 'as you see me here,' spoken with significant gesture. The transition would be easy to the *hither* or *here* of later Greek. — κατήλυθον : *put in*, from the 'high sea' down to the shore.

**183.** πλέων : *on a voyage* interrupted by this stop at Ithaca. The participle is here pronounced with 'synizesis' (§ 28).

**184.** Τεμέσσην : a place in Cyprus famed for its rich supply of copper. The metal takes its name from Cyprus (*aes Cyprium*). — μετά : *after, i.e. to get*. — ἄγω : *carry*, as cargo, to exchange by barter for copper. — αἰθωνα : of the sparkling lustre of manufactured iron.

**185.** ἧδε : *here*, with deictic force (H. 695 a), the speaker pointing in some direction. — ἐπ' ἀγροῦ : *a-field, i.e. in this case, on the coast of the open country*, and not in a city's harbor. The usual meaning of the phrase is seen in 190. — πόλῃος : the city of the Ithacans, on the outskirts of which lay the estate of Odysseus.

**187.** ἀλλήλων : *of one another*. — πατρώιοι : *ancestral, i.e. I was guest-friend of your father*, and the relation is inherited by you. — εὐχόμεθα εἶναι : *equivalent to ἐσμέν*.

188. ἐξ ἀρχῆς: *from of old*. — εἰ περ . . . ἐπελθών: as thou wilt be assured, if only thou wilt go and ask; the subjunctive as in 167 f.

189 f. τόν: to be treated as relative pronoun. — οὐκέτι: with ἔρχεσθαι. — πῆματα πάσχειν: see on 49. The phrase here indicates the burdens of old age, and the hardships of the solitary life which Laertes had chosen in his grief at the loss of his son Odysseus. Cf. λ 187 ff.

192. εὖτ' ἄν: *whensoever*. — κατά: adverb with λάβησιν, *lays hold upon*. Weariness and sleep are personal powers to Homer. They subdue like armed men. — γυῖα: see on ἔρκος 64.

193. ἀλωῆς οἰνοπέδιοιο: *of his cultivated vineyard*.

194 f. δὴ γάρ: *lo! indeed*. — μίν: subject of εἶναι, and explained below by σὸν πατέρα, since otherwise it might be referred to Laertes. — ἔφαντο: refers to a report which Mentès claims to have learned before leaving home, or on his way to Ithaca, while φασί, 189, refers to what he may have heard since landing at Ithaca.

195. νύ: *as I see*, of inference. — κελεύθου: equivalent to νόστου, genitive of separation.

196. ἐπὶ χθονί: *in the world, i.e. anywhere, at all*.

197. πού: the indefinite adverb aptly covers Athena's real knowledge of his whereabouts (50 ff.). There is similar pleasantry in ἄνδρες 198, and in the prophecy of 200 ff.

198. Cf. 50.

199. οἷ που κτλ.: adds ἀέκοντα emphatically to the thought of 197, and the supplementary adjective ἄγριοι holds the thought in suspense for the sake of this addition.

200 f. ὥς . . . βάλλουσι: *sc. μοί, as the immortals suggest to me*, of a thought that occurs suddenly and as by inspiration. — τελέεσθαι: future middle in passive sense.

202. The participles are both concessive in meaning. — σάφα εἰδώς: *expert in*.

203. δηρόν: akin to δῆν = δφῆν, and here, though not always, making length by position for the preceding short vowel. § 62 h β.

204. ἔχησιν: the object must be supplied from the subject of ἔσσεια.

205. φράσσεται: future middle of φράζω, *he will devise a way*. — ὥς κε νήγεται: an appositional purpose-clause, as in 87.

207. εἰ δῆ: *if really*. — τόσος: *sc. ἐών, tall as thou art*. No compliment could be more acceptable to the youth. — πάις: predicate, with ἐξ αὐτοῖο Οδυσῆος. — εἰς: as in 170.

208. αἰνῶς: *awfully, i.e. astonishingly*. Xenophon uses ἰσχυρῶς in a similar way. — μέν: as in 173. — κεφαλῇν, ὄμματα: accusatives of specification.

209. ἐπεὶ: introduces not direct proof of the preceding statement, but an explanation of how the speaker is in a position to make it. — θαμὰ τοῖον: *so very often*. The τοῖον after adjectives and adverbs has deictic force, pointing to familiar customs or relations. Its force was probably heightened by a gesture.

210. ἐς Τροίην ἀναβήμεναι: *embarked for Troy, i.e. to sail to Troy*.

212. ἐκ τοῦ: *from that time*.

215. *μέν τε*: correlative to *αὐτάρ*. For the use of *τέ*, see on 50. — *τοῦ*: predicate genitive of origin, with *ἔμμεναι*. Cf. 207. — DON PEDRO. 'I think this is your daughter.' LEON. 'Her mother hath many times told me so.' *Much Ado about Nothing*, I. i.

216. *ἑόν*: equivalent to *ἐαυτοῦ*. — *αὐτός*: cf *himself*, of *his own knowledge*. — *ἀνέγνω*: gnomic aorist, *no man knoweth*.

217. *ὥς δὴ ὄφελον ἔμμεναι*: *lo! how I ought to be! i.e. O that I were!* an unattainable wish. G. 1513; H. 871 a.

218. *ἔοις*: refers not to the subject (*γῆρας*) of the verb, but to its object (*δν*). — *ἐπι*: see on *ἀπο* 49. — *ἐτεμην*: *overtook*, as, in fact, it had not. The indicative stands thus in a conditional relative sentence which depends on an unattainable wish. G. 1433; H. 919 b.

219 f. *νῦν δέ*: see on 166. — *ὅς . . . ἀνθρώπων*: *he who is most hapless of mortal men*, a relative sentence preceding its demonstrative word (*τοῦ*) that the latter may be more emphatic. — *γένετο*: *has become* and so *is*. — *τοῦ . . . γενέσθαι*: equivalent to *τοῦ ἐκγενέσθαι μέ φασι*. The genitive denotes origin, and *ἐκ* is adverbial, taking its accent from the following enclitic. It makes the idea of source clear.

221-318. *Athena inquires about the outrages of the suitors, and advises Telemachus to try and stop them, and to go on a journey in quest of tidings of his father.*

222. *οὐ μὲν τοι*: *not, in deed and in truth*. — *νόνυμνον*: predicate adjective with the object *γενεήν*.

223. *τοῖον*: "who art so tall and sturdy." The predicate adjective thus contains the gist of the reason why the family of Odysseus could not be *nameless for the future*.

225. *ὅδ' ἐπλετο*: *is this here*. — *τίπτε δέ σε χρεώ*: *and how, pray, hast thou need of it?* "what good does it do thee?" For the construction with *χρεώ*, see on 124. *τίπτε* is adverbial here, like *τόσον* in the passage there cited, and *χρεώ* is a monosyllable by 'synzesis' (§ 28).

226. *εἰλαπίνῃ ῆε*: the two words are pronounced together in 'synzesis.' — *γάμος*: the last syllable is used in place of a long syllable, before a pause. § 62 (3). — *τάδε*: *what I see here*, subject of *ἐστίν*.

227 f. *ὥς τε*: with *ὑβρίζοντες*, *like insolent men*. — *μοί, ὑπερφιάλως*: construe the first with *δοκέουσιν*, the second with *δαίνυσθαι*. The verses explain why the gathering could not be an *ἔρανος*.

229. *αἰσχα*: *shameless deeds* of the *ὑβρίζοντες*. — *ὅς τις πινυτός γε*: *whosoever, in his senses at any rate*. The adjective is predicate.

231. *ἀνέρεαι ἡδὲ μεταλλάς*: for such pairs of nearly synonymous words, see § 15 c.

232 f. *μέλλεν ποτε ἔμμεναι*: *was likely to be once*, "may well have been," "doubtless was," judging from what the speaker had heard (see on 176).

234. *ἐτέρως*: *in the other way*, not quite equivalent to *ἄλλως*.

236. *θανόντι περ*: sc. *οἱ*, "at the mere fact of his death." The participle

is limited by the explanatory *εἰ δάμῃ* of the next verse. For the optative in the conclusion to such a condition, see § 21 *d δ*.

238. *ἐν χερσίν* : *in the arms*, like in *manibus*. — *ἐπεί* : temporal.

239. *τῷ* : *in that case*, i.e. the one supposed in 237. § 45 *k*.

240. *κέν ἦρατο* : *he would have secured*, i.e. through this notable burial, since the mound would have kept his fame alive for his son to enjoy.

242. *οἷχετ' : οἷχεται*, *gone is he*. For the elision, see § 31. The 'asyndeton' (§ 18) betokens deep feeling and excitement. — *ὀδύνας τε γόους τε* : instead of *κλέος* 240.

243. *οὐδέ τι* : *yet by no means*.

244. *ἄλλα* : *besides*. See on 128.

245. *νήσοισιν* : the neighboring islands of the group, as explained below. The suitors from each isle are enumerated in π 247 ff., — one hundred and eight in all, besides ten servants.

246. *ὕληντι Ζακύνθῳ* : see on 93. The final syllable of the adjective remains short even before Z. See § 62 *g γ*.

247. *κάτα* : preposition, with *Ἰθάκην* (§ 58 *c*). — *κοιρανέουσιν* : as *βασιλεῖς*, but subject to the higher power of Odysseus.

249 f. *τελευτὴν ποιῆσαι* : equivalent to *τελευτῆσαι*, *to consummate*, sc. *γάμον*. The periphrasis is like that in 116. — *δύναται* : *can she bring herself to*, of moral power. — *ἔδοντες* : descriptive participle of manner, *voraciously*.

252. *ἐπαλαστήσασα* : the aorist is inceptive, as in *δακρύσασα* 336. H. 841.

253 f. *πολλόν* : adverbial, with *δεύη*, *much need hast thou*. — *ὃ κε (ὅς ἄν) . . . ἐφείη* : *who would lay hands on, etc.* Such an imagined result regularly follows a present tense in a negative principal clause. Here *δεύη* contains the negative idea.

255. *εἰ γάρ* : *if really*, with the optative of wish *would that*. — *ἐν πρώτῃσι θύρῃσιν* : *at the front door*, the same as *ἐπὶ προθύροις* 103, *θύρῃσιν* 120. Construe *δόμον* with this phrase.

256. *ἔχων . . . δοῦρε* : i.e. in full Homeric armor.

257. *τοῖος* : i.e. with such youth and vigor. Cf. 223. — *τὰ πρῶτα* : *that first time*, adverbial phrase.

259. *ἀνιόντα* : *on his way back*. Cf. *πλέων* 183. If returning from Peloponnesus, he would have taken a somewhat roundabout course to visit the Taphians. But direct routes must not be imposed upon either hero or poet of adventure. — *Μερμερίδαο [-ίδου]* : a patronymic. § 42 *e*.

260. *καὶ κείσε* : *there also*, as well as to many other places. See on 177.

261 f. *ὄφρα οἱ εἴη* ; sc. *τὸ φάρμακον* as subject, but translate *that he might have it*. — *χρίσθαι* : infinitive of purpose, as in *ὄφρα οἱ εἴη* (sc. *γάλα*) | *πίνειν* i 248 f. § 21 f β. Poisoned arrows are mentioned only here in Homer, and here the context implies disapprobation. Poisoning of wine is feared in β 329 f. Cf. Vergil's *Amycum, quo non felicius alter | unguere tela manu ferrumque armare veneno Aen. ix. 772 f*.

265. *τοῖος ἔδω ὁμιλήσειεν* : repeats, without *εἰ γάρ*, the wish of 255 ff. The verb is used in a hostile sense, like the English 'meet.'

266. The verse forms an apodosis to 265; *sc.* τῷ *in that case* (*cf.* 239), which would resume the preceding wish as a protasis.

267. ταῦτα: *these issues, i.e.* the desired return of Odysseus and its consequences, as described in 255–266, and briefly summed up anew in 268 in the form of an indirect double question. — θεῶν ἐν γούνασι κεῖται: *lie in the laps of the gods*, of a decision to be made by the gods. These, in the conception of the poet (which is also that of earliest Greek art), are seated figures. In their laps lie the fortunes of men, — material objects, to be dealt out from time to time.

268. ἢ κεν . . . ἦε καὶ οὐκί: *whether perhaps, . . . or even not.*

270. ἀπώσσαι: ἀπωθέω, aorist subjunctive. G. 1377; H. 885 c.

271. εἰ δ' ἄγε: *but pray come!*

273. μῦθον πέφραδε: *make known thy mind*, μῦθον referring to the import or content of what is said — θεοὶ . . . ἔστων: *i.e.* adjure the people by the gods to do as thou desirest. § 47 f.

275. μητέρα δέ: in close correlation with μνηστῆρας μέν, as if ἀνωχθί λέναι were to follow. But in the next verse a milder expression is used, ἀψ ἔτω, as though μήτηρ had preceded. This is 'anacoluthon' (H. 1063).

276. πατρός: his name is given in 329, β 53. His home was in Sparta. — μέγα δυναμένιο: *very powerful*, perhaps because of great wealth.

277. οἱ δέ: *i.e.* the family of Penelope implied in the previous verse. — ἔδνα: only here and β 196 of *dowry gifts*, elsewhere in Homer of *suitors-gifts*, which were a modified form of an earlier purchase. Purchase also had succeeded an earlier capture by force, though there is no indication of this in Homer.

278. ἐπὶ παιδὸς ἔπεσθαι: *to follow upon (along with) a daughter, i.e.* to be given with her at her marriage.

279. αἶ κε πύθαι: *in case that, i.e. in hope that thou wilt obey.* See on 94.

280. ἐείκοσιν: a common number for the oarsmen on Homeric craft which were designed for voyaging merely, not for fighting. A war-ship in Homer usually has a crew of at least fifty. — ἡ τις ἀρίστη: *the very best, sc. ἐστίν.* The relative virtually strengthens the superlative.

282 f. ὄσαν: *rumor*, distinguished from the definite information implied in ἐπρσι. Because of unknown and mysterious origin, it was held to be ἐκ Διός. Vergil's Fama is a daughter of Terra *Aen.* iv. 178. — κλέος: *tidings.* *Cf.* ἀκλειῶς 241.

284. See Book iii.

285. See Book iv.

286. ὅς: in demonstrative use. § 45 p. — ἦλθεν: *sc.* πάλιν, as in 77.

287. νόστον; *i.e.* his safe return to some Greek shore, or that he is alive and will return.

288. ἦ τ': ἦ τοι. See on 60. — τρυχόμενος: *sc.* by the suitors. *Cf.* 248. The participle is concessive. — ἐνιαυτόν: a period within which Odysseus may surely be expected to make his way to Ithaca, if he is coming at all.

289. τεθνηῶτος: *that he is dead, sc. αὐτοῦ; literally of him as dead.* § 22 f γ.

290. δὴ ἔπειτα: *then at once.* So in 294.

291. σῆμα: a cenotaph, or memorial mound, like τύμβον in δ 584. — χεῖναι: infinitive used as imperative (§ 21 f α). — ἐπὶ: adverb, *thereat.* — κτέρεια κτερεῖ-

**ξαι :** *perform the usual rites.* The formula originally denoted the burning of the dead man's possessions on the pyre ; then it came to be used of any formal funeral rites. Such rites are described  $\mu$  12-15. For the cognate accusative, see on 49.

**292. καὶ . . . δοῦναι :** *i.e.* suffer your mother to marry if she wishes, and make no objections to it.

**293. ταῦτα τελευτήσης τε καὶ ἔρξης :** *shalt have ended and done this.* See on 231. The *ταῦτα* refers merely to the funeral rites of his father.

**295 f. ὅπως κε . . . κτείνης :** *how thou mayest slay.* Cf. 270.

**296. οὐδέ τι σέ χρή :** *and it is in no way meet for thee.* For the construction, see on 124.

**297. νηπιᾶς ὀχέειν :** *to carry childishness*, equivalent to *νηπιαχεῖν* *to act childishly.* — **τηλίκος :** *so young* as to justify childishness.

**298. ἦ οὐκ :** pronounced with 'synizesis.' § 28. — **ἀίεις :** the present denotes the continued result of a completed action, *hast thou not heard*, and so *dost thou not know?* H. 827. — **οἶον :** refers to quality, and so is more complimentary than *ἄσπον* would be. Athena cites the incident which has been used for a different purpose by Zeus (35-43).

**299 f. πάντας ἐπ' ἀνθρώπους :** denotes the spreading of his fame *over* the world. — **πατροφονῆα :** not *parricide* (*πατροφόνον*), but *murderer of his* (Orestes') father, as the explanatory clause *ὁ οἱ . . . ἔκτα* shows. § 15 d.

**301. καὶ σύ :** *thou too* (as well as Orestes), followed by *φίλος* as vocative. — **μᾶλα γὰρ κτλ. :** *indeed I see that thou art very beautiful and tall*, a parenthetical clause, giving a reason for the following exhortation. Cf. 207.

**302. ἔσσο' :** *ἔσσο.* — **τίς :** *many a one*, collective.

**304. μέ :** construe with *μένοντες*, *because they have to wait for me.*

**305. σοι . . . μελέτω :** *let (this) be thine own care.*

**307 f. φίλα φρονέων :** *in kindly spirit.* — **ταῦτα, αὐτῶν :** *this, it*, the latter pronoun merely anaphoric as in Attic. See on τῶν 10, and § 45 e.

**309. ἐπιειγόμενός περ ὁδοῖο :** the genitive is partitive after *ἐπιειγόμενος* in the sense of *eager for*, as after *ἐσσύμενος* in δ 733. G. 1099 ; II. 739 The participle has concessive, the particle intensive, force, as in 6.

**310 f. τεταρπόμενος :** *refreshed* by further feasting and its accompanying pleasures. The bath before the banquet, a special luxury in Homer, became a fixed custom in Athens in the time of Plato. The participles contain the main ideas, rather than *κίγς*, and should be translated as verbs, — *that thou mayest get bath and refreshment before thou goest.*

**312. τιμῆν, καλόν :** in supplementary and emphatic position (see on 100), — *a precious one, a very beautiful one.* — **κειμήλιον :** costly ornamental utensils are often given to guests in Homer, and there is no hesitation in receiving or even in asking for them. Menelaus and Odysseus come home rich in such gifts, richer than they would have been from their share of the booty of Ilios. The guest-gifts of the Egyptians and Phaeacians play the same part in the *Odyssey* which the 'hidden treasure' does in later romance.

**313. οἷα :** *of such sort as.* Its antecedent is logically a plural partitive geni-

tive *τοιών*, depending on *κειμήλιον*. — *ξείνοι ξείνοισι*: the repetition here does service for *ἀλλήλοισι*. § 16 *b*.

315. *λilαιόμενόν περ*: here a causal idea in the participle is intensified by *πέρ*.

316. *ὅττι κε*: *what one soever*.

317. *ἀνερχομένῳ*: *sc. μοί, on my way back home from Cyprus* (184). — *δόμεναι*: infinitive as imperative. — *φέρεσθαι*: infinitive of purpose.

318. *καὶ μάλα καλὸν ἔλόν*: *taking one that is really very fine*. The *καί* emphasizes the adverb, as in *καὶ λίην* 46. — *σοὶ . . . ἀμοιβῆς*: *and thou shalt have a worthy return-gift*, literally, *thou shalt have a gift* (*sc. δῶρον, or κειμήλιον*) *worthy of the exchange*, one which shall make the exchange no loss.

319–366. *After Athena's departure, Penelope enters the hall to protest against the song of the bard, but she is sent back to her chamber by Telemachus*.

320. *ὄρνις ὥς*: *like a bird, i.e. as swiftly as a bird*. No transformation into the shape of a bird is meant. Cf. 105. The comparison is of the briefest possible form. § 17 *c*. — *διέπτατο*: *flew away* (lit. *through the air*), describing the movement of the goddess in returning to Olympus, after she had passed out of the palace (*ἀπέβη*). — *τῷ*: strictly a dative of reference, but best rendered as possessive pronoun with *θυμῷ*.

322. *τὸ πάροιθεν*: *before*, an adverbial expression, like *τὰ πρῶτα* 257. — *νοήσας*: it is the change which the goddess has produced in his own feelings that he observes and wonders at, not her darting off through the air. This occurred outside the palace, and could not be seen by Telemachus.

323. *οἶσατο*: *the thought came to him*, an inceptive aorist.

324. *ισόθεος φῶς*: in supplementary and descriptive apposition with the subject of the verb. The phrase is used only once again in the *Odyssey* (*v* 124), also of Telemachus, but often in the *Iliad* of its warriors. Its use here then well marks the inspiring martial influence of Athena.

326. *ἀκούοντες*: for the metrical length of the final syllable, see on *γάμος* 226. — *Ἀχαιῶν νόστον*: 'so the *Odyssey* knows at least two great themes for minstrels, — (1) "The Doom of Ilios" (*Ἰλίου οἶτον* θ 578), and (2) "The Return of the Achaeans"; and the latter is the "newest" (*α* 352).' An idea of the contents of such a song may be got from γ 130–198, 254–312, δ 351–586.

327. *λυγρόν*: in the emphatic supplementary position (see on 312), serving to repeat its substantive before closer definition or description, — 'that wretched return.' — *ἐκ Τροίης*: an attributive expression, taken up into the relative clause instead of qualifying the antecedent *νόστον*.

328. *τοῦ, ὑπερωϊόθεν*: construe the first with *αἰοδήν*, the second with *σύνθετο*. — *φρεσί*: *i.e. plainly*. Such descriptive datives in Homer have often hardly more than adverbial force. — Penelope heard the song of the bard from her sleeping-room in the story over the *θάλαμος*, or women's hall, which is thought of as back of the *μέγαρον*, or men's hall.

329. Descriptive apposition with the subject of the preceding verb.

330. *κλίμακα*: accusative of the way traversed. — *δόμοιο*: construe with *κλίμακα*, *the stairs of her house*. They connected *ὑπερωϊόν* and *θάλαμος*.



**331.** A formula describing the entrance in state of a lady of rank. It is varied in form for other purposes, as β 11. Royal personages in the Attic drama had regularly two attendants.

**333.** *στή ῥα* : the apodosis. § 24 d. — *σταθμόν* : the door-post at the entrance from the women's hall (θάλαμος) to the men's hall (τέγος, μέγαρον).

**334.** *σχομένη κτλ.* : with veil before her face. In historical times the ἱμάτιον, or outer robe, was made to do this duty of hood and veil for women.

**336.** *δακρύσασα* : with a burst of tears. See on 252.

**337.** *γάρ* : surely, or, as preparing the way for the principal thought in 339, since. — *βροτῶν θελκτήρια* : in predicate apposition with πολλὰ ἄλλα, — many other songs to charm mortals.

**338.** Explanatory apposition with ἄλλα. — *τά τε* : such as, relative. The verse well characterizes the lofty themes of the Homeric Epic.

**339.** *τῶν* : of these, demonstrative, with reference to ἄλλα. — *παρήμενος* : as thou sittest among them. Cf. 26.

**340.** *ἀποπαύεο* : uncontracted imperative 2d singular.

**341.** Compare the style of this verse with that of 327.

**343.** *τοίην κεφαλὴν* : such a presence, so noble and brave.

**344.** *ἀνδρὸς κτλ.* : the genitive limits κεφαλὴν, and defines it, — a man's (presence) whose fame is widespread. — *εὐρύ* : sc. ἐστί. — *μέσον* : innermost, in partitive sense.

**346.** *τί τ' ἄρα* : why pray?

**347.** *ὅππῃ . . . ὄρνυται* : as his mind is prompted to do. The bard courts the favor of his audience by singing what is most pleasing to them.

**348.** *αἵτιοι* : sc. εἰσίν. The bards are not responsible for the sorrows of an αἰοιδῇ λυγρῇ (340 f.). — *Ζεὺς αἵτιος* : the very idea condemned by Zeus in 32 ff.

**349.** *ἀλφειστῆσιν* : while the gods are *ρεῖα ζῶντες*, easy livers. See on 160.

**350.** *οὐ νέμεσις* : sc. ἐστί, it is no ground for censure, "one cannot blame." The word refers not to the feeling of indignation, but to its cause. So the Trojan elders say of Helen, *οὐ νέμεσις Τρῶας . . . | τοιγδ' ἀμφὶ γυναικί . . . ἄλγεα πᾶσχειν* Γ 156 f. Similarly in prose γέλως is used for γελοῖον, ἀνάγκη for ἀναγκαῖον, αἰδώς for αἰδοῖον (cf. γ 24). — *Δαναῶν κακὸν οἶτον* : evidently equivalent to Ἀχαιῶν νόστον. See on 326. Returning from the infliction of doom on Ilios, many Achaeans met their own doom.

**352.** *ἣ τις κτλ.* : whichever floats about as newest, i.e. sounds newest to its hearers. — *ἀκουόντεσσι* [ἀκούουσι] : Aeolic form of dative plural participle. § 39 b.

**355.** *ἐν Τροίῃ* : i.e. on the expedition, either going or coming. Telemachus knew that his father did not fall before Ilios (237).

**356.** *οἶκον* : used freely here of the θάλαμος, or women's hall. — *ἰοῦσα* : translate as imperative, parallel with κόμψε. — *τὰ σ(ᾶ) αὐτῆς* : thine own. See on 7.

**357.** *ἱστόν, ἡλακάτην* : the implements, loom and spindle, here stand for the processes, weaving and spinning.

**358.** *μῦθος* : command, the expression of one's wishes or mind. Cf. 273.

359. τοῦ: demonstrative pronoun referring to ἐμοί, in predicate genitive with ἐστὶ, *to this one belongs*. The reference could be made plain in recitation by gesture. So in the drama ὅδ' ἀνὴρ is equivalent to ἐγώ. — οἴκῳ: here in the general meaning.

360. θαμβήσασα: *struck with amaze* at this new independence in her son. — οἰκόνδε: the meaning once more as in 356.

361. ἐνθετο θυμῷ: *laid to heart*.

362. ἀμφιπόλοισι: here in attributive apposition with γυναῖξιν, *attendant-women*. H. 624 a.

364. βάλε: *let fall*, a causative of πίπτω. So χέω is used of sleep, which is thought of as a cloud, veiling the eyes.

365. σκιόνετα: *dark*. The Homeric μέγαρον was lighted mainly from the door, and had no chimney to carry off directly the smoke of the central fire.

366. παραί: *by* (her side), a locative adverb, to be construed with κλιθῆναι, while λεχέεσσι is dative of place.

367-419. Telemachus deals boldly with the suitors, one of whom asks about the recent visitor to the palace.

369. δαινύμενοι τερπόμεθα: *let us go on enjoying our feast*. — βοητῷ: referring to ὁμάδῃσαν 365.

370. καλόν: predicate. — ἀκονέμεν: explanatory apposition with τόδε. — The song of the professional bard is a regular part of the feast in the *Odyssey* (α 152), but no such court minstrel is mentioned in the *Iliad*. With the exception of Ω 720 ff., where Hector is bewailed by professional mourners, singing is done by amateurs, as by Achilles I 189, who sings κλέα ἀνδρῶν *the famous deeds of men*.

372. καθεζόμεσθα κίοντες: *let us go and take seats in*.

373. πάντες: supplementary apposition for emphasis. See on 49. — ὕμιν: see on ἡμιν 166. — μῦθον: as in 273.

374. ἐξίεναι: *that ye go forth*, in apposition with μῦθον. — ἀλεγύνετε: the word occurs only in the *Odyssey*, and always with δαῖτα(s).

375. ἀμειβόμενοι κατὰ οἴκους: *literally exchanging with one another by houses, i.e. successively from house to house*.

376. λωϊτερον καὶ ἄμεινον: *preferable and better*, redundancy in a set phrase, like the English 'fit and proper.' § 15 c.

377. νήποινον: here in passive sense, *without being paid for*, since ὀλέσθαι is intransitive, and βίωτον is its subject. Cf. 160.

378. κείρετε: *go on devouring it* (sc. βίωτον), a concessive imperative, followed at once by a threat. — ἐπιβόσσομαι: Attic ἐπιβοδόσομαι.

379. αἶ κε . . . δῶσι: see on 94. — παλίντιτα ἔργα: the phrase is subject of γενέσθαι, forming with it the object of δῶσι, *that requital be made*.

380. νήποινοι: an angry echo of νήποινον 377, *unpaid for*, i.e. with no exaction of blood-money by the relatives from the murderer, *unavenged*. — ἔπειτα: *in that case*, i.e. if the prayer of 378 f. is granted. See on 84. — δόμων ἔντροσθε: *within this house*, the house of Odysseus, where, in fact, they are all slaughtered at last (χ 1-380).

381. ὁδὰξ ἐν χεῖλεσι φύντες : *with teeth set fast on lips, i.e. biting their lips* in silent rage.

382. ὅ : equivalent to ὅτι *because*, quod (§ 45 q).

384. ἡ μάλα δὴ : *in very truth now*.

386 f. μὴ . . . ποιήσειεν : a negative wish. — ὅ : its antecedent is βασιλεύειν implied in βασιλῆα ποιήσειεν. — γενεῇ πατρώιον : *hereditary right*, though the succession seems to have required ratification by the people.

389. Cf. 158.

390. καὶ τοῦτο : *even this, i.e. βασιλεύειν*. — ἀρέσθαι : construe with ἐθέλωμι.

391. ἡ φῆς : *dost thou really think?* with keen irony, for Antinoüs wished to be king himself. — κάκιστον : *a very bad thing*, predicate after τετύχθαι, which is one of the many Homeric synonyms for εἶναι.

392. οὐ μὲν γάρ τι : *verily by no means*. — κακόν : *sc. ἐστὶ*. — οἱ : *for him, i.e. the king*. — δῶ : elsewhere in Homer this form of δῶμα is accusative.

393. ἀφνειόν : predicate adjective.

394. βασιλῆες : *princes, nobles, vassals* of the chief βασιλεὺς.

396. τῶν τις : *any one of whom*. — τόδε : *this power*, the privilege of ruling as chief βασιλεὺς in Ithaca. — κέν ἔχῃσιν : *may have*, subjunctive in potential sense. § 21 b (2).

397. ἡμετέριοιο : *our*, in sense of *my*, as Telemachus says ἡμεῖς for ἐγὼ in β 60, even though ἐγὼν ἔσομαι immediately precedes. Cf. 123, 176. H. 637 a.

398. δμῶων : these had been used and abused by the suitors. — λήισσατο : on hostile raids into neighboring territory, and on piratical expeditions. Slaves were also bought outright. Cf. 430.

400. See on 267.

401. Ἀχαιῶν : construe with ὅς τις.

402. ἔχῃς : *thou mayest have*, concessive optative. — δόμασιν οἷσιν : *in (thine) own house*. This Epic possessive pronoun, in its early use could refer to either of the three persons. H. 269 D.

403. μὴ ἔλθοι : *may there not come, i.e. let there not come*, the wish here having the force of a threat.

404. Ἰθάκης ἔτι ναιετοώσης : apparently a genitive absolute, *so long as Ithaca still has dwellers*. § 22 f β.

406. ὀππόθεν : this general question, in indirect form, is amplified by the direct questions following. Cf. 170 f.

408. πατρός ἐρχομένοιο : *of thy father's returning*, objective genitive after ἀγγελῆν.

409. ἐὼν . . . ἐλδόμενος : *seeking his own interests*. For the case of αὐτοῦ, see on 7. — τόδε : strictly *this coming*, cognate accusative with ἰκάει. It may be translated *here* or *thus*, like its corresponding adverb ὥδε 182.

410 οἷον : *how!* exclamation in tone of wonder.

411. γινώμεναι : *for us to make his acquaintance*, an infinitive of purpose, like νῆφασθαι 138. — οὐ μὲν γάρ τι : as in 392. — κακῷ : *a low-born man*.

413. νόστος ἀπώλετο : cf. 168.

414. ἀγγέλις: § 37 e. — εἴ ποθεν ἔλθοι: *from whatsoever source it might come, sc. ἀγγελῆ.*

417. οὗτος: subject of ἐστίν, like οὗτος ἀνὴρ 406, with ξείνος as general predicate, followed by the items of detail ἐμός, πατρώιος, ἐκ Τάφου.

418 f. Cf. 180 f.

420–444. *The suitors sing and dance till bedtime, when they go home, and Eurycleia puts Telemachus to bed.*

420. Cf. 323. — ἀθανάτην: the adjective has only two terminations in Attic prose. See on 50.

422. ἐπὶ κτλ.: *for evening to come on*, ἐπὶ being adverbial with ἐλθεῖν, as the next verse shows. The whole phrase serves as the object of μένον.

423. τερπομένοισι: *as they took their pleasure*, resuming a verb of the preceding verse. This interweaving of structure is called ἐπιπλοκή. § 19 b.

425 ff. ὅθι . . . χώρῳ: anticipatory relative sentence, preceding the demonstrative ἐνθα 427. — αὐλῆς: partitive genitive with ὅθι, like ἐλλοθι γαίης β 131. — This θάλαμος seems to be thought of as built out into the αὐλή from the front porch or αἴθουσα.

428. δαΐδας: the use of olive oil for lamps is not known in Homer. — κεδνὰ ἰδυῖα: *knowing faithful things*, and so, since in Homer the contents of one's knowledge betoken character or disposition, *faithful*. So αἶσιμα εἰδώς is *reverent*, ἡπια εἰδώς *gentle*, etc.

431. ἐικοσάβοια: cattle, and not coined money, are the standard of value in Homer. In the funeral games of the *Iliad* (Ψ), a prize tripod is rated at nine cattle, an accomplished female captive at four. Eurycleia was therefore high priced.

432 f. ἴσα: adverb. — Concubinage is recognized, but not really approved in Homer. — εὐνῇ . . . ἔμικτο: *he never lay with her*. — χόλον δέ: the clause is coördinate, instead of being subordinated and introduced by *since*. § 24.

434. ἧ: demonstrative pronoun in resumption of 428, — *she it was who*. — ἔ: i.e. Telemachus.

435. δμῳάων: construe with ἧ which is to be continued as subject of φιλέεσκε.

436. ὤξεν: sc. Telemachus.

441. βῆ ῥ' ἔμην: *set out to go, started and went*.

442. ἐπὶ . . . ἱμάντι: *shot home the bar with the thong*, i.e. pulled the bar horizontally along over (ἐπὶ) the surface of the inside of the door into its socket in the door-post, by means of the thong (something like the old latch-string) which passed from the bar on the inside through a hole in the door to the outside. Eurycleia did not tie the thong around the κορώνη. That would have made it impossible to open the door from the inside without cutting the thong.

443. παννύχιος: predicate adjective serving as an adverb. § 59. — οἷος δῶτ' : *in sheep's wool*, here of the woollen blanket (χλαῖνα).

444. ὁδόν: *journey* (not *road*), like the Latin iter.

## SECOND BOOK OF THE ODYSSEY.

The Second Book, like the First, comprises the events of a single day — the second in the chronology of the poem. It introduces specially the adventures of the secondary hero, Telemachus, and tells how, in spite of the refusal of the Ithacan assembly, he secures a ship and crew with which to set out in quest of some tidings of his father. § 11 b.

1-34. *Telemachus calls the Ithacans to an assembly, at which Aegyptius asks the reason for the summons.*

1. ἤμος: as soon as, of definite time in the past, and so followed by the indicative. — ροδοδάκτυλος: *rosy-fingered*. The epithet is thought by many to refer to the rays of light which sometimes radiate from the sun just before his rising (and just after his setting), as the spreading fingers from the palm of the hand. It may, however, be merely a general epithet of beauty, as λευκώλενος is used of Hera, and ἀργυρόπεζα of Thetis. Cf. ροδοπαχὺς *Ἀδωνις* Theoc. xv. 128, Milton's 'Morning fair | . . . who with her radiant finger,' etc. *Par. Reg.* iv. 426 ff. Another color-epithet of Eos is κροκόπεπλος. Vergil unites both epithets in Aurora in roseis fulgebat lutea bigis *Aen.* vii. 26.

3. εἵματα: i.e. both the χιτῶν which he had taken off, α 437, and a ἱμάτιον or χλαῖνα, since he was to go out of doors. Telemachus probably put on the χιτῶν as Agamemnon does B 42 ἔζητο δ' ὀρθωθείς, μαλακὸν δ' ἔνδυσε χιτῶνα. — περί: adverb; with θέτο *slung*. The following dative is then locative. — ὦμψ: the Homeric sword was suspended on the left side, not by a belt, but by a strap passing over the right shoulder.

4. Cf. α 96. For the quantity of the final syllable in ὑπό, see § 62 h a.

7. See on α 90.

9. ἦγερθεν . . . γένοντο: a pair of nearly synonymous expressions (§ 15 c). Cf. the 'assemble and meet together' of the Prayer Book.

10. ἔχε: later Greek would have ἔχων. § 24 h.

11. See on α 331.

14. πατὸς θώκψ: i.e. the royal seat. Telemachus thus indicates his claim to the succession, and the elders recognize it by making way for him. Cf. α 387. — γέροντες: the heads of the noblest families, forming an advisory council to the king. The notion of age is no more prominent than in senator, or alderman.

16. μυρία ἦδη: said of wisdom accumulated from long experience, "was very wise."

17. καὶ . . . υἱός: and verily this man's son. The assembly reminds the old man of Odysseus who last summoned it, and so of the son who had left Ithaca with Odysseus. He hopes for tidings of both.

19. τὸν δέ: but that son.

20. πύματον: predicate adjective with τὸν. — ὥπλισσάτο δόρπον: here used as a transitive phrase, *made a supper of him last*. The story is told at length, 287-344, though Antiphus is not there mentioned by name. Thrice did Cyclops

make a meal of two of the companions of Odysseus. Antiphus was the last of the six to be eaten. Cyclops promises to eat Odysseus last of all, 369 f.

21. οἱ [αὐτῶ] : dative of possessor, referring to Aegyptius. — καί : introduces an enumeration of the sons, where a relative pronoun is naturally looked for, — and one, instead of 'one of whom.' Cf. α 4.

23. οὐδ' ὧς : not even thus, although he had so many other sons to help him. — τοῦ : that son, Antiphus.

24. τοῦ : objective genitive with the transitive phrase δάκρυ χέων, mourning for that son, with pathetic iteration. — μετέειπεν : without an expressed pronoun in the dative, publicly spake.

26. Never has either assembly or session of ours been held. — θόωκος : session, viz. of the γέροντες, a βουλή, as distinguished from the ἀγορή, or assembly of the people.

27. ἐξ οὗ : from what time, since. Cf. ἐκ τοῦ α 74.

28. ὧς : in this way, i.e. as we are here assembled. See on α 182. — τόσον : so strongly, an adverb, like μάλιστα with ἰκάνει in 41. See on α 124, 225. "Who feels such urgent need?"

29. οἷ : equivalent to τῶν οἷ, the relative clause taking the place of a προγενεστέρων.

30. στρατοῦ ἐρχομένοιο : of the army's returning. Cf. α 408.

31. ὅτε κτλ. : after first learning it himself.

32. δῆμιον : public matter. — πιφαύσκεται, ἀγορεύει : see on 9.

34. ὅτι : relative pronoun, whatsoever, sc. ἀγαθόν.

35-79. Telemachus complains to the Ithacan assembly of the conduct of the suitors.

35. φήμη : at the propitious speech. The good wishes of Aegyptius, uttered in ignorance to whom they were to apply, are regarded as inspired by a deity and of good omen.

36. ἔτι : for the metrical length of the final syllable, see on α 203. — μενούνησεν δέ : and the longing seized him, really the reason for what precedes, though in paratactic form. § 24.

37. μέση ἀγορῇ : the usual position for the speaker. The wounded Agamemnon spoke αὐτόθεν ἐξ ἔδρης, οὐδ' ἐν μέσσοισιν ἀναστάς T 77. — σκῆπτρον : here not the property of the prince, but public, kept by the heralds, and placed in the hands of the one who spoke in the assembly, as a token that he was for a time invested with a public office. As a badge of lasting public functions, a private sceptre was borne by kings (B 46), priests (A 15), prophets (λ 91), judges (A 238), and heralds (H 277).

38. πεπνυμένα μῆδεα εἰδώς : i.e. "full of discretion." See on α 428.

40. οὐχ ἑκάς : sc. ἐστλ. A 'litotes' (§ 19 d). — οὗτος ἀνὴρ : about whom you ask (28).

41. ὃς ἤγεια : pointing perhaps to himself, though the first person of the verb abruptly reveals the secret, as the English cannot do. — The scansion must be — — | — — | — ∪, ∪. A more probable text is ὃς τὸν λαὸν ἄγεια.

43. εἴπω : the subjunctive instead of the optative of 31 is a metrical necessity.

45. ἐμὸν αὐτοῦ χρεῖος : see on α 409. — ὄ : as in α 382.

46. **δοιά**: supplementary description of *κακά*, *two-fold evil*. — **τὸ μὲν**: *as the one (evil)*, strictly in apposition with the following words, but best treated as adverbial, *in the first place*. Instead of a corresponding *τὸ δέ*, we have *νῦν δέ* in 48.

47. **τοῖσδεσσιν** [*τοῖσδε*]: *these whom I see here*. § 45 n. — **ὥς**: as in α 320.

48. **μῆζον**: *sc. κακόν*, the whole phrase in partitive apposition to *κακά δοιά* 45 f. — **ὅ**: relative pronoun referring to *κακόν*.

49. **ἀπό**: adverb with *ἀλέσσει* [*ἀλεῖ*], *kill off, destroy*.

50. **μητέρι μοι κτλ.**: ‘*asyndeton*’ (§ 18 b), in explanatory apposition with *μῆζον κακόν* (48).

51. **ἐνθάδε**: *i.e. in Ithaca*, the home of the two leaders Antinoüs and Eurymachus, and of ten other suitors. The rest came from neighboring islands. See on α 245.

53. **ἑδνῶσαιτο**: *might dower, i.e. prescribe the gifts of her suitors, or himself bestow dowry gifts upon his daughter, and so betroth her*. See on α 277. Only the favored suitor would enjoy these dowry gifts, and so the whole company prefer to wanton with the possessions of Odysseus.

54. **ᾧ**: *sc. δοῦναι*. — **καὶ οἱ κτλ.**: *i.e. καὶ ὅς κέ οἱ κτλ. and who might meet his favor*. G. 1040; H. 1005.

55. **οἱ δέ**: answering to the *οἱ μὲν* of 52, but changing from a relative to a declarative phrase, *but rather they, etc.* The particles also help to contrast *ἡμέτερον* (*sc. οἶκον*) with *πατρὸς οἶκον*. — **ἥματα πάντα**: *all the while*. Sometimes the formula means “all one’s life long,” and sometimes “forever”; the context decides.

57. **εἰλαπινάζουσιν**: *cf. α 226*.

58. **τὰ δέ**: *these things*, mentioned in 56 f. — **πολλά**: predicate, *in great quantities*. — **ἐπι**: for *ἔπεται*, *is at hand*. § 58 c b.

60. **ἡμεῖς**: see on α 397. — **τοιοῖ**: *sc. εἰμὲν*, *such as Odysseus was*. The following infinitive is then explanatory, like *ἀμῦναι*. Translate freely *we are not able*. — **ἦ καὶ ἔπειτα**: *verily even in that case, i.e. in case I try to defend my possessions*.

61. **οὐ δεδαηκότες**: equivalent to an emphatic *ignorant*, a ‘*litotes*’ (see on 40).

63. **οὐκ ἔτι**: construe with *ἀνσχετά*, like the following *οὐδ’ ἔτι καλῶς*. *Unendurable at last are the deeds which are wrought, and shamefully at last, etc.* § 59 c.

64. **καὶ αὐτοί**: *ye yourselves also* as well as I, a command addressed not only to the suitors, but to all the Ithacans.

67. **μή τι μεταστρέψωσιν**: *lest they bring some catastrophe upon you*.

68. **Ζηνός**: *by Zeus*. This genitive is really partitive, like *γούνων* after the same verb in κ 481, and like the genitives after *γυνάξομαι* λ 66. It is equivalent to *πρὸς Ζηνός* (*cf. λ 67*). G. 1101, 3; H. 738 b.

69. Assemblies are convened (*καθίζει*) to establish *right*, and dissolved (*λύει*) when *right* has been fixed. Here *right* is personified and said to convene and dissolve. *Cf. Zeus δὲ θέμιστα κέλευσε θεοὺς ἀγορῇρδε καλέσσαι* T 4.

70. **σχέσθε, φίλοι**: *refrain, friends*, addressed to Ithacans and suitors alike, the former held guilty with the latter because of their indifference to the wrongs

of Telemachus. — *οἶον* : *alone*, free from the persecutions of the suitors. — *πένθει* : *grief* for his father.

71. *εἰ μή πού τι* : *unless forsooth somehow*, an ironical assumption of what is felt to be absurd. Cf. 47.

72. *δυσμενέων* : nominative participle, *in his ill-will*. — *Ἀχαιοὺς* : of the subjects of Odysseus in general.

73. *τῶν* : *i.e.* *ὧν κακῶν*, genitive of cause. — *μέ* : in a double relation, with *ἀποτινύμενοι* and *ῥέζετε*. — *δυσμενέοντες* : *in your ill-will*, echoing *δυσμενέων* above.

74. *τούτους* : *i.e.* the suitors, distinguished from the Ithacans in general.

75. *ὑμέας* : *i.e.* the Ithacans, and not the suitors. — *κειμήλιά τε πρόβασίν τε* : *stores and cattle, i.e.* all my property.

76. *εἴ κε* : the Attic would not use the modal adverb. H. 900 b ; § 21 d β. — *τάχα ποτέ* : *some time before long*. The people would have no excuse, such as their wooing now gave the suitors, for living at the expense of the prince, and would make up to him the cost of their entertainment in the usual way.

77 f. *τόφρα . . . ἕως* : *so long . . . until*, a temporal apodosis and protasis. — *ἀπό* : *back*, adverb.

79. *νῦν δέ* : *see on α 166*. — *θυμῷ* : partitive apposition with *μοί*, *my soul*. They afflict him by their indifference to his wrongs, and active sympathy with his persecutors. Cf. 74.

80–128. *Antinoüs replies by putting the blame on Penelope, and advises Telemachus to send his mother back to her father's house, to be given in marriage from there.*

80. *ποτί* [*πρός*] : *down*, adverb, not a preposition. — *γαίῃ* : locative dative. § 22 d.

85. *μένος ἄσχετε* : *unrestrained in might or temper*, here in reproach, but γ 104, of the fighting Achaeans, a complimentary phrase. — *ποῖον ἔειπες* : *what a speech thou hast made!* See on α 64.

86. *μῶμον ἀνάψαι* : *sc.* *ἐξ ἡμῶν*, *fasten shame upon us*.

87. *σοί* : *in thy case, i.e.* in that of which thou complainest.

88. *πéρι κέρδεα οἶδεν* : *is exceedingly crafty*. See on α 428. § 58 c γ.

89. "It is already three years, and soon it will be four." — *ἔστιν* : *it is*, of time fully elapsed, equivalent to *has gone*. So *ἔην* is *had gone*, in κ 469. — *εἰσι* : *will go, will be gone*, the simple verb denoting departure, not arrival, as in 367. The fourth year was already well along, according to 107.

90. *ἐξ οὗ ἀτέμβει* : *since she began deceiving*.

93. *ἄλλον* : *besides*. See on α 128.

94 f. *ιστόν* : the adjectives in the next verse show that this refers here to the web suspended on the loom. — *μεγάροισιν* : general term for palace, without specifying any particular room in it.

96. *ἐμοί* : possessive pronoun, nominative plural with *μνηστῆρες*.

97. *ἐπειγόμενοι κτλ.* : *though ye are eager for this marriage with me*. — *εἰς ὃ κε* : *until, literally up to what time soever*. Cf. *εἰς ὅτε κεν* below in 99.

98. *μεταμῶνια* : predicate with *δλθται*, *come uselessly to naught*, as would be the case if she married and left the web unfinished.



99. ταφήμιον: apposition to φᾶρος 97. — εἰς ὅτε κεν: equivalent to εἰς τότε δταν, for what time soever, against the time when.

101. Ἀχαιᾶδων: construe with τῆς. § 42 g.

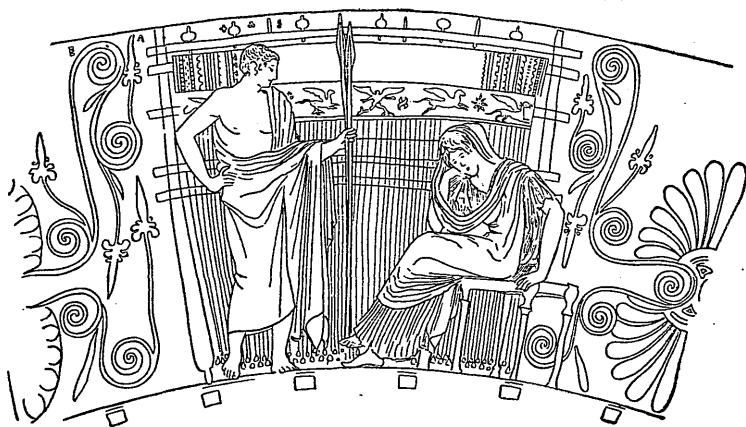
102. κῆται: subjunctive, in prose κέηται, of the body lying dead. See on α 46. Its subject is a pronoun referring to Laërtes. — κτεατίσσας: concessive.

104. καί: also, i.e. actually, as she had said.

105. νύκτας: by night. — ἀλλύεσκεν: she would ravel it (ἀναλύω). — παραθεῖτο: optative with ἐπεὶ in an iterative sense, after setting torches near. See on α 101.

107. ἐπήλυθον ὦραι: the seasons came on with the coming of spring, and went off with the closing year.

108. καὶ τότε δῆ: (and) then indeed, close paratactical union of temporal apodosis with protasis. § 24 b. — γυναικῶν τις: i.e. one of the female slaves of Penelope who was in league with the suitors.



PENELOPE AT THE LOOM.

110. τὸ μὲν: sc. φᾶρος (97).

113. ἀπόπεμψον: send back to her father's house.

114. ὅτεω: sc. γαμέεσθαι. From the pronoun α ὅστις is to be taken as subject of ἀνδάνει. See on 54.

115. ἀνίησει: shall vex, by her delays. The apodosis is not brought out till 123, and this protasis is virtually repeated in 124 f.

116. ὅ: equivalent to ὅτι, how that, namely that. § 45 g. — περ: adverb, bountifully.

117. φρένας ἐσθλάς: sound sense, accusative parallel to the object-infinitive ἐπίστασθαι.

118. οἷα: such as, object of an ἐπίστασθαι to be supplied, of which τινά is the subject.

119. τᾶων αἶ κτλ.: amplifies and illustrates παλαιῶν. — ἦσαν: lived. Cf. ἐόντος α 289. — ἐυπλοκαμίδες Ἀχαιοί: in apposition with the relative αἶ, instead of agreeing with τᾶων. See on α 23.

120. *ευστέφανος*: the *στεφάνη* was a tall diadem of metal. Applied to a city, the epithet refers to her walls and towers.

121. *Πηνελοπείη*: the abridged comparison, for *νοήμασι Πηνελοπείης*, the possessor for the qualities possessed. G. 1178; H. 773 b.

122. *ἀτὰρ μὲν* [*μήν*]: *but really*, introducing a qualification of the praise given. — *ἐναίσιμον*: predicate to *τοῦτο*, *this scheme is not a proper one which she has conceived*, or, *she did not conceive this scheme wisely*. H. 618.

123. *ἔδονται*: *they will devour*, i.e. the suitors, the *νῆες Ἀχαιῶν* of 115, or the *μνηστῆρες* of 111, 87.

124. *ὃν τινα*: *whatever it is which*.

125. *αὐτῇ*: the intensive here serves as reflexive pronoun, *for her own self*.

127. *ἔργα*: as in 22. — *πάρος*: anticipating the following *πρίν*, like *πρότερον* in Attic.

128. *αὐτήν*: *she herself, for her part*. — *Ἀχαιῶν*: construe with *ῥῆ*, which depends on *γῆμασθαι* understood. The full construction is more readily seen when the same verse is addressed by Antinoüs directly to Penelope herself. Then it runs *πρίν γέ σε τῷ γῆμασθαι Ἀχαιῶν, ὅς τις ἄριστος σ* 289.

129–145. *Telemachus refuses to send away his mother, and calls on the suitors themselves to depart, under pain of punishment from Zeus*.

130. *οὐ πως ἔστι*: *it is in no way possible*.

131. *ἄλλοθι γαίης*: *away from home, literally elsewhere in the world, sc. ἐστί*. For the genitive, see on *α* 425.

132. *ζῷει ὃ γ' ἢ τέθνηκε*: *be he alive or dead*, strictly a double indirect question depending on the idea *οὐκ οἶδα* implied in what precedes. Cf. *δ* 109 f. — *κακόν*: *sc. ἔσται*, of which *ἀποτίνειν* is the subject. — *πόλλ' ἀποτίνειν*: *pay a heavy penalty*. For the accent of *πολλά*, see on *α* 33.

133. *αὐτὸς ἐκόν*: *of my own will*, contrasting with *ἀέκουσαν* 130. — *πέμψω*: 1 aorist subjunctive, equivalent to the English future perfect.

134. *γάρ*: *surely*. — *τοῦ πατρός*: *that father of mine*, the possibility of whose return has just been implied in 132. — *δαίμων*: *heaven*, denoting in this case a divine power of a less distinctly personal form than *θεός*.

135. *ἐρινὺς*: in Homer the furies not only avenge actual bloodshed, but punish every crime against the family.

136. *νέμεσις*: see on *α* 350.

137. *ὥς*: *so strong are my reasons, for such reasons, therefore*. — *τοῦτον μῦθον*: implied in *ἀπῶσαι* 130.

138. *ὑμέτερος αὐτῶν*: *your own*. See on *α* 7. — *νεμεσίζεται*: *shrinks from the blame for your wantonness*.

139–145. See on *α* 374–380.

146–176. *An omen afforded by two eagles is interpreted by Halitherses to portend the speedy return of Odysseus and the death of the suitors*.

146. *τῷ*: *for him, i.e. as if to assure an answer to his prayer* *δλοισθε*. Cf. 152.

148 f. *ἔως*: *for a while*, with demonstrative force, like *τέως*. It is always pronounced with 'synzesis' except in 78. — *μετὰ πνοῆς ἀνέμοιο*: i.e. *gliding along on the wind, with wings outstretched* (*τιτανιζόμενα πτερύγεσσιν*) and motionless.

150. μέσσην : *i.e.* to the space over the centre of the assembly, as, in 154, through that over the houses of the city. For the order of words, see § 14 n.

151. ἐπιδινηθέντε . . . πυκνά : *they circled about and began to flap their wings rapidly*, in contrast to the slow sweep described in 149 f. The adjective is predicate and adverbial.

152. ἰδέτην, ὅσσοντο : an aorist is used of the turning of the eyes, an imperfect of the gaze. — ὀλεθρον : cognate accusative, ‘*and destruction was in their gaze.*’ Cf. α 115.

153. δρυψαμένω κτλ. : the middle has reciprocal force, *tearing one another’s cheeks*. — ἀμφί : *on both sides, all around*, an adverb, adding distinctness to δειράς, which is the second object of the participle.

154. δεξιῶ : *to the right*, predicate adjective as adverb. The flight was thus an omen favorable to Telemachus, the last speaker (146). — αὐτῶν : *of the Ithacans themselves*, contrasted by the pronoun with their dwellings.

156. ἃ περ : *just what was going to be brought to pass*. A plural verb is used in Homer with neuter plural subject oftener than in Attic. § 22 j.

158. οἶος : emphasizes the superlative implied in ἐκέκαστο, “*was altogether the best*”; cf. Lat. unus with the superlative, and the idiom εἰς ἀνὴρ. H. 652 b.

159. γινῶναι, μυθήσασθαι : the notion of purpose in the infinitives (*to understand, to interpret*) passes here into that of mere reference (*in understanding, in interpreting*). — ἐναίσια : *sc. σήματα, ominous signs*.

160. See § 15 f.

162. πιφασκόμενος : *by way of proclamation*.

163. πῆμα κυλινδεται : the metaphor is that of a billow.

164. ὦν : possessive pronoun.

165. τοῖσδεσσι : not so general in reference as in 47, but of the suitors only.

166. πολέσιν ἄλλοις : the partisans of the suitors, and their relatives, who make war on Odysseus after he has taken his vengeance.

167. πολὺ πρίν : *far sooner, i.e. before the predicted calamity comes and it is too late*.

168. καταπαύσομεν : *put a stop to*, subjunctive, *sc. μνηστῆρας*. — καὶ αὐτοί : *nay (δέ) even of their own accord*.

171. καὶ γὰρ κείνῳ : *and verily for that one, i.e. for Odysseus*.

172. Ἴλιον εἰσανέβαινον : equivalent to εἰς Ἴλιον ἀνέβαινον. See on α 210.

174. ἄπο : *utterly*, adverb, with retracted accent because following ὄλεσαντα.

176. τὰ δὲ δὴ κτλ. : *and lo! now this is all coming to pass*.

177–207. Eurymachus rejects the prophecy of Halitherses with scornful threats, and renews his demand that Telemachus send Penelope back to her father.

178 f. εἰ δ’ ἄγε : δέ often follows a vocative, where English idiom would put it before. *Nay! old man, pray come! go home and do thy prophesying for thy children*.

180. ταῦτα μαντεύσθαι : *to serve as prophet in these matters, viz., affairs of public interest*. Construe the infinitive with ἀμείνων (εἰμι). — πολλόν : equivalent to πολλῶ, which is not used in Homer for degree of difference.

181 f. δέ τε πολλοί, οὐδέ τε πάντες : *but though many, yet still not all.*

183 f. ὥς . . . ὥφελες : *as thou too oughtest to have perished, i.e. as I wish that thou too hadst perished.* Cf. α 47. — καταφθίσθαι : 2 aorist without variable vowel. § 56.

184. οὐκ ἂν . . . ἀγόρευες : *thou wouldst not (sc. τῷ in that case) be prophetically declaring.*

185. οὐδέ κε . . . ἀνιείης : *and thou wouldst not be thus goading on.* The optative is clearly parallel to the past tense of the indicative in the preceding verse. See on α 236. — κεχολωμένον : *i.e. already angry enough without your help.*

186. σῶ οἰκῶ : *for thy house, i.e. to increase thy substance, thine estate.* — αἶ κε πόρῃσιν : *in case he may give thee one, expanding ποτιδέγμενος.*

187. ἐκ : *adverb with ἐρέω, I will speak out plainly.* — καί : *actually.*

188. παλαιά . . . εἰδώς : *the phrase describes old age with its stores of accumulated wisdom, in contrast with νεώτερον ἄνδρα.* “If thou with all thy years and wisdom,” etc. Cf. 16.

189. παρφάμενος . . . ἐποτρύνῃς : *with beguiling words incitest.*

190. ἔσται : *it will be, sc. your incitement to wrath.*

191. This verse is not found in the best manuscripts. — πρῆξαι : *accomplish his purpose.* — τῶνδε : *must refer to the suitors, and εἵνεκα τῶνδε must mean with reference to these.*

192. θωήν : *a fine, to be paid in cattle or other possessions ; a fitting penalty for such a mercenary prophet as he is held to be in 186.*

193. τίνων ἀσχάλλῃς : *thou shalt grieve to pay.* The idea of result still prevails in such a relative subjunctive clause. In later Greek, purpose is expressed, and the verb is in the future indicative.

194. ἐν πᾶσιν : *sc. τοιοῦτοισι.* — αὐτός : “in my turn,” “for my part,” as opposed to Halitherses.

195. ἦν : *possessive pronoun.* — ἐς πατρός : *sc. δῶμα or οἶκον.*

196 f. = α 277 f.

198. πρίν : *sooner, sc. than Penelope is given again in marriage (196 f.).*

199. ἔμπης : *notwithstanding, i.e. in spite of the threats of Telemachus and the prophecy of Halitherses.*

202. μυθῆαι : *short form for μυθέει.* § 50 f. — ἀκράαντον : *predicate adjective with ἦν, equivalent to an adverb, falsely.*

203. ἴσα : *neuter plural adjective as substantive, equalizing, i.e. reparation, like τίσις 76.*

204. ὄφρα κεν : *as in 124.* — ἥ γε : *this woman, sc. Penelope.*

205. ὃν γάμον : *with her marriage, cognate accusative, equivalent to διατριβὴν γάμου.* — ἥματα πάντα : *see on 55.*

206. τῆς ἀρετῆς : *this one's excellence, i.e. this excellent woman.* τῆς is equivalent to ταύτης, and depends on ἀρετῆς. In σ 251 f. Penelope says to Eurymachus ἡ τοι ἐμὴν ἀρετὴν . . . | ὤλεσαν ἀθάνατοι. — μετ' ἄλλας : *after other women, i.e. to woo them.* See on α 184.

207. ἄς . . . ἐκάστω : *i.e. our equals in rank and wealth.*

**208-223.** *Telemachus asks a ship for a voyage to Pylus and Sparta in quest of Odysseus.*

**209.** ὅσοι : sc. εἶναι, a strong πάντες. Cf. 119.

**210.** ταῦτα : what he had demanded of the assembly, viz. the cessation of the wooing in his house.

**211.** ἔτασι : i.e. he has laid his case before them, and they must now decide it.

**212.** ἄγε : its interjectional nature is clear from the neighboring plural, δότε. — εἴκοσι : see on α 280.

**213.** οἳ κε . . . διαπρήσσωσι : such as may, etc. See on 193.

**214.** Cf. α 93. — εἰμι : the present has here the future sense, as regularly in Attic. § 51 f.

**215-223.** Cf. α 281-283, 287-292.

**222.** χεῖω : aorist subjunctive as future. § 21 b (1).

**224-259.** *Mentor censures the Ithacans for not checking the insolence of the suitors, but he is roughly rebuked by Leocritus, who adjourns the assembly.*

**224.** τοῖσι : dative of interest. § 22 g.

**225.** ἑταῖρος : in χ 209 Odysseus says to Mentor ὁμηλική δέ μοι ἔσσι. Mentor was not therefore an old man.

**226.** καὶ οἱ [αὐτῷ] : abandons the relative construction of 225.

**227.** γέροντι : i.e. Laërtes, under whose authority Mentor was to carry on the estate. — ἔμπεδα : predicate adjective.

**230.** πρόφρων : readily, of his own will.

**231.** σκηπτοῦχος βασιλεύς : as sceptred king, supplementary apposition to τῆς. The sceptre is the only badge of royalty in Homer. — αἶσιμα εἰδώς : predicate after ἔστω, and equivalent to αἶσιμος. See on α 428.

**233.** ὥς : seeing how, an indirect exclamation, giving a reason for the paradoxical wish preceding, and so equivalent to since.

**234.** λαῶν : construe with τῆς. — πατήρ κτλ. : as in 47.

**235 f.** μνηστῆρας : subject of ἔρδαι, and with it forming the object of μεγαλῶ. — κακορραφίησι νόοιο : with malice aforethought.

**237.** σφάς : possessive, not personal pronoun, as in α 34. — παρθέμενοι κατέδουσι : the participle holds the main idea. *It is at the risk of their lives that they consume.* § 24 i. By risking so much the suitors, as it were, win a right to their insolence, but the rest of the people (239 f.) are neutral and cowardly.

**239.** νῦν δέ : but really. — οἷον : (seeing) how, an indirect exclamation of censure, like ὥς in 233.

**241.** παύρους : who are few, predicate adjective, like πολλοί. — ἔόντες : concessive.

**243.** ποῖον ἔειπες : see on 85.

**244.** καταπαυέμεν : sc. μνηστῆρας, as in 168. Here the context (241) makes the object plainer.

**245.** ἀνδράσι καὶ πλεόνεσσι : for men even more in number. The dative depends on ἀργαλέον. — μαχήσασθαι : sc. ἡμῖν. The people outnumber the suitors (241), but the suitors are more warlike.

**246 ff.** αὐτὸς ἐπελθὼν μενοινῆσειε : should come in person and plan.

249 f. οὐ κέν οἱ κεχάροιτο ἐλθόντι : *would not rejoice at his coming.* — αὐτοῦ : *right there*, with a shade of temporal meaning, like “then and there.”

252. λαοί : *ye people*, in apposition with the subject of σκίδνασθε. — ἐπὶ ἔργα : as in 127.

253. τούτῳ : *scornfully*, of Telemachus. — ὀτρυνέει : *future*.

254. ἐξ ἀρχῆς : as in α 188.

255. καὶ δηθά : *even for long time to come.* — καθήμενος : *sitting about in helpless idleness*, instead of making the long journey he threatened 214 ff. — ἀγγελιῶν : *tidings brought by others from the places he would vainly try to visit*, as Leocritus thought.

257. αἰψήρῃν : *speedily, promptly*, a proleptic predicate adjective, “so that it dispersed quickly.” The session closed with the speech of Leocritus, whose proposition was accepted.

260–295. *Telemachus goes apart and prays to Athena, who comes to him in Mentor's shape, and encourages him with promise of a ship.*

261. χεῖρας νιψάμενος : so Odysseus before prayer, μ 336. — ἄλός : *partitive genitive with νιψάμενος*, as with verbs of sharing or touching. G. 1097, 1; H. 736.

262. ὃ χθιῆς θεὸς κτλ. : *thou who yesterday as a god didst come, i.e. thou god who yesterday didst come.* § 59. Cf. α 323, 420.

263. (ἐ)κέλευσας : cf. α 279 ff.

264. Cf. 215, α 94, 281.

265. τὰ δὲ πάντα : *but all this, i.e. all that Athena had bidden him do*, 263 f. — Ἀχαιοί : the Ithacans.

267. σχεδόθεν ἦλθεν : *drew nigh.* The -θεν has lost its original force, as in δπιθεν 270, ἐγγύθεν γ 36.

269. See on α 122.

270. οὐδ' ὀπιθεν κτλ. : *in the future also (δέ) thou shalt not be, etc.*

271. εἰ δὴ κτλ. : *if really, i.e. so surely as thy father's blood is in thy veins; of a fact.* — ἦν : *neuter adjective.*

272. οἶος κτλ. : *(seeing) what a man he was.* See on 239. — ἔργον τε ἔπος τε : a poetical formula for “everything.”

274. εἰ δ' οὐ : an exceptional use of οὐ for μή after εἰ. G. 1383, 2; H. 1028. It qualifies κείνου rather than the whole phrase.

277. κακίους, ἀρείους : *predicate adjectives, with the shorter form (for κακίους κτλ.), which is rare in Homer.*

279. οὐδέ : *continues the force of ἐπεὶ*, and is strengthened by πάγχυ γε ; *and since not at all.* — προλέλοιπεν : *sc. in the assembly just held.* The son had shown a wisdom like that of his father, who was πολύμητις.

280. ἐλπωρή : *sc. ἐστὶ*, the phrase introducing the infinitive τελευτῆσαι, *there is hope of thy accomplishing.*

281. τῷ : *therefore.* — ἔα : *let be, i.e. mind not.*

282. ἀφραδέων : in the emphatic supplementary position ; “thoughtless fellows that they are.”

283. ἴσασιν : *are they aware of.*

284. ὅς : *takes up the main idea, θάνατος.* — ἐπ' ἡματι : *on a single day*, like ἰῶ ἡματι. Here πάντας suggests the contrasting numeral. — ὀλέσθαι : *infinitive of purpose, for their perishing.* Cf. α 138.

286. τοῖος : *such, so powerful, viz. as to make good the preceding promise.*  
— ἐταῖρος πατρώιος : cf. 225. 287. ὅς : *I who, i.e. since I.*

288 f. ὁμιλεῖ : *continue thine intercourse with,* present imperative ; but aorist imperatives are used in the following verse of beginning a new enterprise.

289. ἦτα : neuter plural substantive.

294. τῶν : partitive genitive with (τὴν) ἥ τις ἀρίστη (ἐστίν), which is equivalent to τὴν ἀρίστην. See on α 280.

295. ἐνήσομεν : sc. νῆα.

296. ἔτι δὴν : § 62 h β .

296–336. *The suitors mock Telemachus when he declares that he will make the journey after all.*

297. παρέμμενεν : sc. on the sea-shore (260), by Mentor-Athena.

299. Cf. α 106. — μεγάρουσιν : the plural denotes the palace with all its parts, including the αὐλή (300). The other parts are distinguished by δῶμα and θάλαμος.

301. Τηλεμάχοιο : construe with ἰθὺς. G. 1148 ; H. 757.

302. ἐν . . . χειρί : literally, *within he grew for him in the hand, i.e. warmly did he grasp his hand.* Vergil has *excepitque manu, dextramque amplexus inhaesit* *Aen.* viii. 124. — ἔπος . . . ὀνόμαζεν : *spoke a word and called upon him.* § 15 c.

303 f. See on 85. — μή τι ἄλλο κακόν : *let no evil else, i.e. instead of the eating and drinking urged in 305.* See on α 128. — ἔργον, ἔπος : *no deed or word, apposition with κακόν.* “Plan no evil at all against us ; only eat and drink.”

305. ἐσθιέμεν, πινέμεν : infinitives as imperatives.

306. ταῦτα : *i.e. your wishes, explained by the following verse.* — μάλα : emphasizes πάντα, *one and all.*

307. νῆα κτλ. : ‘epexegetis.’ § 15 d. — θάσσον : *right swiftly*, the “absolute” use of the comparative. H. 649 a.

308. μετά : *in quest of.* Cf. 206, α 184.

311. ἀκέοντα, ἔκκλητον : sc. ἐμέ.

312. ἡ οὐκ ἄλις ὥς : *is it not enough that, etc.* The first two words are pronounced with synizesis. § 28.

313. κτήματα, μνηστῆρες : both in emphatic supplementary apposition with what precedes, *my possessions, ye suitors.*

314 f. ἄλλων . . . πυνθάνομαι : *hear and understand the speech of others, i.e. the conversation and deliberations of his elders.*

316 f. ὕμμι [ὁμῖν] : dative with ἐπὶ (adverb) ἰήλω. — κακὰς κῆρας : *i.e. θάνατον.* The two are joined in 352 (cf. 283).

317. αὐτοῦ : *right here.* Cf. 250.

318. μέν : *i.e. μὴν, verily.* — ἀλίη κτλ. : he has the assurance of 273.

319. ἔμπορος : emphatic from its position ; “even though it be as a mere passenger, instead of on my own ship.”

320. ὥς νῦ πον : *so now I suppose*, with irony.

321. ἡ ῥα καί : *he spoke so and*, a formula of transition from speech to action.

324. ὦδε δέ τις εἶπσκε : *and thus one and another would say.*

327. ἡ ὃ γε : *yes, or he will.* See on α 4. — νῦ περ : *just now.* — ἔται αἰνῶς : *he is dreadfully in earnest.*

329. *Cf. a 261.*

330. *ἐν* : adverb, with *βάλῃ*. He will *add* the poison to the drink *in the mixer*. See on 80.

331. *ἄλλος* : *many another*, collective in meaning, like *τῖς* 324.

332. *τίς δ' οἷδ' εἰ κε* : *and who knows but that perhaps*, concealing a wish.

334. *οὕτω* : *in that way*, much like *τῷ* *in that case*. — *πόνον* : with insolent irony. Odysseus dead, they must care for his wife ; Telemachus dead, they would have to divide up his inheritance.

336. *ὅς τις* : *sc. τοῦτω* as antecedent.

337–381. *Telemachus commissions Eurycleia the stewardess to make provision for his journey.*

337. *θάλαμον* : used here not of the women's apartment, as usual (see on 299), but of one of the smaller rooms in the rear part of the house, a *store-room*.

338. *ὅθι* : for the quantity of the final vowel, see on *ἐνί* *a 27*. — *νητός* : predicate with *ἔκειτο*.

340. *ἐν* : *therein*, adverb. — *πίθοι* : the largest form of pottery, for storage purposes. Such have been found in the magazines of Tiryns and Ilios. A *πίθος* was the "tub" of Diogenes.

342. *εἴ ποτε* : *in case ever*. See on *a 94*.

343. *καὶ μογήσας* : *even though after suffering*.

344. *ἔπεσαν* : *sc. θαλάμῳ*, *it had closed doors*. — *ἀραρυῖαι* : this participle, with or without the adverbs *πυκνῶς* or *εὖ*, is a stock epithet of good workmanship.

346. *ἔσχ'* : *i.e. ἔσκε*, *stayed*. *Cf. 59*. — *νόου πολυῖδρείησιν* : *with intelligent wisdom*. The plural of the abstract noun denotes repeated exercises of the quality. H. 636 a. *Cf. 236, a 7*.

347 = *a 429*.

349. *ἄφυσσον* : *draw off* from the storage *πίθοι* (340), into vessels of transport. *Cf. 290*.

350. *τόν* : demonstrative antecedent of *δν*, with *μετά* next to *that*. — *λαρώτατος* : *sc. ἐστί*.

351. *δομένη* : *thinking of*, *i.e. intending it for*. — *εἰ ἔλθοι* : as in 342 f., the *φυλάσσει* implying past time also.

353. *ἔμπλησον* : aorist imperative.

354. *Cf. 290 f.* — *ἐν* : adverb with *χεῖον*, *pour out*.

355. *μυληφάτου ἀλφίτου ἀκτῆς* : *of mill-crushed barley-meal*. This phrase simply expands *ἀλφιτα*, and distinguishes the cracked from the whole grain (*οὐλαί γ 441*).

356. *ἴσθι* : imperative of *οἶδα*. — *ἀθρόα* : predicate to *πάντα*, after *τετύχθω*.

359 f. *Cf. 214 f., a 93 f.*

363. *τίπτε δέ* : *now why in the world?* A reproachful question. — *φῶλε τέκνον* : the adjective conforms to the real, not the grammatical gender. G. 921 ; H. 633.

364. *πῇ* : *how?* or *why?* not *whither?* for he had told her that. — *πολλὴν ἐπὶ γαίαν* : "the wide world over."

365. *μόνος ἔων ἀγαπητός* : *only and well-beloved son that thou art*.



367. οἱ δέ: the suitors. — αὐτίκ' ἴσονται: *as soon as thou art gone.*

368. τάδε . . . δάσονται: *cf.* 335.

369. ἀλλὰ μὲν αὖθι κτλ.: *so stay thou here in quiet possession of thine (estates).*

372. βουλή: *plan*, the νόημα of 363.

374. πρὶν γ' ὅτ' ἂν: *before when, i.e. until.* — ἑνδεκάτῃ: *sc. ἡμέρα*, for which ἡμαρ is more usual in Homer. The phrase designates an indefinite time of considerable length, like 'a week or ten days.'

375. ποθέσαι: *sc. πρὶν.* — ἀφορμηθέντος: *sc. ἐμοῦ, of my departure.* See on α 289.

376. κατά: *adverb with ἰάπτῃ.*

377. θεῶν μέγαν ὄρκον: *i.e. the oath by Earth, Heaven, and the Styx, which the gods themselves used.* — ἀπώμνυ: *swore that she would not tell Penelope.*

378. ὅμοσέν τε τελεῦτέσέν τε: *had sworn and finished, i.e. had sworn to the end.* See on 9.

381. *Cf.* 288. — ὁμίλειν: *imperfect, 3 person singular, with -ν movable.* § 33 k.

382-404. *Athena secures a ship and a crew, and summons Telemachus to the harbor.*

382. ἄλλο: *sc. νόημα*; with ἐνόησε *conceived another purpose.*

383. ἐικυῖα: *of four syllables, with short stem in the feminine, the masculine being εἰκώς.* *Cf.* (εἰδώς) ἰδυῖα α 428. § 52 g.

384. ἐκάστῳ φωτί: *sc. of the twenty whom she selected.* *Cf.* 212, 292.

385. ἐσπερίους: *in predicate agreement with αὐτοῦς suggested by ἐκάστῳ φωτί.* — ἀνώγειν: *see on ὁμίλειν 381.*

389. εἴρυσε: *sc. Νοήμων.* The ship was shoved bow first into the water.

390. ὄπλα: *rigging, including mast, sail, ropes, etc.* — τὰ τε: *see on α 338.*

391. στήσε: *moored*, by means of anchor-stones cast out sea-wards from the bow, and stern-cables (πρυμνήσια 418) fastened to the shore.

395. ἐπὶ: *adverb with ἔχευεν (§ 51 g).* See on α 364.

396. πλάζε: *bewildered the wits of the revellers.* The natural results of their carousal are ascribed to the special intervention of the goddess.

397. εὕδειν: *to go to their sleep*, equivalent to ἵνα κατεκύνοντες α 424.

398. εἶατ': *here for εἶατο, in 403 for εἶται.* — ἐπιπτεν: *settled, imperfect.*

400. ἐν ναιεταόντων: *comfortable, good to live in.* See on α 404.

403. ἐπήρετμοι: *predicate adjective equivalent to ἐπ' ἐρετμοῖς.* This is friendly exaggeration (*cf.* 408), to increase his haste.

404. ἀλλά: *so, as in 369.* — ἵομεν: *subjunctive, with short variable vowel.*

— διατρίβωμεν: *sc. ἐταίρους, with genitive of separation.*

405-434. *The manning of the ship, and her departure.*

406. μετ' ἵχνια: *after the footsteps, i.e. in them.*

409. ἱερὴ ὕς Τηλεμάχοιο: *the sturdy strength of, i.e. the sturdy and strong Telemachus.* § 19 e.

412. ἀλλαι: *besides, either.* See on α 128.

416. ἂν: ἀνά, *adverbial, on board.* § 32. — νηός: *locative genitive with βαίνω.*

417. πρυμνή: *adjective with partitive force, the hinder part, i.e. the deck at the stern.*

419. ἐπὶ κληῖσι: *at the thole-pins.* The oar was loosely fastened by a leather thong to a single pin standing upright in the gunwale of the boat.

423. ὄπλων ἄπτεσθαι : *bear a hand at the tackle, i.e. "make sail."*

425. στήσαν ἀείραντες : *lifted and set the mast in the ἱστοπέδη or mast-box.* — κατά : adverb, *fast.* — προτόνοισι : *fore-stays*, the two ropes extending from the mast-top to either side of the prow. Were the process fully described, perhaps the ἐπίτονος or *back-stay* would also be mentioned. This was not so important a part of the tackle, and might even be dispensed with, since the mast-box and the sail-ropes kept the mast from falling over forwards.

426. ἔλκον : *hoisted*, equivalent to ἀνὰ πέτασσαν A 480. — ἰστία : of a single sail.

427. μέσον : with partitive force, *the bellying sail.* — ἀμφί : *on both sides*, adverb.

428 f. = A 482 f. — στείρη : locative dative. — πορφύρεον : *foaming.* Cf. πορφύρω to *boil or bubble up.* The epithet does not describe color primarily, but the glancing, changing effect on the eye of water in commotion. The same effect was afterwards noticed in the color purple. — νηὸς ἰούσης : still dependent on στείρη, but approaching the freedom of the genitive absolute construction. § 22 f β.

429. κατὰ κύμα : *with the waves, i.e. "before the wind."*

430. δησάμενοι ὄπλα : *making fast the tackle, "belaying all."*

431. ἐπιστεφείας : see on α 148.

434. ἡῶ : accusative, *through the dawning* ; παννυχίη is thus seen to be equivalent to πᾶσαν νύκτα. § 59. — There is no break in thought between this book and the one which follows, but rather the closest paratactic connection. The division of *Iliad* and *Odyssey* into books was an arbitrary one, for convenience, like that of the New Testament into chapters and verses. — πείρε : the continuous action denoted by the imperfect comes to its close in the aorists ἀνόρουσε, ἔξον (γ 1, 5), *when the sun rose and they came, etc.*

### THIRD BOOK OF THE ODYSSEY.

The Third Book comprises the events of three days, the third, fourth, and fifth in the chronology of the poem. It describes the visit of Telemachus to Nestor at Pylus. § 11 c.

1-66. *The arrival of Telemachus and Athena at Pylus, and their hospitable reception there.*

1. λίμνην : here a part of Oceanus, thought of as the resting-place of Helius, from which he rises in the morning, and into which he sinks at night. Usually it is the dawning of the day which the poet describes, as in β 1.

2. πολύχalkον : this epithet, like χάλκεος and σιδήρεος, shows that the firmament was thought of as a fixed metallic dome.

5. ἔξον : Attic ἀφίκοντο, an aorist of the 'mixed' formation. § 51 h. It describes their arrival off Pylus ; their landing is described in 10 f. — τοὶ δέ : the people implied in Πύλον and πτολίεθρον.

6. **παμμέλας** : as offerings to the god of the deep dark sea, who is himself *dark-haired* (κυανοχαίτη). Of the same color were also the victims for the deities of the lower world.

7. **ἔδραι** : *ranks or rows of seats*, as in 31. Their number was the same as that of the cities in the realm (B 591 ff.).

8. **προύχοντο** : *were presenting* for sacrifice. For the infrequent ‘crasis,’ see § 29. — **ἐκάστοθι** : *i.e.* at each ἔδρα. — This is the largest sacrifice described in Homer, a Messenian national ceremony.

9 f. **εἴθ’** (εὔτε) **οἱ, οἱ δέ** : *just as these, then these*. — **ἐπί** : *thereon*, an adverb with ἔκαλον. The mind readily supplies βωμοῖς. It is often impossible to give briefly in English the exact force of these adverbial prepositions.

10 f. **ιθὺς κατάγοντο** : *put straight in*, towards the landing-place. The opposite of *κατάγεσθαι* is *ἀνάγεσθαι*, *put out to sea*, as in A 478. — **στεῖλαν ἀείραντες** : *took out and stowed away both mast and sail* (ιστία), the reverse of β 425. — **τὴν δ’ ὥρμισαν** : *they made her fast*, the same as στήσε β 391.

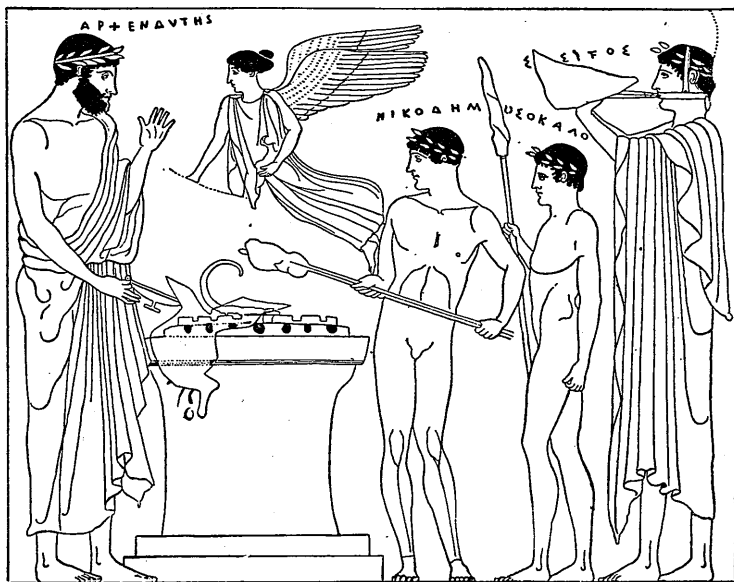
14. **οὐ μὲν σε χρὴ** : *thou surely hast no need*. See on α 124.

15. **καί** : *actually*, emphasizing the whole sentence. — **ἐπέπλωσ** : § 56.

16. **πατρός** : *about thy father*, the anticipated object and subject of the following sentences. H. 878.

18. **εἶδομεν** : subjunctive of οἶδα with short mode-vowel, *let us know*.

19 f. **λίσσεσθαι** : infinitive as imperative. — **αὐτός** : *thyself*. — **νημερτέα** : *the truth*, *i.e.* the whole truth, without concealment or softening; he would not of course concoct a falsehood.



22. *προσπύξομαι*: subjunctive of deliberation in a question of appeal, like *λω*. G. 1358; H. 866, 3.

24. *αἰδώς*: *sc. ἐστὶ*. It is a *shame*, i.e. it is *shameful*. See on α 350.

28. *οὐ*: repeats with emphasis what immediately precedes, "no indeed I do not." — *γενέσθαι κτλ.*: *wert born and bred*.

29 f. = β 405 f.

31. *ἄγυριν*: *gathering* of any kind, while *ἀγορή* is rather a formal deliberative assembly. Cf. *ἐν νηῶν ἀγύρει* Ω 141.

33. *ἔπειρον*: *sc. ὀβελούσι*, as in 462.

35. *χερσὶ κτλ.*: *clasped their hands in welcome*.

39. This was the seat of honor, between king and crown-prince. — *πατέρι*: the case-ending is of varying quantity. § 39.

40 f. *ἐν*: adverb, with locative dative following. — *δειδισκόμενος*: akin to *δείκνυμι*, dico, digitus. A gesture of welcome was made in proffering the full beaker.

42. *Ἀθηναίην*: i.e. the seeming Mentor. A divinity is urged to pray.

44. *τοῦ κτλ.*: strongly emphatic from its position, *it is this one's feast even that ye have chanced upon in your coming hither*.

45. *εὔξαι*: 1 aorist subjunctive with short mode-vowel, equivalent to the English perfect or future perfect in translation. — *ἴ θεμὺς ἐστίν*: *as is right*. The relative is attracted from the neuter into the gender of the predicate substantive. *θέμυς* is *right* as sanctioned by usage. See on β 69.

46. *τούτῳ*: Telemachus.

48. *εὔχεσθαι*: *is wont to pray*.

49. *νεώτερος*: *sc. σοῦ*.

52. *ἀνδρί*: dative of cause. The reason for Athena's delight is really contained in the attributives — *at the spirit and good breeding of the man*.

53. *οἷ*: accented for emphasis in contrast. So *σοί* in 50.

54. *πολλά*: *fervently*, cognate accusative in adverbial relation. § 22 b.

56. *ἡμῖν*: dative of advantage with *τελευτήσαι*, which depends on *μεγέρης*. Cf. β 235 f. — *τάδε ἔργα*: explained by what follows.

59. *ἐκατόμβης*: genitive of price or value with *ἀμοιβήν*, *recompense for the hecatomb*.

60. *ἔτι*: *further*, i.e. "thirdly," corresponding to *πρώτιστα* (57), *ἔπειτα* (58). — *πρήξαντα*: agrees with the principal subject *Τηλέμαχον*. Its object, the antecedent of the relative clause following, is omitted. G. 1026; H. 996. The main idea lies in the participle, *may accomplish before going*. § 24 i.

61. *οὐνεκα*: *wherefore*, i.e. *that for the sake of which*. — *μελαίνῃ*: the epithet has come to form one idea with its substantive, and the whole then takes a second epithet *θοῆ*. § 15.

62. *ἔπειτα*: *at that time*, with temporal reference to what precedes, as in α 106. — *αὐτῇ κτλ.*: as Mentor she prayed, as Athena she answered the prayer.

64. *ὥς δ' αὐτως*: *and in the same way*. § 45 h.

65. *ὑπέριτερα*: *outer meats*, in distinction from *σπλάγχνα* (40) = *viscera*. — *ἐρύσαντο*: *sc. ἐξ ὀβελῶν*.

67–101. Telemachus tells Nestor who he is and on what errand he is come.

67 = *a* 150.

69. *κάλλιον*: *fairer* than it would have been before showing the strangers hospitality.

72. *ἦ, ἦ*: two independent questions. — *κατὰ πρῆξιν*: *on business*. The opposite is *κατὰ ληίδα* 106.

73. *οἶά τε*: *just like*, equivalent to *ὥσπερ*. — *ληιστῆρες*: piracy was not uncommon, and not so dishonorable as in later times.

74. *ψυχὰς παρθέμενοι*: see on β 237.

77. *θῆχ'*: *ἔθηκε*. — *μῖν*: the *τόν* of 75, Nestor.

78 = *a* 95. The verse is wanting here in many, including the best MSS.

81. *ὑπονῆλου*: equivalent to *ὑπὸ Νηίῳ* *a* 186. Cf. *ἐπήρετμοι* β 403. § 59 β. Ithaca was dominated, as it were, by this range of mountains.

82. *ἰδίη*: predicate.

83. *κλέος εὐρύ*: *widespread report*.

86. *ἄλλους*: personal object of *πευθόμεθα*, anticipated ('prolepsis') from the relative clause following, where the more special form *ἐκαστος* takes its place.

90 f. *εἴ τε, εἴ τε*: *whether, or*, partitive exposition of *ὅππῃθι*.

92. *τὰ σὰ γούναθ' ἱκάνομαι*: figuratively, of a suppliant's visit. Telemachus does not actually clasp Nestor's knees.

94 f. *ἄλλον, πλαζομένου*: *from another, of his* (Odysseus') *wanderings*, the first a genitive of source, the second an objective genitive with *μῦθον*.

95. *πέρα*: *beyond* others, adverb; with the proleptic predicate adjective *ὀξυρόν*, *to exceeding sorrow*.

96. *μ' αἰδόμενος*: *out of regard for my feelings*. — *μηδ' ἐλεείρων*: *and do not do so out of pity*, the second negative, like the first, belonging with the imperative rather than the participle.

97. *ὅπως ἦντησας ὅπωπῆς*: *as thou didst get sight* (either of his death or of those who saw him die), "according to your actual personal experience," explaining *εἰδ* *honestly*.

98 ff. *εἴ ποτε . . . ἐξέτελίσσεν*: *if ever at all in word or deed my father fulfilled his promises to thee*; equivalent to an adjuration, "by all the aid my father gave thee." It is resumed by the *τῶν . . . μνήσαι* of 101, "by this, I say."

100. *πάσχετε*: imperfect.

101. *τῶν . . . μνήσαι*: *bethink thee now I pray of this*, apodosis to 98 ff.

102–200. Nestor tells Telemachus of the hardships before Ilios, and of the return of many of the Achaeans, but has no knowledge of the fate of Odysseus.

103. *ἐπεὶ*: *since*, introduces a reason for giving the following story, but its proper apodosis is lost sight of in the relative clauses. A virtual apodosis may be found at 108.

104. *μένος ἄσχετοι*: see on β 85.

105 ff. *ἤμην ὅσα κτλ., ἢδ' ὅσα κτλ.*: explanatory of *ὀϊζὺος ἣν ἀνέτλημεν*, the first still dependent on *ἀνέτλημεν*, the second a cognate accusative with *μαρνάμεθα*, "all our sufferings and all our fightings."

106. *ὅπῃ ἄρξειεν*: *wherever Achilles led*, iterative optative. These predatory excursions of Achilles are alluded to in A 163 ff., Z 414 ff., I 328 ff.

108. *ὅσσοι ἄριστοι*: much like the idiom *maximi quique* = *omnes magni*.

109 ff. *ἐνθα, ἐνθα, ἐνθα*: rhetorical repetition ('anaphora'), in partitive illustration of 108. — *Αἴας*: when no epithet is used the Telamonian Aias is usually meant. His suicide was described in the *Ἰλιάς Μικρά* of Lesches (*cf.* λ 543-564); the death of Achilles, in the *Αἰθιοπὶς* of Arctinus. The death of Patroclus forms the subject of II, that of Antilochus is alluded to in δ 188, and was also described in the *Αἰθιοπὶς*. § 3 d. The same quartet of heroes appears in λ 467 ff.

110. *θεόφιν*: equivalent to *θεοῖς*, dependent on *ἀτάλαντος*.

112. *περί*: adverb, strengthening *ταχὺς*, on which *θείειν* depends.

113. *ἐπὶ τοῖς*: *besides these evils*.

115 f. *οὐδ' εἰ . . . ἐξέρεοις*: some such conclusion to this condition as "could I finish the tale" is suggested by the question in 113 f. — *καὶ ἐξάετες*: the English uses a disjunctive *or*. § 24 g.

117. *πρίν*: *sooner*, *i.e.* ere the tale were ended. — *ἀνιηθείς*: *wearied* by the length of the story. *Cf.* α 133.

118. *ῥάπτομεν*: imperfect. Homer does not use the 'historical present.' § 21 h, i.

119. *ἐτέλεσσε*: *sc. κακά*. Zeus at last brought to pass the disasters which the Achaeans devised against their foes.

120. *μῆτιν*: accusative of specification. — *ὀμοιωθήμεναι ἄντην*: *to vie with him face to face*.

121. *ἐνίκα*: *was superior, excelled*.

123. *σέβας μ' ἔχει*: the modern man possesses and sways his feelings. The Homeric man is possessed and swayed by them.

124. *ἦ τοι γάρ*: *yes, in very truth*, introducing a reason for his acceptance of the claim of Telemachus. — *εὐκότες*: *fitting, seemly*, as might be expected of the son of so wise a man as Odysseus. — *οὐδέ κε φαίης*: *and thou wouldst not think, sc. the ideal second person, any hearer*.

126. *εἰως*: *for a while*, see on β 148.

127. *ἀγορῇ, βουλῇ*: *assembly* of the soldiers, germ of the modern Lower House; *council* of the chiefs, germ of the modern Upper House or Senate.

128. *νόφ, βουλῇ*: *judgment, counsel*, datives of manner.

129. *Ἀργείοισιν*: dative of advantage; *we considered in behalf of the Argives, how the very best might be done*.

132. *καὶ τότε δῆ*: see on β 108. The conclusion naturally expected here after 126-129, *viz.* "then we lost sight of each other," is hinted at in *λυγρὸν νόστον*, but not fully expressed till 162 ff., after a description of the general separation of all the Achaeans.

134. *τῷ*: *therefore*. § 45 k.

135. *μήνιος ἔξ*: *in consequence of the wrath* of Athena, because Aias the Locrian violated Cassandra in the temple of Athena at Ilios, and was not punished for it by his companions. *Cf.* Verg. *Aen.* ii. 403 ff.

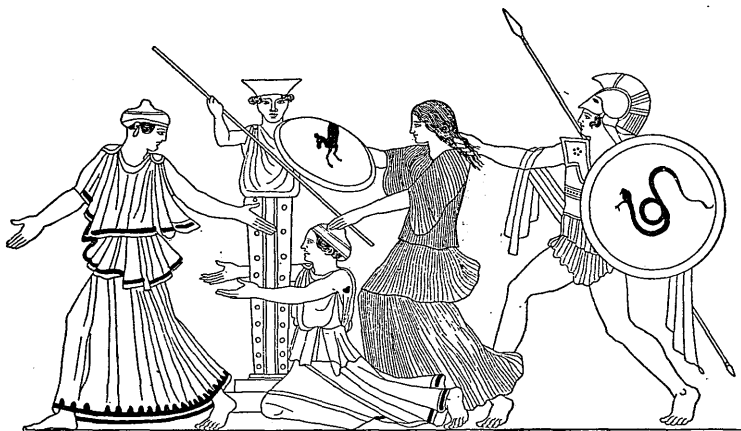
137. *ἐς*: with *ἀγορῇν*.

138. *ἐς*: *for*, of a time fixed definitely in the future. H. 796 b. The time chosen for the assembly here was not in itself improper (though the usual

time was the forenoon), but only under these particular circumstances. The Achaeans, flushed with their victory, had drunk too deeply, as the parenthetical verse 139 states.

140. *μῦθον μυθείσθην τοῦ ἔνεκα*: *told the tale (i.e. explained) why*. They 'stated the object of the meeting.'

142. *ἐπὶ νῶτα*: follows the idea of motion in the verbal substantive *νόστων*.



CASSANDRA (v. 13.).

143. *οὐδὲ πάμπαν*: *but not at all*.

145. *τόν*: demonstrative, referring to 135.

146. *νήπιος*: *the fool!* see on α 8. — *δ*: equivalent to *στι*. § 45 q. — *ἐμελλεν*: *sc. Ἀθήνη*.

147. *γάρ τε*: like *nam que*. — *αἶψα*: emphatic.

150. *δίχα . . . βουλή*: *i.e. their favor was divided between the plan of Menelaus and that of Agamemnon, both plans found favor with them*.

151. *χαλεπά*: *hostilities*.

152. *ἐπί*: *against us*. — *πῆμα κακοῖο*: *a woe of evil*, periphrasis for *πῆμα κακόν*.

153. *οἱ μὲν*: *our party*, in apposition with the subject of *ἐλκομεν*.

154. *γυναῖκας*: *i.e. captive Trojans*.

155. *ἐρητύοντο μένοντες*: *remained patiently*.

157. *ἡμίσεες*: the *οἱ μὲν* of 153. — *ἐλαύνομεν*: *sc. νῆας ἐρετμοῖς*.

160. *ιέμενοι*: causal, giving the motive of the offering.

161. *ὥρσεν ἔπι*: *roused against us*. The adverb suffers 'anastrophe' in spite of the intervening *κακὴν*, in order to make it apparent that it has no relation to the following *δεύτερον*. — *δεύτερον αὖθις*: *a second time again*, with reference to 136.

163. A parenthetical verse, explaining *οἱ μὲν* above, *the party of Odysseus the crafty*. The Attic idiom is *οἱ περὶ τινα*.

164. *ἐπί*: adverb with *φέροντες*, *bringing forward, proffering*.

166. ὄ: equivalent to ὅτι, as in 146. — δαίμων: see on β 134.

167. ὄρσε: *sc. φεύγειν.*

168. ὃς δὲ δὴ: *and lo! at last.* Menelaus had quarreled with Agamemnon (136 f.), then with Odysseus (161 ff.), and had then been abandoned by Nestor and Diomedes, in whose path he *at last* sets out.

169. ἔκικεν: *sc. νῶι* or *ἡμᾶς*, with which ὁρμαίνοντας is in predicate agreement. — δολιχὸν πλόον: *sc. from Lesbos across the sea to their homes*, in contrast with the shorter trips from Troy to Tenedos and Lesbos.

170 ff.: καθύπερθε, ὑπένερθε: *above, below, i.e. to the westward or eastward*, as farther out on the 'high' sea, or nearer the low-lying coast.

171. νήσου ἔπι: *in the direction of*, and so in a general sense *toward the island*, where we expect rather *παρὰ τὴν νήσον, along past*. This course would take them most directly across to Geraestus on Euboea (174, 177). — αὐτὴν: Chios *itself*, the larger island, north-westward of which the smaller Ψυρτή lay. The course would lie between the two islands. — ἔπ' ἀριστερά: neuter plural adjective as substantive.

172. This course would be longer, but more sheltered.

174. δεῖξε: a mere variation on φῆναι, *shewed* us a sign as we prayed, and thereby *ordered* (ἡνώγει) us.

176. ἐπί: adverb with ὤροτο, *there came on to blow* (ἀήμεναι). The intervening δέ prevents anastrophe. See on 161.

176. αἱ δέ: *sc. νῆες*, as in 157.

178. κατάγοντο: see on 10.

179. ἐπί: adverb with ἔθεμεν, *placed on his altar, i.e. offered up*. Cf. 9. — μετρήσαντες: causal.

180. τέτρατον ἡμαρ: on the first day they came to Tenedos (159), on the second to Lesbos, on the third to Geraestus (177). — Ἄργεϊ: here the city at the head of the Argolic gulf, with its port, the later Nauplia.

182. ἔχον: *held on my course*, with or without νῆας expressed.

183. ἐπεὶ δὴ πρῶτα: *when once*, the prose ἐπεὶ ἀπαξ.

184. ἀπειθής: active, *without tidings*. Cf. 88. — οἶδα: of knowledge from personal experience.

185. κείνων: *i.e. περὶ κείνων*. The pronoun refers to those who remained at, or returned to Ilios (162 ff.).

187. ἡ θέμις ἐστὶ: see on 45. The clause here qualifies the following verb. — δαήσεται: § 54 e.

189. ἄγε: ἦγε. — Ἀχιλλῆος υἱός: *i.e. Neoptolemus*.

193 f. Ἀτρεΐδην: anticipated object of the main verb, instead of subject of ἦλθε ('prolepsis,' H. 878). Cf. 86, δ 832. — νόσφιν ἰόντες: concessive.

194. ὥς: *how*. — ἦλθε: *came home*, like ἐλθέμεν 188.

195. ἀλλ' ἴ τοι . . . μὲν: *but verily now . . . indeed*, as in 236. — ἀπέτισεν: *paid vengeance*, ἐτίσατο 197 *exactd vengeance from* (with accusative), and absolutely 203.

196. ὥς ἀγαθόν: *what a good thing it is!* — καὶ παῖδα λιπέσθαι: *that a son too survive*. The καὶ simply marks faint contrast between father and son.



197. *καὶ κείνος*: *that son also*, the famous Orestes. Here the *καὶ* emphasizes the special case which illustrates the general principle.

198-200 = α 300-302.

201-238. *Nestor and Telemachus converse about the suitors, about the possibility of punishing them, and about the return of Odysseus.*

203. *καὶ λίην*: see on α 46. — *κείνος*: as in 197.

204. *εὐρύ*: predicate, *far and wide*. Contrast 83. — *καὶ ἐσσομένοισι πυθέσθαι*: *for posterity also to hear of*.

205. *αἶ γάρ*: introduces a wish, *utinam*. — *δύναμιν περιθεῖν*: *compass with power*, as with a buckler. Cf. *ἐπιειμένον ἀλκήν*, ι 214, *clad in strength*.

206. *τίσασθαι*: *that I might punish*, infinitive of purpose. — *ὑπερβασίης*: genitive of cause.

209. *πατρὶ . . . ἐμοί*: an affectionate extension of the simple *μοί* of 208. — *νῦν δέ*: see on α 166. — *τετλάμεν* [*τετλάναι*]: *to be submissive*, perfect infinitive with force of present continuance. — *ἐμπης*: *i.e.* in spite of my desire for vengeance.

211. *ταῦτά με*: the double accusative with *ἀναμιμνήσκω* occurs only here. Cf. 101. — *καὶ ξείπες*: *and speakest* of them, equivalent in the redundancy of Epic formula to *εἰπὼν* by speaking of them, “by what thou sayest.”

215. *ἐπισπόμενοι κτλ.*: *following a god's voice* as expressed by the mouth of a prophet interpreting an omen.

216. *τίς . . . εἰ κε*: see on β 332. — *σφί*: dative of interest, instead of genitive with *βίης*. § 22 g. — *ἐλθόν*: treat as a parallel verb, *will come and* —.

217. *Ἀχαιοί*: *i.e.* the warrior companions of Odysseus, supposed to be still alive.

218. *εἰ γάρ*: introduces a wish, like *αἶ γάρ* 205. — *φιλέειν*: *shew love* for one, favor by direct assistance. Cf. *παρίστατο* 222. 220. Cf. 100.

223. *εἰ*: resumes the wish first introduced by *εἰ γάρ* 218.

224. *τῷ*: *in that case*, supposing the wish fulfilled. — *τις*: *many a one*. — *καί*: *actually*, with ironical emphasis of the following word. With Athena's aid even Telemachus alone might punish the suitors.

226. *οὐ πω*: *in no way*, differing from 221 (*not yet*).

227. *ἄγῃ μ' ἔχει*: see on 123.

228. *ἐλπομένῳ*: contains the main thought; “I do not expect that this can come to pass.” — *τά*: refers to 216 f., 223 f.

230. See on α 64.

231. *σαώσαι*: *can bring home safe*, simple potential optative without *ἄν*, as in 319. G. 1332; H. 872 e; § 21 e.

232 ff. *καὶ . . . μογήσας*: *even though after suffering*. This concessive participle contains the main idea in the contrast to *ἀπολέσθαι* (234). Translate: *to suffer . . . before coming home . . . rather than to come home and perish*.

235. *ὑπό*: construe with *Ἀγίσθοιο* and *Ἀλόχοιο*, and treat *δῶλῳ* as dative of manner.

238 = β 100.

239-328. *Nestor tells Telemachus the manner of Agamemnon's death.*

240. *κηδόμενοι περ*: *however much concerned about them*. 243. *ἔπος*: *matter*.

244. *περίοιδε ἄλλων* : = *περὶ ἄλλων οἶδε*. Cf. α 66.

245. *τρὶς ἀνάξασθαι γένεα* : *thrice has been chieftain through generations, i.e. has been chieftain for three generations.* Cf. *μετὰ δὲ τριτάτοισιν ἀνασεν* A 252.

246. *ὥς τε* : *like, as in α 227.*

249. *αὐτῷ* : Agamemnon *himself*, contrasted with Menelaus.

250. *ἐπεὶ κτλ.* : gives a reason for assuming that treachery must have been used.

251. *Ἄργεος* : *anywhere in Argos*, the genitive expressing vague local relation. — *Ἀχαικοῦ* : distinguishes Peloponnesian from Thessalian Argos (*Πελασγικόν*).

252. *ἐπ' ἀνθρώπους* : "over the world." — *ὁ δὲ κτλ.* : a paratactic clause, where the English would express result, *that so he* (Aegisthus) *plucked up courage to slay him.*

254. *ἀληθέα* : predicate adjective with adverbial force.

255. *καυτός* : = *καὶ αὐτός*, a rare crasis. § 29. — *ὀλεαί* : *thou conjecturest*, vv. 249–252.

258. *τῷ* : *in that case*, as in α 239. — *ἐπί* : adverb with *ἔχεαν*, whose subject is the Achaeans.

259. *κατέδαψαν* : also modified by the *κέ* of 258.

260. *ἄσπεος* : *i.e. Mycenae* (305).

261. *Ἀχαιᾶδων* : professional mourning women. For the patronymic form, see § 42 g. — *μέγα* : in unfavorable sense, *rash, outrageous*.

262. *κεῖθι* : *i.e. before Ilios*.

263. *ἡμεθα* : in military metaphor. So in English, 'we lay.' — *μυχῷ Ἀργεος* : *i.e. at the head of the Argolic gulf, in the interior of Peloponnesus*.

264. *πολλά* : *greatly*. See on 54. — *θέλγεσκε* : *strove to beguile*.

265. *τὸ πρὶν μὲν* : *at the first*, marking a period brought to a close by *δτε δὴ κτλ.* 269.

266. *δία* : *heavenly*, in purely formal manner, of noble birth. — *φρεσὶ κτλ.* : *she had a good heart*.

267. *αἰοῖδος ἀνὴρ* : *a bard-man*, attributive apposition. H. 625 a. So often with *γυνή*.

269. *μὲν* : *i.e. Clytaemnestra*. — *δαμῆναι* : *so that she was subdued*.

270. *ἔγων* : *sc. Αἰγισθος*.

272. *ἐθέλων ἐθέλουσαν* : *desiring what he desired*. § 16 b. — *ὅνδε δόμονδε* : see on α 83. The home of Aegisthus was in Argolis, near Mycenae.

274. *ἀγάλματα* : defined by what follows.

275. *μέγα ἔργον* : *his difficult task*, the seduction of Clytaemnestra. — *ῥ* : *sc. ἐκτελέσειν*.

278. *ἱρόν* : because consecrated to Poseidon and Athena. The marble pillars of a ruined temple of Athena still crown the brow of the promontory.

280. A formula to describe a sudden, painless death, sent upon men by Apollo, or upon women by Artemis, in contrast to a painful death from wounds, hunger, or disease.

283. *κυβερνήσαι* : infinitive used as accusative of specification. — *ὁπότε κτλ.* : *whenever winds blew high*, the optative expressing frequency.

284. ὁ μὲν: only Menelaus halted, Nestor continued on his way.  
 285. κτέρεα: see on α 291.  
 287. Μαλειάων: the singular occurs in ι 80. § 40 d. Malea was the Cape Horn of ancient navigation.  
 288. ἴξε θεῶν: came on his run, usually of the ship (281) rather than the sailor.  
 289. ἐπί: forth over the sea, adverb with χεῦν.  
 290. πελώρια κτλ.: the predicate adjective is proleptic after τροφέοντο, were rolling into monsters, mountain-high. For the plural verb with neuter plural subject, cf. ἔαξαν, 298. § 22 j.  
 291. διατμήξας: sc. τὰς νέας. — τὰς μὲν: resumed in 297 by αἱ μὲν, with which τὰς πέντε (299) contrasts. — ἐπέλασεν: sc. Ζεύς.



ORESTES SLAYING AEGISTHUS (v. 307).

293. ἔστι δέ τις: an epic formula for introducing local description. Cf. Vergil's est locus, est procul. — αἰπεία εἰς ἄλα: steep (jutting) into the sea.  
 295. σκαιὸν ῥίον: a westerly headland.  
 296. ἐς Φαιστόν: as far as, or towards Phaestus, a town between Gortys and the sea to the west, some two or three miles from the shore. The sea dashed its spray inland, but its billows were stayed by the rocky headland. — μικρός: with concessive force, low as it is. — λίθος: the πέτρη (293) or ῥίον (295).  
 297. ἔνθα: i.e. around the western end of the island and along the coast as far as the territory of Gortys.  
 299. τὰς πέντε: the (other) five, contrasted with τὰς μὲν 291 = αἱ μὲν 297.  
 301. ὁ μὲν: i.e. Menelaus.  
 303. ταῦτα λυγρά: including now the murder of Agamemnon.  
 304. δέδημπο: was in subjection, the pluperfect of a resultant state, and so parallel to the imperfect ἤνασσε.

306. τῷ ὀγδοάτῳ: *sc.* ἔτει from ἐπτάετες above, *in that eighth year*. — κακόν: *as an evil, i.e. to his destruction*, predicate nominative neuter, as with forms of γίγνομαι.

307. πατροφονῆα: *see on a 299.*

308 = 198, α 300.

309. ὁ: demonstrative, of Orestes, as τόν of Aegisthus. — δαίνυ τάφον: *was giving a funeral feast to the people, after the burial.*

310. μητρός: only here in Homer, if indeed here, is it even intimated that Clytaemnestra also fell by the hand of her son.

311. βοὴν ἀγαθός: *good at the war-cry*, a frequent phrase of the *Iliad*, sometimes meaning hardly more than *brave*.

312. ὅσα . . . ἄειραν: *as much as his ships bore as freight, i.e. to the full capacity of his ships.*

313. καὶ σί: Menelaus leaving Aegisthus in his brother's house seems to suggest Telemachus leaving the suitors in his father's house.

315 f. μὴ φάγωσιν, ἔλθης: prohibitory, not final sentences. G. 1346; H. 874.

317. ἀλλὰ μὲν: *but still*. Nestor dissuades from such roaming as that of Menelaus, but yet commends to Telemachus one more journey.

318. νέον ἄλλοθεν: *lately, from abroad*.

319 f. ὄθεν: = ἐξ ὧν. — ἔλποιτο: the optative as in 231. Its subject is indefinite, *one*, taken up by the following *ὃν τινα*.

320. πρῶτον ἀποσφῆλωσιν: *once drive from his course*. See on 183.

321. μέγα τοῖον: *see on a 209*. — ὅθεν τέ περ: *from which great distance*.

322. Even the great birds of passage could not fly the distance in a year.

323. ἀλλ' ἴθι: *so go! by sea*.

324. πέξός: predicate adjective after ἵεναι supplied from ἴθι. — πάρα τοι: = *πάρεσίν σοι thou hast, or shalt have*. § 58 c β.

327 f. = 19 f.

329–370. *After a final libation, Nestor invites the strangers to spend the night in his palace. Athena accepts for Telemachus, but declines for herself.*

329. ἐπὶ ἦλθεν: *on came*.

332. ἄγε: an interjection, introducing plural imperative. — τάμνετε γλώσσας: the choicest portions of the victims were to be burned (341) as a final offering, with accompanying libation of wine.

334. τοῖο: neuter demonstrative with ὥρῃ, instead of an infinitive.

337. ἦ ῥα: *see on β 321*.

338 f. = α 146, 148.

340. νόμῃσαν: *sc.* ποτόν. The κούροι who served as butlers (οἰνοχόος), dipped (ἀφύσσω) the wine with a pitcher (πρόχοος) from the mixing-bowl (κρητήρ), and with this, passing round from left to right of the company (ἐπιδέξια), poured wine into the beakers of the guests, first for a libation, then for drinking. Cf. ι 9 f.; A 597 f. — ἐπαρξάμενοι δεπείσσειν: *beginning the rite with the beakers, i.e. putting wine in for the libation which preceded the drinking, 'with a first pious portion for the cup.'*

341. Each worshipper approached the altar and poured some of his wine on the burning tongues.

344. *ἰέσθην νέεσθαι*: *were setting out to go, made as if to go.*

346 f. *τό γε*: explained by the next verse, where *ὡς* is *namely that*, and the optative is on the principle of indirect discourse ("as ye purpose").

348. *ὥς τε . . . ἀνείμονος*: *as if forsooth (ἤ) from some one utterly without clothing, i.e. bed-clothing for a guest, as the following verses show.*

349. *ῥῆ*: *sc. εἰσίν.*

350. *αὐτῷ . . . ἐνέυδειν*: *for his own sleeping therein*, the infinitive as in α 138.

351. *πára μέν* = *πάρεσι μὴν.*

352. *τοῦδ' ἀνδρὸς Ὀδυσσῆος*: *Odysseus is affectionately thought of as alive and present before the speaker, in his son.*

353. *ἐπ' ἱκριόφιν*: *on deck*, one of the small fore and aft decks of the Homeric ship, stretched across between and supported by the ribs. For the case-ending, see § 36.

354. *ἔπειτα*: *thereafter, i.e. when I am no longer alive.* The force of *ὅφρ' ἄν* (*as long as*) continues into this clause.

355. *ξενίζεῖν*: purpose of *ζῶω* and *λίπωνται*. Hospitality was one of the main supports of ancient civilization. — *ὅς τις κε*: *whosoever*, used with distributive force after a plural antecedent.

357 f. *σοί*: construe with *πείθεσθαι*.

361. *ἕκαστα*: *the particulars, the details* of their duty in view of the detention of Telemachus, *their several duties.*

362. *γεραιότερος*: *elderly*, 'absolute comparative.' H. 649 b.

363. *νεώτεροι ἄνδρες*: predicate apposition with *οἱ ἄλλοι*, containing the main idea, to which *ἔπονται* is logically subordinate; *the rest are young men, who follow, etc.*

366. *νῦν*: supplementary and emphatic position for the sake of immediate contrast, *for the present.* — *μετά*: *in among, i.e. into the land of.*

367. *οὐ τι νέον κτλ.*: *not recent, i.e. of long standing.* § 19 d.

370. *οἷ τοι κτλ.*: *the fleetest and sturdiest thou hast.*

371-403. *Athena being recognized as she leaves, Nestor vows a sacrifice to her, and after bringing Telemachus to his palace, offers her a libation. All then retire for the night.*

372. *εἰδομένη*: *taking the shape of*, an actual transformation, as in α 105, not like α 320.

374. *Cf. β 302.*

376. *νέφ ὦδε*: *young as thou art.*

377. *οὐ . . . ἄλλος*: *sc. ἦν, this was no one else.*

379. *ἐν Ἀργείοισιν*: *i.e. while they were before Ilios.*

380. *ἀλλά*: *so now.* — *ἴληθι, δίδωθι*: for the personal endings, see § 47 b. The long stem-vowel is also Homeric.

383. *Cf. 'a red heifer without spot, wherein is no blemish, and upon which never yoke came,' Numbers xix. 2.* The relative clause explains the epithet.

384. The horns of the heifer should be overlaid with gold-leaf, to make the victim more acceptable to the goddess. *Cf. 437 f., and Vergil's et statuam ante aras aurata fronte iuvenum, | candentem Aen. ix. 627 f.*

387. *υἰάσι*: for the three stems of this substantive, see § 40 c.

388. τοιο : with only a relic of original demonstrative force. § 45 g.

389 = α 145.

390. ἀνὰ κέραςσεν : *mixed up*, by having wine poured *upon* water in the mixer.

392. The verse shows 'hysteron proteron.' § 19 g.

393. τοῦ : of *this* wine, with resumptive emphasis.

396. cf. α 424 (δὴ τότε). — οἱ μέν : the sons and sons-in-law (387). — οἰκόνδε : loosely used in this formula-verse for θαλαμόνδε. Cf. 413. These *chambers* opened into the court-yard of the palace.

397. αὐτοῦ : *right there*, in contrast with places at a distance.

399. τρητοῖς : see on α 440. — αἰθούσῃ : the porch before the vestibule of the μέγαρον or men's hall, the usual sleeping-place for transient guests.

401. παίδων : construe with δς.

402. μυχῶ δόμου : this *θάλαμος* was usually in the most distant part of the palace, behind the women's hall.

403. δέσποινα : *royal*, like πότνια serves as adjective in cases of attributive apposition. — λέχος . . . εὐνήν : *prepared bed and couch*, i.e. slept by his side.

404-472. On the next morning Nestor offers to Athena the sacrifice he had vowed, and the usual feast follows.

404 = β 1. Cf. Milton's 'Now morn, her rosy steps in the Eastern clime | Advancing, sowed the earth with orient pearl, | When Adam waked. *Par. Lost*, v. 1 ff.

406. ξεστοῖσι λίθοισι : i.e. stone seats, probably at the sides of the entrance or vestibule to the men's hall. Similarly in an ancient city the elders gathered for conference 'in the gates.'

408. λευκοί : drawn into agreement with the relative. — ἀποστιβόντες ἀλείφατος : i.e. rubbed down with some fatty substance to secure a polish. The genitive denotes 'material.' — οἷς ἔπι : = ἐφ' οἷς.

410. Ἀιδόσδε : i.e. Αἶδαο δόμονδε, as we have εἰς Αἶδαο (sc. δόμον).

412. σκῆπτρον ἔχων : i.e. as ruler.

416. πὰρ : at the side, sc. of Nestor, who formed the center of the group.

419. ἱλάσσομαι : 1 aorist subjunctive with short mode-vowel.

421 ff. ὁ μὲν, εἰς δέ, εἰς δέ : one, another, another. — ἐπί : after, to fetch, like μετὰ.

422. Ἐλθῃσιν : sc. βοῦς, explained and paraphrased by ἐλάσῃ . . . ἀνήρ. — ἐπιβουκόλος : the ἐπί implies authority *over*, as the ὑπό in ὑποδμῶς (δ 386) subordination *under*.

425. χρυσοχόον : *gilder*. The same artist is called χαλκεύς in 432, from the metal most commonly worked. There is no minute division of labor in Homer.

427. οἱ δ' ἄλλοι : but ye others. — εἴπατε εἴσω : carry word within.

429. ἔδρας, ξύλα : seats for the worshippers, wood for the sacrificial fire. — ἀμφί : around the altar in the court-yard.

435. Ἀθήνῃ : not as Mentor, but as goddess, unseen.

436. ἀντίωσα : see on α 25.

438. ἀσκήσας : after he had prepared it, i.e. after beating the gold into leaf on the anvil. This gold leaf or foil was spread over the horns of the victim.

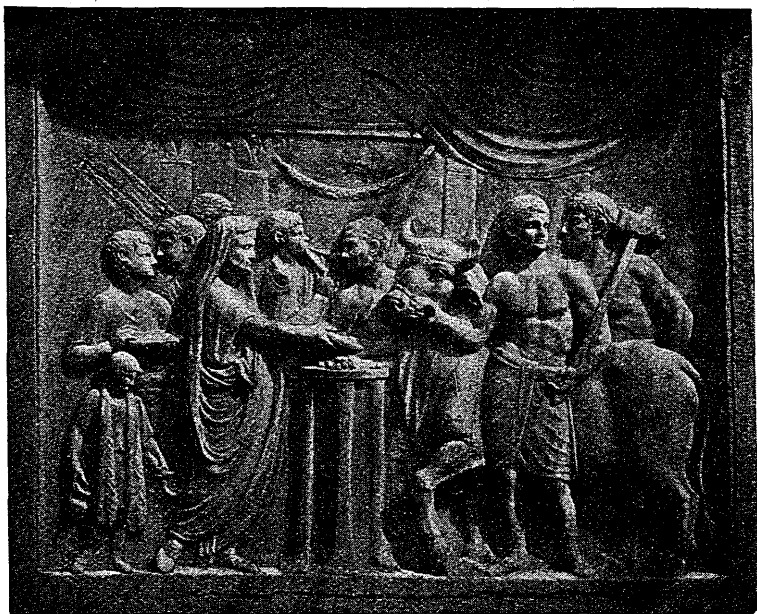
439. ἀγέτην : *sc.* to the altar. — κεράων : *by the horns*, partitive genitive with a verb merely implying touch.

440 f. *Cf.* α 136 f. The πρόχοος may be thought of as standing, full of water, in the λέβης. — σφί : dative of interest with ἤλυθεν φέρων. — ἀνθεμόεντι : of the flowers wrought in the metal.

441. ἐτέρη : *sc.* χειρί. — οὐλάς : they were to be cast into the fire, as symbolical food.

444. ἀμνίον : the blood caught in this vessel was sprinkled on the altar. *Cf.* the ceremonial in *Leviticus* i., ii.

445 f. κατήρχετο : used pregnantly with the accusatives in a ritualistic sense for ἐχερνίσατο καὶ οὐλοχύτας κατέχευε θύειν ἀρχόμενος, *i.e.* began the ceremony (*dedi-*



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cated the victim) with hand-washing and barley-sprinkling. *Cf.* χερνίσαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο A 449. So ἀπαρχόμενος in the next verse implies an ἀποτέμνων, and is explained by βάλλων, performing the initial rite of cutting the hairs from the head (of the victim) and casting them in the fire, *i.e.* dedicating the victim with burning of forelock in the fire. *Cf.* κάπρου ἀπὸ τρίχας ἀρξάμενος T 254.

449. ἤλασεν : drove a blow upon, smote, *sc.* βοῦν.

450. ὀλόλυξαν : a part of the ceremony, at its culminating point, usually the part of women.

453 f. ἀνελόντες ἔσχον : lifted and held, *viz.* the head of the victim, directing it toward the abode of the upper gods. When the sacrifice was to the lower gods, the head was turned downwards.

456. διέχευαν : *quartered*, of cutting into large pieces ; μιστυλλον (462) of cutting into small portions.

458. δίπτυχα : *sc. κρίσην*. — αὐτῶν : the thigh-pieces *themselves*, thus enveloped in fat. The intensive force has almost disappeared. § 45 e. — ὠμοθέτησαν : juicy morsels were thus assigned to the gods (*cf. θεοῦ δαῖτα* 420).

459. καῖε : *sc. the μῆρια*, with the κρίση and ὠμά upon them.

461. κατά : adverb with κάη, *were consumed*. — πᾶσαντο : a religious rite, symbolical of participation in the sacrifice.

462. τᾶλλα : τὰ ἄλλα, a rare 'crasis,' § 29. — ἀμφί : adverb, "through and through."

464. τόφρα : during the last-mentioned preparations for the feast. — λούσεν : *bathed*. Earliest Homeric manners allowed the bathing of men by women. Athenian tradition made Polycasta afterwards the wife of Telemachus.

468. ῥά : indicates the apodosis. — ἀσαμίνθου : for a description of a bath-room and bath-tub of the early Homeric period, see Schliemann's *Tiryns*, pp. 229 ff. (Schuchhardt, *Schliemann's Excavations*, pp. 111 f.).

469. πάρ : with Νέστορα implies motion, *to Nestor's side*.

470 = 65.

471. ἐπί : adverb, *thereat*, *i.e.* at the feast.

473-497. *Telemachus and Pisistratus drive by way of Phrae to Sparta.*

473 = α 150.

475. ἐμοί : possessive pronoun, as in β 96.

476. ὑφ' ἄρματα : *to the chariot*, *i.e.* under the yoke fastened to the end of the chariot-pole. The plural is used of the chariot and all its appurtenances. — ὁδοῖο : *on his way*, genitive of place.

481. δίφρον : apparently synonymous with ἄρματα.

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494. μᾶστιξεν : *sc.* Πεισίστρατος, following 482-484.

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497. For the close connection between this and the following book, see on β 434.

## FOURTH BOOK OF THE ODYSSEY.

The Fourth Book comprises the events of the evening of the fifth day, and those of the sixth day in the chronology of the poem. It describes the visit of Telemachus to Menelaus at Sparta. § 11 d.

1-67. *The arrival of Telemachus and Pisistratus at Sparta, and their kind reception by Menelaus.*



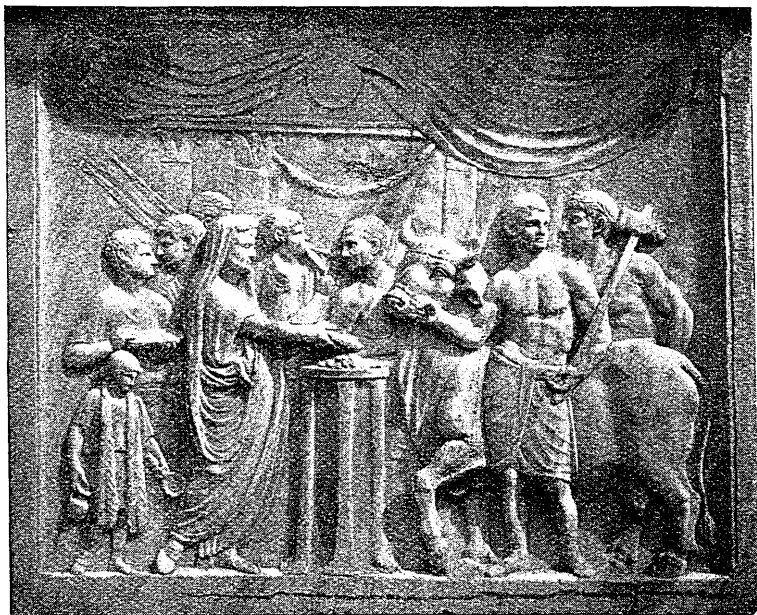
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1–67. *The arrival of Telemachus and Pisistratus at Sparta, and their kind reception by Menelaus.*

1. κοίλην : *hollow*, of the district, as lying between the parallel ridges of Taygetus and Parnon.

2. The poem does not allude to city walls for either Ithaca, Pylus, or Sparta.

3. ἔτησιν : dative of indirect object.

5. Ἀχιλλῆος νιέ : see on γ 189.

7. τοῖσιν : for the bride and bridegroom. The promise had been made years before. The time for its fulfillment had at last come.

8. τὴν ἄρα : *this daughter, I say, etc.* — ἐνθα : *at that time.*

9. ἄστν : *i.e.* Phthia, in Thessaly. — ἄνασσεῖν : *sc.* Neoptolemus.

10. ἦγετο : *sc.* γυναῖκα, *was bringing home as wife*, here of the bridegroom's father.

11. τηλύγετος : predicate adjective, meaning perhaps *very dear*.

12. ἔφαινον : *brought to light, gave.*

13. ἐπεὶ τὸ πρῶτον : *when once.* See on γ 183.

18. φορμίζω : *to the phorminx.* See on α 155. — αὐτούς : the slight intensive force distinguishes guests from performers.

19. ἐξάρχοντος : *sc.* αἰδοῦ, apparent genitive absolute. § 22f.

20. τὼ δ' αὖτε : contrasts with οἱ μὲν 15. — ἐν προθύροις : as in α 103.

22. στήσαν : intransitive 2 aorist, *halted.*

24. ἀγγελέων : future participle of purpose.

26. τῶδε : *here*, adverbial, with accompanying gesture ; *lo ! here are certain strangers.*

27. γενεῇ Διός : a stock phrase to denote noble birth. See on δα γ 266.

28 f. ἀλλά : *so then.* — καταλύσομεν : subjunctive in question of doubt, like πέμπωμεν below.

29. ἄλλον : construe with ἱκανέμεν. — ὅς κε κτλ. : relative clause of purpose.

31 ff. μὲν, μὲν, μὲν : Attic μὴν.

33 f. φαγόντε ἱκόμεθα : *consumed before we came*, the main idea lying in the participle.

34 f. αἶ κε . . . οἷός : *in the hope that at some time in the future Zeus would give us respite from distress, i.e.* bring us to our own home where we in our turn should shew hospitality to wanderers.

36. ἐς, προτέρω : *in* (to the court-yard) and *onward* (to the men's hall). — θοινηθῆναι : infinitive of purpose.

38. εἰ αὐτῷ : Attic εἰαυτῷ.

41. ἀνά : See on γ 390.

44. θαύμαζον : *gazed in wonder.*

45. ὥς τε : *as*, construed with ἡλείου and σελήνης, omitting a second αἶγλη, — *a radiance as (the radiance) of sun or moon.*

47. ἐπεὶ κτλ. : *when they had taken delight in the sight of their eyes.*

48 f. See on γ 464–8.

50. χλαῖνας : *cf.* γ 467.

52–58 = α 136–142.

61. πασσαμένω : *sc.* σφώ, accusative with εἰρησόμεθα.

62 f. σφῶν : *in your case*, elsewhere σφῶιν. — γένος : *lineage*, the nobility of looks and bearing inherited by the well-born. In the next verse the meaning is more concrete, *offspring.*

63. βασιλῶν : descriptive apposition to ἀνδρῶν, and equivalent to a relative sentence, *who are, etc.*

64. **κακοί** : *low-born*. — **τοιούσδε** : *such* as ye are, with gesture.

65. **νῶτα** : lit. *back-pieces*, counted the most delicious part. Perhaps the 'tenderloin' is meant. — **παρά** : adverbial, with *θήκεν*.

66. **ὀπτά** : in supplementary agreement with *νῶτα*. — **γέρα** : the final vowel is short, though the full form is *γέραα*. 67 f. = a 149 f.

68–112. *The amazement of Telemachus at the splendor of the palace leads Menelaus to tell him how he got such wealth on his wanderings, and so to mention Odysseus.*

70 = a 157.

71. **τῷ . . . θυμῷ** : *dear to this heart of mine*, the *τῷ* with deictic force.

73. **ἤλεκτρον** : either *silver-gold* (an alloy) or *amber* could be used in the wall-decoration here meant.

74. **αἰλή** : here, and here only in Homer, of the whole palace. In later times the *αἰλή* was an interior rather than an exterior portion of the dwelling, and so could more naturally represent the whole.

75. **ὄσσα τάδε κτλ.** : *how many things are here in infinite abundance!* An explanatory exclamation emphasized by an appositive phrase.

80 ff. "But among mortals there may, or may not, be one to vie with me in wealth, for my wealth represents long wanderings and many sufferings (82–89), but during these my brother was slain, and his death robs me of all delight in my wealth" (90–93).

82. **ἡγαγόμεν** : sc. *κτήματα*. — **ὀγδοάτω** : cf. γ 306, 311.

83 ff. The countries here mentioned in zig-zag order, in explanation of *πολλά* 81, include the eastern and southeastern coasts of the Mediterranean sea, and the richest peoples of Asia and Africa. — **Αἰγυπτίους** : the last two syllables are pronounced with 'synizesis.'

85. **Λιβύην** : the coast-land west of Aegyptus, represented by the following relative sentence as wonderfully rich. — **ἵνα τε** : *where*. — **ἄφαρ** : i.e. very soon after birth.

86. **εἰς** : *in the course of, by the end of*.

89. **παρέχουσιν** : sc. *μήλα*. — **θήσθαι** : *for milking*.

90. **περὶ κείνα** : *around those parts*.

92. **οὐλομένης** : *accursed*, one on whom the curse *δλοιο* has fallen. For *ὀνήμερος*, the opposite, cf. β 33.

93. **ὥς** : *for this reason*.

94. **μέλλετ' ἀκούμεν** : *ye are likely to, must have heard*. See on 181. — **οἱ τινες** : the guests were still unknown to Menelaus. Cf. 61 f.

95. **ἀπώλεσα οἶκον** : *I lost my home*, when Helen fled with my treasures.

97 f. **ὣν** : refers to *πολλά καὶ ἐσθλά*, and depends on *μοῖραν*. — **ὄφελον ἔχων . . . ναίειν** : *O that I were dwelling here with . . .*

98. **οἱ δ' ἄνδρες** : sc. *ὄφελον* (plural). This second wish is made parallel to the first, instead of a condition on whose fulfilment the first would depend. "O that I had but a fraction of my wealth, provided my friends might be alive!"

100 ff. **ἀλλ' ἔμπης** : *but still*, introduces *οὐ τόσσον ὁδύρομαι* 104. Concessive participles and parenthetical verses (102–3) intervene. — **πάντας** : i.e. *οἱ τὸτ' ὄλοντο*. It is emphatically resumed by *τῶν πάντων* in 104.

103. αἰψηρός: *sc. ἐστὶ*. “Speedily comes satiety in lamenting.”

105. ὥς: for ὅσον. — ὃς ἀπεχθαίνει: *i.e.* whose loss makes hateful what before had pleased.

107 f. τῷ δ' ἄρα: *but on him then*, to judge from his disappearance and long absence. — ἐμελλεν: *were destined*, of a decree of fate. The subject is κῆδεα.

108. αὐτῷ: with supplementary emphasis, opposing the preceding τῷ to ἐμοί. With the latter pronoun supply ἐμελλεν ἔσεσθαι.

109. κείνου: objective genitive with ἄχος. — ὅπως: *seeing how, since*.

110. ζῶει, τέθνηκεν: indirect double question.

112. νέον: *just*, adverb with γεγαῶτα.

113–154. *Seeing Telemachus weep at mention of Odysseus, Menelaus surmises and Helen on entering is sure, that he is Odysseus' son.*

113. Construe: ὑπὸ (adverb) ὥρσε ἡμερον γόοιο πατρός (objective genitives).

115. ἅντ': always for ἅντα, not for ἅντι.

118. αὐτόν: *himself*, *i.e.* of his own accord, unsolicited.

119. ἕκαστα: adverbial cognate accusative, *in every way*. With the first verb, *sc. αὐτόν*, with the second, αὐτοῦ.

121. δέ: *then*, in temporal apodosis. § 24.

124. τάπητα: to be thrown over the chair. See on α 130.

129. τάλαντα: a certain weight, in bars or ingots. No coined money is mentioned in Homer.

131. χρυσήν: the last two syllables are pronounced with ‘synizesis.’ The distaff was commonly of reed.

132. ἐπὶ: *thereon*, adverb. — κεκράντο: from κεράννυμι rather than κραίνω. The edges were gilded over the silver.

134. αὐτῷ: the basket *itself*, as distinguished from its contents.

135. τετάνυστο: *lay (stretched out)*. — ἔχουσα: the dressed and carded wool was held in a bunch on the head of the distaff, and twisted off into yarn by means of the twirling spindle.

138 f. οἵτινες . . . ἱκανέμεν: *what men these claim to be who are come*. The first pronoun is in predicate apposition to the second.

140. “Will what I shall say prove false or true? At all events I must say it.”

141. ἐοικότα ὧδε: *with such a likeness*, *sc. ἄλλω τινί*.

142. A parenthetical verse.

143. Ὀδυσσῆος νῦν: where we expect Ὀδυσσῆν. Telemachus looked as Helen expected the son of Odysseus to look, from her acquaintance with the father. Cf. 27, 62.

148. νῦν: *now* that you call my attention to it. Menelaus was just a little dull. — εἰσκεις: *likenest*, “judgest from resemblance,” “thinkest.”



SPINNING WOMAN.

149 f. "Such was Odysseus, from foot to head."

151 f. *μεμνημένος* . . . *μυθεόμην*: *was calling to mind and talking about Odysseus.*

155–202. *Pisistratus announces the son of Odysseus and his errand. Menelaus, by his lament for Odysseus, rouses in the company general grief, which Pisistratus finally checks.*

157. *κείνου μὲν* [*μήν*]: an echo of 149. — *υἱός*: predicate, *sc. ἐστί.*

159. *ᾧδε*: see on α 182. — *τὸ πρῶτον*: *for the first time*, with *ἐλθών.*

160. *τοῦ*: relative, with *αὐδῇ.* — *θεοῦ ᾧς* = *ὥσπερ θεοῦ αὐδῇ.* See on 45.

162. *πομπόν*: predicate apposition with *ἐμέ.*

165. *ᾧ μὴ ἔωσιν*: *who may not have*, the negative showing conditional force. — *μὴ ἄλλοι*: with synizesis.

166. *οἱ*: the same dative as *ᾧ* 165.

167. *εἴσ'*: for the retraction of accent, see § 31 d. — *οἳ κεν ἀλάλκοιεν*: potential optative expressing imagined result, *who might avert.* See on α 254.

171 ff. *μίν*: object of *φιλησέμεν*, for whose subject *sc. ἐμέ.* — *ἔφην*: *I said in my heart, I promised myself.* — *ἐλθόντα* = *πάλιν ἐλθόντα*, *if he reached home*, agreeing with *μίν.* The thought is expanded to include both friends in the following *εἰ . . . Ζεύς.*

172. *ὑπεῖρ ἅλα*: construe with the verbal substantive *νόστον*, object of *ἔδωκεν.*

173. *γενέσθαι*: *to be our own*, explanatory and redundant infinitive.

174. *Ἀργεῖ*: *i.e. in Peloponnesus.*

176. *μίαν*: *some one.* — *ἐξαλαπάξας*: *depopulating*, to make room for the folk of Odysseus.

177. *αἷ*: *of such as.* — *ἀνάσσονται*: passive, *are lorded over.*

178. *ἔμιογόμεθα*: the imperfect expresses the continuance of the imagined intercourse.

179. *φιλέοντέ, τερπομένω*: *sc. ἀλλήλω, ἀλλήλοιν.*

180. *πρὶν γ' ὅτε δὴ κτλ.*: *before what time, i.e. until.* Cf. β 374.

181. *τὰ μέλλεν ἀγάσσεσθαι*: *was likely to, doubtless did, begrudge this.* Cf. 94, 200, α 232.

182. *ἀνόστιμον*: predicate adjective after *ἔθηκεν κείνον.*

183. Cf. 113.

186. *ἀδακρύτω*: predicate after *ἔχεν ὄσσε.*

188. *Ἡοῦς υἱός*: *i.e. Memnon, king of the Aethiopians.*

190. *μὲν* = *μήν.* — *περί*: adverb with *πεπνυμένον εἶναι*, *wert surpassingly wise among men.* See on α 66.

191. *ἐπιμνησάμεθα*: the optative corresponds to the iterative *φάσκεν.*

192. *οἷσιν*: *οὐν*, in this case with reference to the first person, *our own*, = *ἡμετέροισι.* H. 269 D.

193. *εἴ τί που ἔστι*: *if in any way soever it is possible.*

194 f. *μεταδῶρπιος*: Pisistratus does not like to sit lamenting "when it is time for supper." The *δῶρπον* sometimes follows closely in Homer upon the *δεῖπνον*, the interval being occupied by conversation. — *ἀλλὰ καὶ . . . ἡριγένεια*: *ay, there will be also an early born dawn*, when the lamenting may be renewed, *sc. ὀδυρομένῳ*, or *ἡμῖν ὀδύρεσθαι*, as in 214 f. — *οὐδέν*: *not at all.*

196. **κλαίειν**: the subject is indefinite, *any one's bewailing*, and the object is the following relative clause. — **ὅς κε βροτῶν**: *whatever mortal, i.e. any mortal who, etc.*

197. **γέρας**: *honor*, predicate apposition with **τοῦτο**, *this is the only honor poor mortals have after death, viz. that their friends mourn them* (198).

198. "That locks of hair be cut and tears be shed for them." The subjects of the infinitives are indefinite pronouns referring to the friends of those who die.

200. **μέλλεις**: *thou art likely to, thou probably dost*, as in 181.

201 f. **περί**: adverb in both verses, in the first with **γενέσθαι** surpassed, in the second strengthening **ταχύν**, as in γ 112.

203-264. *On invitation of Menelaus, the party cease sorrowing and take supper. Helen mixes a grief-dispelling drug in the wine, and tells a good story of Odysseus.*

204. **ἐπεὶ**: the apodosis is deferred by parenthetical verses till 212, *ἡμεῖς δέ let us then, etc.* — **τόσα, ὅσα**: *just what*.

205. **ῥέξει**: makes the preceding **εἶπες** equivalent to **εἶπές τε καὶ ἔρρεξας**. "Thou behavest as a discreet man would behave."

206. **τοίου**: *i.e. πεπνυμένου*. — **πατρός**: genitive of source, *sc. ἐσσί*. — **δ**: = **οὔτι**, *quod, wherefore*. § 45 q.

208. **γαμέοντι, γεινομένῳ**: *at marriage, at birth*. For the order, see § 19 g.

209. **ἡματα πάντα**: *all his days*, see on β 55.

212 f. **ἔασομεν, μνησώμεθα**: 1 aorist subjunctives, in exhortation. — **ἐτύχθη**: "prevailed."

213. **ἐξαῦτις**: *anew*. The repetition here, however, is of the act of eating, not of the particular meal. So in 234 the repetition is of the act of talking, but not of the same words.

214. **χευάντων**: 3 plural imperative, with indefinite subject, the servants. — **καὶ ἡῶθέν περ**: *as well on the morrow*.

218 = α 149.

219. See on β 382, and *cf.* δ 184.

220. **οἶνον**: *i.e. the mixing-bowl* (222), and hence **ἐνθεν** *from which*.

222. The optatives are in relative clauses expressing condition, *if any one, if at any time*.

223. **ἐφημέριός γε**: *for that day at least*, though sorrow might smite him later. — **κατά**: adverbial with **βάλαι**.

224. **κατατεθναίη**: *should lie dead*, the perfect of a lasting state.

226. **δhiόφεν**: *sc. they, i.e. the enemy*. For the form, like verbs in -άω, see § 50 i.

229. **τῇ**: *where, "in whose land."*

231. **ιητρός**: *sc. ἐστί*. The great number of physicians in Egypt is noticed by Herodotus (ii. 84), as well as the facts that to a certain extent every man was his own doctor, and that the people were surprisingly healthy (*ib.* 77).

232. **γενέθλης**: predicate genitive of source, like **πατρός** 206.

235. **ἥ δὲ καὶ οἶδε**: *and also ye here*.

236 f. **ἀτὰρ . . . ἅπαντα**: parenthetical. — **ἄλλοτε ἄλλῳ**: *now to one and now to another*.

238. **δαίνυσθε**: present, *gq on feasting*.

239. *εὐκότα* : *appropriate*, in this case to those *μύθοις τερπομένοισι*, i.e. entertaining. She will tell 'a good story.'

242. *οἷον τόδε ἔρεξε* : *what a deed this was which he did!* an exclamation. *οἷον* is in predicate apposition with *τόδε* (*this deed* I am now going to relate).

244. *αὐτόν μιν* : = *ἐαυτόν*. Construe with *δαμάσσας* *subjecting himself to*.

248. *ὅς κτλ.* : *though he was not at all such a man*, i.e. bent and suppliant like a beggar. 250. *τοῖον ἔοντα* : *though he was such*, i.e. in spite of his disguise.

254 f. *μή . . . ἀφικέσθαι* : the contents of the oath. — *Ὀδυσῆα* : predicate apposition with the object of *ἀναφῆναι*, *not to reveal him as Odysseus*, i.e. that it was Odysseus who had been among them.

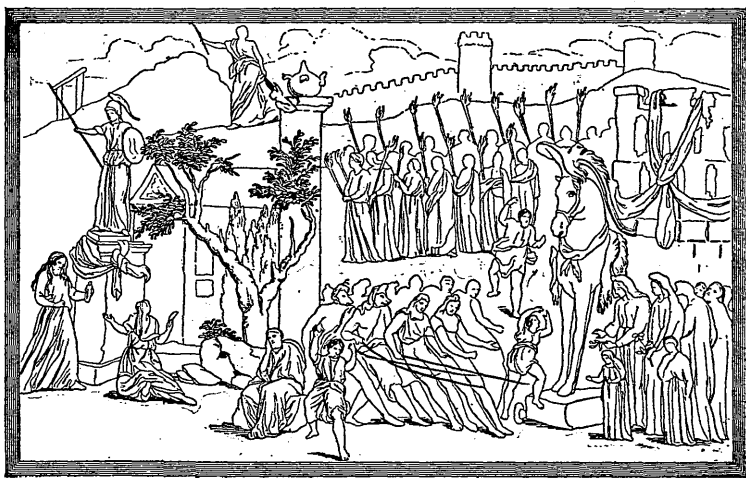
256. *καὶ τότε δὴ κτλ.* : apodosis to 252. — *πάντα νόον* : *the whole counsel*; the stratagem of the wooden horse (271 ff.), for which Odysseus was then preparing.

258. *φρόνιν* : *knowledge of the enemy's city, brought in* (*κατὰ ἤγαγε*) to camp like booty.

259. *λίγ' ἐκώκουν* : at the discovery of the murderous exploit of Odysseus.

263. *παῖδα* : cf. 12 ff. — *νροσφισσαμένην* : construe with *μέ*.

264. *οὐ τέν [τινος] δευόμενον* : *though he was inferior to no one*.



THE TROJAN HORSE (v. 272).

265–305. *Menelaus also tells a good story of Odysseus, and then all retire for the night.*

270. *Ὀδυσσῆος . . . κῆρ* : a poetical periphrasis for *Ὀδυσσεὺς ταλασίφρων*.

271. *οἷον κτλ.* : see on 242.

272. *ἵππῳ ξεστῷ* : for other references to the wooden horse, cf. θ 492 ff., λ 523 ff. The story was fully developed in the *Ἰλίου Πέρσις* of Arctinus, on which Vergil based the Second Book of his *Aeneid*.

275. Some divinity who favored the Trojans must have inspired Helen to do what came so near thwarting the whole stratagem of the Greeks.



**276. Διΐφθορος :** his shade tells Aeneas of Helen's treachery and the dire vengeance of Menelaus, in Verg. *Aen.* vi. 511 ff.

**277. περίστειξας :** 1 aorist indicative without augment, equivalent to *περιήλθες*.

**278. ἐκ :** adverb, with *ὀνομακλήδην* *plainly (out) by name*.

**279. ἀλόχοισιν :** *i.e. φωναῖς ἀλόχων*. See on β 121.

**282. ὀρμηθέντες κτλ. :** *either to spring up and issue forth, or, etc.*

**287. ἐπὶ μάστακα :** *over his mouth*, so as to cover it.

**292. ἄλγιον :** *all the worse!* a cry of sorrow. — **οὐ :** with *τι*. — **τά γε :** *i.e. these heroic qualities of Odysseus*, illustrated by the stories just told of him.

**293. οὐδ' εἰ . . . ᾗεν :** *sc. ἂν ἤρκεσε*, nor (*would they have done so*) even though his heart had been of iron within him.

**295. ὑπο :** *beneath*. Sleep 'covereth a man up like a blanket' as Sancho Panza thought.

**298. τάπητας :** perhaps like our heavy woollen 'comfortable' or quilt, to make the *ῥήγεα* softer to lie upon.

**299. καθύπερθεν ἑσασθαι :** for the sleeper to bring down over himself as clothing.

**304 f.** Cf. γ 402 f.

**306-350.** On the following morning Menelaus questions Telemachus, and offers to tell what he knows about the fate of Odysseus.

**306-310.** See on β 1-5, γ 404.

**312. τίπτε κτλ. :** *how pray has need brought thee hither?* *i.e.* of what art thou in need that thou comest hither? See on α 225.

**314. δῆμιον ἢ ἴδιον :** *is it in public or private matter?* The adjectives are in the adverbial accusative.

**317. εἰ :** *on the chance that*. G. 1420; H. 907. — **πατρός :** objective genitive with *κληηδόνα*.

**319. πλείος :** *sc. ἐστί*.

**320 = α 92.**

**321 = α 368.** Here the verse explains the οἷ of 319.

**322-331 = γ 92-101.**

**333. κρατερόφρονος :** this adjective carries the chief thought, *mighty is the man in whose bed, etc.*

**337. ἐξερέσι :** *explores*, with *ὅποτε* (335), the usual conditional relative subjunctive in similes.

**339. ἀμφοτέροισι δὲ τοῖσι :** *and on both those, i.e. the young and the mother returned*.

**341. αἶ γάρ :** introduces the optative of wish *ὁμλήσειεν* 345.

**342. τοῖος ἑών :** *with such strength*.

**343. ἐξ ἑριδος :** *in consequence of strife* as to which was the better man, in combat.

**345 f. = α 265 f.**

**347. ταῦτα :** *in this matter*, accusative of specification.

**348. ἄλλα παρέξ :** *other things than the truth, away from the point, i.e. falsely*. The thought is still further strengthened by *παρακλιδόν*.

**349 f. τὰ μέν, τῶν :** treat the first as relative, the second as demonstrative. — **γέρων ἄλιος :** *i.e. Proteus*, 385 ff.

**351-397.** Menelaus begins the story of his adventure with the Egyptian Proteus, to whom he was directed by Eidothea, the sea-god's daughter.

351 f. Αἰγύπτω: in *Egypt*, here of the country, as in 355, 483, though there is nothing to determine the gender. — ἔτι: with ἔσχον, “it was when I was still detained in Egypt.” — ἐπεὶ οὐ: pronounced with ‘synizesis.’

353. αἰεί: construe with μεμνησθαι, which has indefinite subject, *τινά one*.

354. ἔπειτα: with slight demonstrative force, like the story-teller’s *now*, or *well then*, to mark the progress of the narrative to a new stage.

355. Φάρον: the historic island of this name, less than a mile off the coast was joined to the main-land by order of Alexander the Great, and eventually became a suburb of Alexandria.

356. πανημερίη: in *a day’s sail*, predicate adjective as adverb.

357. ἤνυσεν: *accomplishes*, gnomic aorist.

358 f. ἀπό: adverb, with βάλλουσιν, *they (the crews) push off, put out*.

361. φαίνοντο κτλ.: *showed themselves, came*. — πνείοντες ἀλῑαῖες: *blowing with sea-blasts, i.e. out to sea*.

366. θυμὸν ὄρνα: *I moved her heart* by my desolate condition.

367. μὴ οἶω: = *μοι οἶω*, with rare elision. § 31.

368. ἰχθυάασκον: fish were eaten by Homeric men only to prevent starvation. Cf. μ. 329 ff. In the days of Socrates at Athens cured fish were a staple article of diet for all classes, and fresh fish a luxury for the well to do.

371. λίην τόσον: *so very*, with χαλίφρων.

372. ἐκὼν μεθίεις: *dost thou purposely relax all effort?*

373. ὡς κτλ.: an exclamation, *how long! etc.*

376. ἢ τίς περ: *whosoever*.

377 f. ὡς: *that*. — μέλλω ἀλιτέσθαι: *I must have wronged*. See on 181.

380. ἔδησε κελεύθου: genitive of separation, as in a 195. We say *weather-bound*.

381. νόστον: object of εἰπέ (*about my return*), and explained by the rest of the verse.

385 f. ὅς τε κτλ.: see on a 52 f. In 460 Proteus is δλοφώια εἰδώς.

387. ἦδὲ τεκέσθαι: *and that he begged me*.

389. ὅς κεν εἴπησιν: *he will perhaps tell*, apodosis, with demonstrative pronoun.

392. ὅττι κακόν: *whatsoever evil, i.e. all the evil*.

393. σέθεν [σοῦ]: an apparent genitive absolute with οἰχομένοιο, in spite of the preceding τοί. § 22 f β.

395: φράζειν: *devise*. — γέροντος: objective genitive with λόχον.

397. ἀργαλῑός: personal for impersonal construction, *it is hard, etc.* H. 944.

398–463. Menelaus tells further of the capture of Proteus, of his mutations and final submission.

400. ἦμος: with the subjunctive of customary action (see on β 1).

401. εἶσι: always has present meaning in Homeric comparisons and general descriptions. For an instance of future meaning, see 411. § 51 f.

402. πνοιῇ ὕπο: strictly a local relation (see on 295), *under the blast*, passing into an expression of attendant circumstance, *at the blast of Zephyrus, when Zephyrus blows*.

404. ἀλοσέδνης: here of Amphitrite (γ 91).

408. εὐνάσω ἐξείης: *I will lay thee down in due order* where the seals are wont to lie. The goddess includes the comrades whom he was to take with him (440, 449). — κρίνασθαι: as imperative.

411. ἀριθμήσει καὶ ἔπεισιν: *will count and go over*, a 'hysteron proteron' (§ 19 g), as in the corresponding verbs of the next verse.

412. πεμπάσσεται: 1 aorist subjunctive. The verb indicates the most primitive system of counting, from the five fingers. For the form, see § 44 c.

414. ἐπὶν δὴ πρῶτα: *just as soon as*, cum primum.

415. καὶ τότε ἔπειτα: *and at that time then*, introduces the apodosis in parataxis (§ 24). For us, the καὶ is redundant. — ὑμῖν μελέτω κτλ.: *look ye to your mighty strength*, i.e. put it forth.

416. ἔχειν: as imperative. — μεμαῶτα: *in spite of his fury*.

417 f. πάντα γιγνόμενος: *by becoming everything*, i.e. by assuming all imaginable shapes. So, too, Thetis, seized by Peleus, took on 'Protean' shapes. — πειρήσεται: sc. ἀλόξαι.

420. αὐτός: *he himself*, in propria persona, explained by the next verse.

422. σχέσθαι βίης: *remit your violence*, the verb in the sense of μελιερε, with genitive of separation.

424 = 390 (381).

426. ὄθ' : = ὄθι.

427. ἦα: Attic ἦα, ἦειν. So in 433. Distinguish from the same form in 363.

433. πολλά: *fervently*, adverbial cognate accusative with γουνούμενος.

434. πᾶσαν ἐπ' ἰθύν: *for every enterprise*.

438. εὐνάς: *beds* in the sand for Menelaus and his three companions.

441. κὲν ἔπλετο: *would have become*, anticipating ἀλλά (= εἰ μή) 444. — αἰνότατος: predicate.

445. φέρουσα: see on φέρων α 127.

451. ἐπώχετο: answers for a preterite tense of ἔπεισιν 411. — λέκτο: *counted*, told off, stem λεγ. But λέκτο 453 *laid himself* is from stem λεχ, like λέζεται 413. § 56.

453. δόλον εἶναι: *that guile was on foot*, as in κ 232.

454. δὲ Φιάχοντες: the φ had the effect of a single liquid in making length by position. § 33 b.

460. ἀνίαζε: *was tired* of taking new shapes, and therefore resumed his first. — ὀλοφώια εἰδώς: *wily*. See on α 428.

462. θεῶν: construe with τίς.

463. τέο (τοῦ, τίνος, neuter) σε χρή: *what is thy need?* See on α 124.

464-490. Menelaus tells further of his conversation with Proteus.

466 f. Cf. 373 f. Here the ὡς depends on οἶσθα.

468-470 = 379-381.

472. ἀλλὰ μάλα: *but by all means*, with negative but by no means. — ὄφελles: *thou oughtest*.

473. ῥέξας ἀναβαινόμεν: the participle holds the main idea for us, *to have sacrificed before embarking* from Ilios. Cf. γ 141 ff.

475. μοῖρα: sc. ἐστὶ.

477. πρίν γ' ὄτ' ἄν: *until*. See on β 374.

484. καὶ ὥς: *even thus*, sc. κατεκλασμένος ἦτορ.

488. For the details, see γ 153 ff.

490 = α 238. The ἡέ contrasts ἐν χερσίν with ἐπὶ νηός.

491-537. Menelaus relates further how Proteus told him of the deaths of Locrian Aias and Agamemnon.

492. οὐδέ τί σε χρή: see on α 296.

493. δαῖναι ἐμὸν νόον: *to learn what I know*.

496. ἄρχοι δύο: i.e. the Locrian Aias, 499 ff., Agamemnon, 512 ff.

497. μάχη: i.e. the siege of Ilios.

498. εἰς: i.e. Odysseus.

501. καὶ ἐξεσάωσε: *and brought him in safety from sea to land*. In Vergil (*Aen.* i. 44 f.), Aias is killed by being dashed ashore.

502. Ἀθήνη: see on γ 135.

503. μέγ' ἀάσθη: *become greatly infatuate*, so that he scorned the power of the gods.

504. φῆ ῥα: *he said, then*, explanatory of ἔπος. — ἀέκητι θεῶν: i.e. by his own efforts, and not by grace of Poseidon.

505. μεγάλα: with αὐδήσαντος, *loudly*.

507. ἀπό: adverb, *apart*.

508. τὸ μὲν, τὸ δὲ τρύφος: *the one part, but the other*.

509. The verse resumes and summarizes 500-503. — τῷ: construe relatively with ἐφεξόμενος. — τὸ πρῶτον: *at first*, resuming the πρῶτα of 500.

510. ἐφόρει: sc. τὸ τρύφος as subject. — κατά: *adown, into the depths of*.

512 f. δέ: corresponds to μὲν 499. — πού: *to be sure*, anticipating the contrast of 514 ff. The ships of Aias were destroyed by the same storm (499).

513. σώσε: sc. from shipwreck. Contrast 501.

516. βαρέα: *heavily*, adverbial cognate accusative with στενάχοντα.

517. ἀγροῦ ἐπ' ἔσχατιήν: *to the confines of the land* where the ancestral home of Aegisthus was, somewhere near Mycenae. Cf. γ 272.

519. καὶ κείθεν: *from there also*, as well as from Troy thither. — ἐφαίνετο νόστος ἀπήμων: *a successful voyage seemed likely*.

520. ἄψ δὲ . . . στρέψαν: *and the gods turned the wind from adverse back to fair*. The substantive is proleptic. — οἴκαδε: i.e. to the landing-place for Mycenae, some miles below the city. — ἔκοντο: i.e. Agamemnon and his men.

522. ἀπ' αὐτοῦ: *from his eyes*.

523. χέοντο: plural verb with neuter plural subject. § 22 j.

525. ὑπὸ δ' ἔσχετο: i.e. ὑπέσχετο δέ, a coördinate instead of a second relative clause. — μισθόν: predicate accusative, *as pay* for success in spying Agamemnon.

526. φύλασσε δ' ὅ γε: *and so he had been watching*.

527. μὴ . . . παρίων: *that he (Agamemnon) might not pass him (the watchman) unseen*. — μνήσαιο . . . ἀλκῆς: *and call up his furious prowess* for the slaying of Aegisthus, when his seduction of Clytemnaestra should be discovered.

528. δώματα: the palace of Aegisthus (518).

531. ἐτέρωθι: i.e. in another part of the palace than the one where he had set his ambush.

532. καλέων: *to invite* (future participle), as retainer and vassal of the king.

**534. ἀνήγαγε:** *escorted up* from the landing-place (520) to his own palace, where alone he could invite Agamemnon to a banquet.

**538-569.** *Menelaus relates further how he was comforted by Proteus, and learned from him about Odysseus, and about his own future state.*

**541. κυλινδόμενος:** so the sorrowing Priam, Ω 163 ff.

**544. οὐ . . . δῆομεν:** *sc. κλονοῦντες, we shall not accomplish anything thereby.*

**546 f. μὴν:** *i.e. Aegisthus.* — **ἢ κεν Ὀρέστης κτεῖνεν:** *or Orestes will (would) have slain him, i.e. in case the previous supposition, believed to be the true one, turn out to be false, in case it were too late for Menelaus to find Aegisthus alive.* Here ἢ is equivalent to εἰ δὲ μῆ.

**547. σὺ . . . ἀντιβολήσας:** as actually happened, γ 309 ff.

**551. τούτους:** *about these, i.e. Aias and Agamemnon.* Cf. 496. — **ὀνόμαζε:** imperfect. See 498. **553. ἡ ἐθάνων:** *sc. κατερέκεται, he is detained by death.*

**555. οἰκία ναίων:** *who hast thy home.* See on α 51.

**559. πάρα:** *πάρεσι.* § 58 c β.

**560. κεν πέμπουσιν:** potential optative of imagined result, as in α 254.

**565. ῥῖσση:** *easiest*, in the sense in which the gods are *ῥεῖα ζῶντες*. See on α 160. **566. οὐ νιφετός:** *sc. πέλει*, as also with the following clauses.

**567 f. λιγύ:** adverb with *πνέοντος*. — **ἄητας:** object of *ἀνίησιν*. — **ἀναψύχειν:** *for the cooling*, infinitive of purpose.

**569. οὐνεκα:** connect with *πέμπουσιν* 564. — **ἔχεις:** *thou hast to wife.* — **σφίν:** *in their eyes, i.e. the ἀθάνατοι.* They regard Menelaus as the son-in-law of Zeus.

**570-619.** *After Menelaus has told finally of his return home from Egypt, he urges Telemachus to spend some days with him, proffering rich presents, but the invitation is declined.*

**570-576.** Cf. 425-431.

**578 f. ἐν, ἄν:** adverbs, *aboard, on board*, both further elucidated by *νησὶν* and *ἐπὶ κληῖσι*.

**581. εἰς Αἰγύπτου:** *sc. ὕδωρ* (477 f.). Cf. *εἰς Αἶδαο* (*sc. δόμον*).

**582. στήσα:** *brought and beached.* The preposition of the previous verse adds the idea of motion. Cf. *ἐς θρόνον ἔξεσθαι*.

**584. χεῦα:** *ἔχενα*, Attic *ἔχεα*. § 51 g. — **τύμβον:** *i.e. a memorial mound*, like those in the Troad which legend connects with the names of Homeric heroes.

**588. ἑνδεκάτη κτλ:** see on β 374.

**590. τρεῖς ἵππους:** *i.e. the yoke-span*, and a *παρήγορος* or reserve-horse.

**591 f. σπένδουσα μεμνημένος:** *mayest remember when thou pourest*, the main idea lying in the participle.

**595 f. καὶ γὰρ κτλ.:** *and verily for a year.* — **ἀνεχοίμην ἥμενος:** *could I sit contentedly.* The participle is complementary, like an infinitive. — **τοκῆων:** objective genitive with *πόθος*, like *οἴκου*.

**597. ἀκούων:** *as I listen*, a mere descriptive participle.

**599. χρόνον:** *sc. πολὺν* (594).

**600. ὅττι κέ μοι δόιης:** *whatsoever thou mightest give me.* The subjunctive would assume that *some* gift was certain. — **κειμήλιον:** *store-treasure*, such as the *ἄλεισον* of 591, in contrast with live-stock like horses or cattle.

602. ἄγαλμα: predicate accusative. — πεδίοιο: i.e. the valley of the Eurotas. See on 1.

603. ἐνι: ἐνεστί. § 58 c β.

604. εὐρυφύες: wide-growing, distinguishes barley, with its two rows of kernels, from the other grains with their many rows.

606. αἰγίβοτος: sc. νῆσός ἐστι. — καί: and yet. — μᾶλλον ἐπήρατος: like a Swiss, Telemachus was homesick for his hills.

608. Ἰθάκη: sc. is so, i.e. οὐκ ἱππῆλατος οὐδ' ἐνλείμων.

611. αἴματος: for the genitive, see on τοῦ α 215. — εἰς: see on α 170. — οἷα: equivalent to *ὅτι τοῖα*, (seeing) *how*, (judging from) *what*, originally an exclamation. H. 1001.

613. κειμήλια: predicate apposition with *δοσα*.

616. Cf. 132.

617. ἔργον Ἡφαίστοιο: i.e. the work of a Sidonian artist is judged worthy of that god who represented the highest skilled workmanship. — ἐ: here of a thing, as in A 236 of the σκήπτρον of Agamemnon.

619. νοστήσαντα: when I journeyed. Cf. νόστος in 519. — τόδε: here, or now, adverbial cognate accusative, like τόδε ἰκάνει α 409. As object of *ὀπάσαι*, sc. ἐ (617).

620-674. The scene changes abruptly back to Ithaca. *The suitors learn of the departure of Telemachus, and scheme to intercept him on his return.*

620. A transition formula. The story of Telemachus is resumed in the Fifteenth Book. § 11 ο.

622. εὐήνορα: of the effect produced, as in 'generous wine.'

626. ἰέντες: as they cast them, like ἀκούων 597.

627. ὅθι περ πάρος: sc. τέποντο, their usual place.

629. ἀρετῇ: here of gymnastic accomplishments.

630. Νοήμων: cf. β 386 f.

633. νεῖται: is coming, present with future sense.

634. οἴχεται ἄγων: is gone off with. The main idea is in the participle. — ἐμὲ κτλ.: and I want her. See on α 124.

636. ὑπό: underneath, at the teat, as still sucking the mare.

637. τινά: sc. ἡμίονον. — κέν . . . δαμασαίμην: I should like to drive off and break in for myself.

638. οὐκ ἔφαντο: they had not been thinking (saying to themselves).

639. οἴχεσθαι: sc. μιν, of Telemachus. — ποῦ αὐτοῦ: somewhere right there in Ithaca.

640. ἀγρῶν: in the country, partitive genitive with ποῦ. G. 1088; H. 757. — συβῶτῃ: i.e. Eumaeus, at whose hut father and son are brought together at last.

643. κοῦροι: free-born, and even noble, youths, — κοῦροι Ἀχαιῶν. — ἐοῖ αὐτοῦ: his own. See on αὐτῶν α 7.

644. καὶ τό: even this, the undertaking such a voyage with only retainers and slaves to help.

646. ἀέκοντος: an apparent genitive absolute, sc. σοῦ. § 22 f β.

649. τί . . . ἄλλος: what can one do? potential optative of present time. H. 872 b. — καὶ ἄλλος: another also, any one else, instead of τις one, to contrast more vividly with the ἀνὴρ following.

652. μεθ' ἡμέας : *next to us*, the speaker and the suitors.

653. οἷ : demonstrative, in emphatic resumption of κοῦροι. — ἐν : *among them*, adverb. — ἀρχόν : *as leader*.

654. τῷ δ' αὐτῷ : *but to that very one*, Mentor, not θεός. — πάντα ἐφικειν : *he had every resemblance*, sc. ἀρχός.

655. τό : pointing forward to an independent sentence.

656. ἔμβη νηί : *took ship for*.

658. ἀγάσσατο : *became incensed*.

661 f. = A 103 f., of the raging Agamemnon. — μένεος : genitive with πίμπλλαντο, to which μέγα is adverbial.

664. ὁδὸς ἥδε : explanatory apposition to μέγα ἔργον, *in this journey*. — τελέσθαι : future middle as passive, sc. μιν as subject, referring to ὁδός.

665. ἀέκητι : sc. ἡμῶν implied in τοσσῶνδε. — αὐτως : *in just such a way as this, this way*, without consulting us.

667. ἄρξει κτλ. : *he will lead on yet further in being a trouble to us*.

670. ἰόντα : *on his return*, like ἐλθόντα (sc. πάλιν).

671. Σάμοιο : the Σάμη of a 246.

672. ναυτῶνται : *may do his navigating*, in scorn.

675-714. Penelope learns of the expedition of Telemachus, and of the plots against him.

675. ἄπυστος : here in active sense. § 54 h. Cf. a 242.

678. αὐλῆς ἐκτός : i.e. on the street. — ἐνδοθι : i.e. ἐν αὐλῇ.

680. κατ' οὐδοῦ : *down from the threshold into the θάλαμος or women's hall*.

682. ἡ εἰπέμεναι : *was it to order?* the first two syllables are pronounced with synizesis.

684 f. μνηστεύσαντες, ὀμιλήσαντες : these participles, preliminary to the main prayer δειπνήσειαν, contain a prayer now impossible of fulfilment, parallel to the main prayer which can still be fulfilled. *Without having wooed and without having assembled in the past (ἄλλοτε), now may they feast here for the very last time, i.e. "O, that they had never assembled to woo me, and now may they," etc.*

686. οἱ κατακείρετε : *ye who consume*, explanatory apposition with the subject of δειπνήσειαν, thrown into the second person to include Medon, who, though loyal to his master, is forced to assist at the suitors' revels.

687 f. πατρῶν : Attic πατέρων. — τὸ πρόσθεν : the time is specified in παῖδες ὄντες. — ἀκούετε : imperfect, *ye were not wont to hear*.

690. ῥέξας, εἰπών : both have a double accusative, τινὰ and ἐξαίσιον (neuter). — οὔτε τι εἰπών : *nor saying any wrong of any one*.

691. ἡ τε : attracted from the neuter by the predicate substantive.

692. ἐχθαίρησι, φιλοίη : sc. such a βασιλεὺς, *will hate, may love*, the hate more certain than the love.

693. ἀτάσθαλον : neuter, corresponding to ἐξαίσιον 690.

694. ὁ ὑμέτερος θυμός : *this (thankless) spirit of yours*. The ὑμέτερος affects also ἔργα, and the context gives θυμός an unfavorable meaning.

695. φαίνεται : *are plain*. — ἐνεργέων : *for benefits*, neuter plural adjective as substantive, objective genitive with χάρις.

696. πεπνυμένα εἰδώς : *i.e. πεπνυμένως*. See on α 428.

697. τόδε : *i.e. the ingratitude and rapacity of Medon and the suitors*. — πλείστον κακόν : predicate. — εἴη : *may prove to be*.

701 f. Cf. β 308, γ 326.

703. αὐτοῦ : *right there, at once*.

705. ἔσχετο : *was checked, was holden*.

707 f. οὐδὲ . . . ἐπιβαινέμεν : cf. 492 f. — ὀλὸς ἵπποι : predicate, *sea-chariots*.

710. ἦ : *was it?* sc. οἴχεται. Cf. 682. — ἵνα : what Penelope feared would be the result, she sarcastically attributes to Telemachus as his purpose.

715–766. *Complaints of Penelope; confession and counsel of Eurycleia.*

717 : πολλῶν : sc. διφρῶν, concessive genitive absolute, or partitive genitive with διφρῶ. § 22 f β.

718. ἐπ' οὐδοῦ : the position of mourners and suppliants, as well as of beggars.

719. οἰκτρά : adverbial cognate accusative.

722. περί : *exceedingly*. — γάρ : *surely*.

723. ἐκ πασέων : *beyond all*, sc. γυναικῶν.

724. ἦ : *I who, i.e. since I*.

726. See on α 344.

728. ὀρμηθέντος : sc. αὐτοῦ, *of him as gone, i. e. of his going*. Cf. α 289.

729. οὐδ' ἐνὶ φρεσὶ θέσθε : *nor did ye think*. — ἐκάστη : “a single one of you.”

730. ἐπιστάμεναι : concessive participle.

732. εἰ γάρ : see on γ 256. — ὀρμαίνοντα : sc. αὐτόν, *that he was going*.

733. τῷ κε μάλα : *in that case would he verily*, the general apodosis then subdivided into ἦ κεν ἔμεινε and ἦ κεν ἔλειπεν. — ὀδοῖο : see on α 309.

737. καί : sc. ὅς as demonstrative. — ὄφρα : introduces the purpose of καλέσειε, after the parenthesis of description.

739. εἰ δὴ πού : (*and see*) *whether now perhaps*, like αἶ κέν πως.

740. ἐξελθῶν : sc. ἐξ ἀγροῦ πόλινδε from α 189 f. — λαοῖσιν ὀδύρεται : *make complaint before the people* (suitors and sympathizing Ithacans).

744. ἦ ἕα : *or let me alone, i.e. let me be unpunished*. “Whether thou slayest me or not, yet (δέ) must I tell.”

745. πόρον οἶ : *I furnished him*. Cf. β 379 f.

746. ἐμεῦ : *from me*, ablative genitive with ἔλετο, instead of a dative of reference. Cf. β 377.

747 ff. See on β 373 ff.

754. κάκου : imperative of κακῶ. — κεκαωμένον : *already harassed*.

755 f. πάγχυ : construe with ἔχθεσθαι. — ἐπέσσειται : *will be at hand, will be left*.

757. ὑπερεφέα : the last two syllables are pronounced with ‘synizesis.’

758. σχέθε : *held from*, with ablative genitive, sc. Eurycleia as subject.

761. οὐλοχύτας : merely symbolical, to introduce the prayer. See on γ 441.

767–841. *While the suitors prepare to carry out their design against Telemachus, Athena sends Penelope a comforting dream.*

767. ὀλόλυξε : see on γ 450.

768 = α 365.

769. See on β 324.

771. ὅ . . . τέτυκται : *i.e. ὅτι φόνος τῷ νιῷ αὐτῆς ἡντρέπεται*.



772. ἴσαν : here a form of οἶδα, not of εἶμι. — ὥς ἐτέτυκτο : *how matters had come to pass.*

776. σιγῇ τοῖον : construe with ἀναστάντες, *so quietly.* See on α 209.

777. μῦθον : *scheme, plot*, as in 676. — ὅ : for ὅς, as in α 254. § 45 o. — ἤραρεν ἡμῖν : *it pleased us, i.e. we decided*, in 673.

784. τεύχεα : here *weapons.*

785. ὤρμισαν : see on β 391, γ 11.

786. μένον κτλ. : see on α 422.

789 f. φύγοι, δαμείη : *would escape, etc.*, the optative representing a subjunctive in oratio recta.

791. μερμήριξε : *gnomic aorist in a simile.*

793. ὀρμαίνουσιν : this ‘climaxes’ the comparison and contains the main idea, “so many anxious thoughts was she revolving when sleep came upon her.”

795. See on β 382.

796. δέμας : *accusative of specification.*

802. παρὰ κληίδος ἱμάντα : *past the bolt-strap*, English ‘through the key-hole.’ See on α 442.

805. οὐ μὲν οὐδέ : *no indeed they do not*, strengthened negation. — ῥεῖα ζώοντες : see on α 160, 349.

807. θεοῖς ἀλιτήμενος : *a transgressor in the sight of the gods*, a participle used as noun, with a dative of reference.

809. ἐν ὀνειρέησι πύλῃσιν : *at the dream-gates*, figuratively of one just entering the palace of dreams. Cf. Vergil’s *sunt geminae somni portae* etc. *Aen.* vi. 893 ff.

810 f. πάρος πᾶλει : *hast thou been wont to come.* G. 1258 ; H. 826.

814-816 = 724-726.

819 f. τοῦ δή, τοῦ δέ : *for him indeed, yes for him*, genitives of cause. — μή τι πάθῃσιν : *lest aught befall him*, a frequent euphemism for *lest he die.* Cf. *ne quid acciderit.*

821. ἵνα οἴχεται : *where he is gone*, relative clause explaining τῶν, which limits δῆμω.

825. μηδέ τι πάγῃ : *and do not in any way at all.*

826. πομπός : *predicate, as escort.*

831. ἔκλυες αὐδῆς : *listenest to the voice, i.e. art acting in obedience to it.*

832. εἰ δ’ ἄγε : *then (δέ) come, I pray*, here in apodosis.

837. κακόν : *sc. ἐστίν.*

841. ὥς ἐναργές : *(seeing) how clearly.* — ἐπέσσυτο : *had visited.*

842-847. *The suitors depart to lie in wait for Telemachus.*

846. ἐνι : = *ἐνεσι.*

847. τῇ : *there, adverb.* There is reference to this ambushade of the suitors again in ν 425 f., ο 28 ff., π 365 ff.

For the contents of the Fifth, Sixth, Seventh and Eighth Books, see § 11 e-h.

# VOCABULARY

TO THE

## FIRST TWELVE BOOKS OF THE ODYSSEY.

### A.

**ἄ:** *ah! O. ἄ δειλέ, wretched man!*

**ἄ-ᾱγής, -ές** (φάγνυμι): *adj. unbroken, unbreakable. λ 575.*

**ἄ-απτος:** *unapproachable, invincible.*

**ἄάω, aor. ἄσε, ἄασαν, aor. pass. ἄάσθη** (ἄτη): *deceive, lead into folly, ruin.*

**ἄβακέω, aor. ἄβάκησαν:** *am ignorant, suspect nothing. δ 249.*

**ἄβληχρός:** *soft, gentle, weak.*

**ἀγα-:** *strengthening prefix, very, exceedingly. Cf. ἀγακλειτός.*

**ἀγαγών:** *aor. partic. of ἄγω, lead.*

**ἀγαθός 3:** *good, noble, brave. Rarely used of moral quality. βοήν ἀγαθός, good at the war-cry, brave in war. ἀγαθόν, as subst., good.*

**ἀγα-κλειτός 3 and ἀγακλυτός (κλέος):** *renowned, honored, famous.*

**ἀγάλλομαι:** *delight, exult.*

**ἄγαλμα, -ατος:** *delight, splendid gift.*

**ἄγαμαι, fut. ἀγάσσεσθαι, aor. ἡγάσαστο, ἀγάσασθαι:** *admire, wonder at; begrudge; am vexed, am angry.*

**Ἀγαμεμνόνεος 3:** *Agamemnon's.*

**Ἀγαμεμνονίδης:** *son of Agamemnon. 'Patronymic,' § 42.*

**Ἀγαμέμνων, -ονος:** *Agamemnon, son of Atreus, grandson of Pelops, king at Mycenae. As the leader of the expedition against Troy, he is promi-*

*nent through the whole of the Iliad.*

At the close of the war, on his arrival at home, he was slain by his own cousin Aegisthus, the paramour of his wife, Clytaemnestra. α 35 ff., γ 248 ff., δ 512 ff., λ 387 ff., ω 20 ff.

**ἀγανός:** *kindly, gentle.*

**ἀγανο-φροσύνη (φρήν):** *kindness. λ 203.*

**ἀγάομαι:** *grudge, am vexed. Cf. ἀγαμαι.*

**ἀγαπάω (ἀγάπη):** *welcome, receive kindly. ἀγαπαζόμενοι φιλέουσιν, welcome with open arms.*

**ἀγαπ-ήνωρ, -ορος:** *loving bravery, brave.*

**ἀγαπητός:** *beloved.*

**ἀγασσάμενος, ἀγάσσεσθαι:** *see ἀγαμαι.*

**ἀγά-στονος:** *loud-groaning, roaring.*

**ἀγανός 3:** *admirable, excellent, noble.*

**ἄγγελι:** *message, tidings, news.*

**ἀγγέλλω, fut. ἀγγελέων, aor. ἀγγέλεις:** *bear a (the) message, announce.*

**ἄγγελος:** *messenger, ambassador.*

**ἄγγος, -εος:** *bowl, pan, vessel.*

**ἄγε, ἄγετε:** *strictly inv. of ἄγω, lead, bring, but generally used as interjection, up! come!*

**ἀγείρω, aor. ἡγείρα, ἀγείραν, 2 aor. mid. ἀγέρεσθαι, ἀγρόμενοι, pl. plpf. ἀηγέρατο [ἀηγερμένον ἦσαν], aor. pass. ἀγέρθη, ἡγέρθεν [ἡγέρθησαν, § 47 o]:** *collect, bring together, assemble.*

ἀγελαῖος (ἀγέλη) 3: of the herd.

ἀ-γέλαστος: adj. at which one cannot laugh, dismal.

ἀγε-λείη: giver of booty. Epithet of Athena as war-goddess.

ἀγέλη: herd.

ἀγέρεσθαι, ἀγέρθη: see ἀγείρω, collect.

ἀγέρωχος: proud, mighty, impetuous.

ἄγη: wonder.

ἀγηγέρατο: 3 pl. plpf. of ἀγείρω, collect.

ἀγ-ήνωρ, -οπος (ἀνήρ): manly, proud.

ἀ-γήραος, ἀγήρως (γῆρας): ageless.

ἀγκάς: adv. in (my) arms.

ἄγκιστρον: hook, fish-hook.

ἀγκοῖνη: arm, pl. arms, embrace.

ἄγκος, -εος: glen, valley.

ἀγκρεμάσσα: aor. partic. of ἀνακρε-  
μάννυμι, hang up. § 32 b.

ἀγλαό-καρπος: of splendid fruit, luxu-  
riant.

ἀγλαός, clear, splendid, glorious.

ἀ-γνοιέω, aor. ἡγνοίησεν (γιγνώσκω):  
fail to notice, not perceive.

ἄγνός 3: pure, holy.

ἄγνυμι, aor. ἔαξε, 2 aor. pass. ἑάγη  
(-αγ-): break, shatter.

ἀ-γνός, -ῶτος: unknown. ε 79.

ἄ-γνωστος: unknown, unrecognized.

ἀγοράομαι, aor. ἀγορήσατο: address.

ἀγορεύω: say, speak, tell.

ἀγορή (ἀγείρω): assembly, place of as-  
sembly, speech to an assembly. ἀγο-  
ρήνδε, to the place of assembly, § 36 d.  
ἀγορήθεν, from the place of assembly,  
§ 36 c.

ἀγορητής, -ῆος: speech, eloquence. θ 168.

ἄγρ-αυλος: field-dwelling, dwelling in  
the fields.

ἄγρη: chase, hunt. μ 330.

ἄγριος (ἀγρός) 3: wild, savage, rough.

ἀγριό-φωνος: rough-voiced. θ 294.

ἀγροιώτης: of the country, boorish.

ἀγρομένοισι: aor. partic. of ἀγείρω,  
assemble.

ἀγρο-νόμος: field-ranging. ζ 106.

ἄγρός: field, country (opp. to city).

ἄγρότερος 3: wild (of animals). § 43 c.

ἀγρώσω: catch, hunt. ε 53.

ἄγρωστις: a kind of grass. ζ 90.

ἀγυή: street, way, road.

ἄγυρις (cf. ἀγορή): assembly. γ 31.

ἄγχι: adv. near. Const. with genitive.

Ἀγχιάλος: Nearsea, — a name coined  
for the story. α 180.

ἄγχι-βαθής, -ές: near-deep, i.e. the water  
is deep near the shore. ε 413.

ἄγχι-θεός: near the gods, i.e. nearly  
related to the gods. ε 35.

ἄγχι-μόλον: adv. near, near by.

ἄγχιστα: adv. nearest. Sup. of ἄγχι.

ἄγχοῦ: adv. near.

ἄγω, fut. ἄξεις, 2 aor. ἤγαγον: lead,  
conduct, bring, fetch, lead away. The  
connection indicates from what and  
to what the motion tends.

ἄγών, -ῶνος: assembly, contest, game.

ἄ-δαήμων, -ονος (δαῖναι): ignorant, in-  
experienced.

ἄ-δάκρυτος: without tears, tearless.

ἀδελφεός [ἀδελφός]: brother.

ἀδευκής, -ές: bitter, grievous.

ἀδέω, aor. ἀδήσειεν, perf. ἀδηκότας: am  
sated with, loathe.

ἄδην: adv. enough, to satisfaction.  
ε 290.

ἀδινός: huddling. ἀδινόν, ἀδινά, cog-  
nate acc. as adv., vehemently, loudly.

ἄ-δμητής, -ήτος (δάμνημι): untamed, un-  
broken (of an animal); unwedded (of  
a maiden).

ἄ-δμητος 3: untamed, unbroken.

ἄδου: aor. opt. of ἀνδάνω, please.

Ἀδρήστη: one of Helen's maids. δ 123.

ἄέθλιον: contest, game.

ἄελον: prize of contest, contest. § 27 a.

ἄελος: contest, trial, struggle, task.

ἄειδω [ᾄδω], aor. ἔειπον: sing.

ἄ-εικέλιος 3: unseemly, wretched.

ἄ-εικέλιως: adv. wretchedly, pitifully.

ἄ-εικής, -ές: unseemly, shameful.

**ἀείρω** [αἶρω]; aor. *ἔειραν*, aor. pass. *ἔειρθεις*, *ἄρθεις*: *raise, take up, bear*. *ὑψόσ' ἀειρόμενοι*, *borne aloft, stepping high*.

**ἀ-ἐκῆντι**: adv. *against the will*.

**ἀ-έκων**, -ουσα (φεκ-): *unwilling, against the will*.

**ἄελλα** (ἄημι): *blast, violent wind, wind*.

**ἀ-ελπίης**, -ές: *unhoped, unlooked-for*.

**ἄέντων**: gen. pl. partic. of ἄημι, *blow*.

**ἄέξω** (cf. *wax*, *augeo*): *give increase, cherish, nourish*; mid. *increase, rise* (of a wave).

**ἄερθεις**: aor. pass. partic. of ἀείρω.

**ἄεσα**: aor. *slept, passed the night*.

**ἄζάλεος** 3: *dry, seasoned*.

**ἄζομαι**: *reverence, feel pious fear*.

**ἄημι**, inf. *ἀήμεναι*, *ἀῆναι*, impf. *ἄη*: *blow* (of the wind). *ἀήμενος*, *beaten by the winds*.

**ἄήρ**, dat. *ἡέρι*: *air* (as opposed to the clear *αἰθήρ*), *mist, fog*.

**ἄήτης**: *wind, breeze, blast*.

**ἄ-θάνατος** 3: *undying, immortal, imperishable*. *ἀθάνατοι*, *immortals, i.e. gods*.

**ἄ-θαπτος** (τάφος): *unburied*.

**ἄ-θεμίστιος**: *lawless*. *ἀθεμίστια εἰδώς*, *knowing lawless things, i.e. lawless-hearted*.

**ἄ-θέμιστος**: *lawless*.

**ἀθερίζω**: *disregard, slight, despise*.

**ἄ-θέσφατος**: *ineffable, abundant*.

**Ἀθήνη** and pl. **Ἀθῆναι**: *Athens*. γ 307, λ 323, η 80. § 40 d.

**Ἀθήνη** and **Ἀθηναίη**: *Athena*, *Minerva*. She appears often in Homer as war-goddess, as she is represented in works of art; hence she is called *Παλλὰς* (*spear-brandishing*), *γλαυκῶπις* (*flashing-eyed*), *ἀγέλη* (*giver of booty*). She was the special patroness of Odysseus (already before Troy, B 169 ff., K 277 ff., Ψ 768 ff.), and not only contrived his return to his home (*Odyssey, passim*, esp. a,

ε 5 ff., ζ 13 ff., θ 7 ff., ν 221 ff.), but also aided him to slay his wife's suitors (χ 205 ff., 297 ff.) and to make peace with the people (ω 528 ff.).

**ἀθηρη-λοιγός**: *chaff-destroyer, winnowing-shovel*. λ 128.

**ἀθλητήρ**, -ῆπος: *athlete*. θ 164.

**ἄθλον**: *contest*. See *ἀέθλον*.

**ἀθρέω**, aor. *ἀθρήσαι*: *see, behold*.

**ἀθρόος**: *assembled, all together*.

**ἄ-θυμος**: *spiritless, discouraged*. κ 463.

**αἰ** [εἰ]: *if*. αἰ κε = *ἐάν*. αἰ (thus accented) γάρ often introduces a wish.

**αἶα**, gen. *αἶης*: *earth*. Equiv. to *γαῖα*, γῆ. § 25 f.

**Αἰαίη**: of *Aea*. Epithet of Circe. ι 32.

**Αἰαίη**: *Aea*. Mythical island of Circe in the far west. κ 135. The eastern *Aea* (Colchis) was the home of Aetes, Medea's father.

**Αἰακίδης**: *son of Aeacus*. Of Achilles, grandson of Aeacus, λ 471.

**Αἴας**, -αντος: *Ajax*. (1) Son of Telamon, king of Salamis, the mightiest of the Achaeans next to Achilles. γ 109, λ 469, 553. (2) Son of Oileus, swift-footed leader of the Locrians. δ 499 ff.

**Αἰγαί**: *Aegae*. Town in Achaea, on the north coast of Peloponnesus. Famed for its worship of Poseidon. ε 381.

**αἰγανέη**: *javelin*, used chiefly for hunting or in games. The Attic *ἀκόντιον*.

**αἰγείος** 3 and **αἰγεός** (αἶξ): of *goat-skin*, *goat-skin*.

**αἰγείρος**: *black poplar*.

**αἰγί-βοτος**: *goat-feeding, pasture for goats*. δ 606.

**αἰγί-οχος** (ἔχω): *aegis-bearing*. Freq. epithet of Zeus, esp. in genitive.

**Αἰγισθος**: *Aegisthus*. Son of Thyestes (δ 518), and so cousin of Agamemnon, whose wife, Clytaemnestra, he led astray (γ 263 ff.), and whom he

killed (δ 534 f., λ 409). He was slain by Agamemnon's son, Orestes (α 298 ff.).

**αἴγλη**: *gleam, brightness.*

**Αἰγύπτιος** 3: *of Egypt, Egyptian.*

**Αἰγύπτιος**: *Aegyptius.* β 15.

**Αἰγυπτόν-δε**: *to Egypt.* § 36 d.

**Αἴγυπτος**: fem. *Egypt*; masc. the river *Aegyptus*, i.e. the Nile.

**αἰδέομαι** and **αἰδομαι**, inv. *αἰδέω* [αἰδοῦ, § 50 f], aor. pass. (as mid.) inv. *αἰδέσθητε*: *feel honorable shame or self-respect, reverence, am abashed before.*

**ἄ-ιδηλος** (ἄ-φιδ-): *(making unseen), destructive, destroying.* θ 309.

**Ἄ-ιδης**, gen. *Ἄϊδαο*, *Ἄιδεω*, *Ἄϊδος* (φιδ-): *Hades*, god of the *unseen* lower world. § 20 a. His realm is the home of the dead; in the *Iliad*, it is beneath the earth (Θ 16, Τ 61 ff.), while in the *Odyssey*, Odysseus sails to it across Oceanus (κ 508 ff.), and finds in it a faint, ghostly imitation of life on earth. Noticeable are the elliptical expressions *εἰς Ἄϊδαο* (sc. *δόμους*), *εἰν Ἄϊδαο* (sc. *δόμους*), *Ἄϊδόσδε* (*Ἄϊδος δόμονδε*).

**αἰδοῖος** (αἰδώς) 3: *revered, honored.*

**αἰδιόστερος**: *more revered.* λ 360.

**ἄ-ιδρεΐη** (φιδ-): *ignorance.*

**ἄ-ιδρις**: *ignorant.* κ 282.

**αἰδώς**, -οῦς: *shame, modesty, sense of honor.* αἰδοῦ, modestly. Often in a good sense for which a single word is lacking in modern English.

**αἰεῖ**, *αἰέν* [ἄει]: *always, ever.* § 26 e.

**αἰε-γενέτης**: *ever-existing, eternal.*

**αἰε-νάων**: partic. *ever-flowing.*

**αἰετός**: *eagle.* β 146. § 26 e.

**αἰζήσιος**: *vigorous.* μ 83.

**αἰζής**: adj. as subst. *vigorous youth.*

**αἶης**: gen. of *αἶα*, *land.*

**Αἰήτης**: *Aeētes.* See *Αλατή*. κ 137.

**αἶθε** [εἶθε]: introduces a wish. η 331.

**αἰθήρ**, -έρος: the pure upper *aether* above the clouds, in contrast with the lower *ἀήρ*.

**Αἰθίοπες** pl.: *Aethiopians*; a mythical people, living in two nations at the extreme east and west, beyond the limits of geographical knowledge, on the borders of Oceanus. They are pious men, loved and visited by the gods (as were the Phaeacians, η 201 ff.). α 22 ff., δ 84, ε 282.

**αἰθόμενος** 3: *burning, blazing.*

**αἶθουσα**: *portico, corridor.* ὑπ' αἰθούσῃ, *in the corridor.* The pl. is used of the two: one (αἶθουσα αὐλῆς) an outer corridor, through which a passage led from without into the court; the other (αἶθουσα δώματος) a porch before the vestibule of the μέγαρον, through which a passage led from the door into the men's hall. The latter was the usual sleeping-place of transient guests.

**αἰθοψ**, acc. *αἰθοπα*: *bright, sparkling.*

**αἰθήρη** (αἰθήρ): *clearness, clear air.*

**αἰθήρη-γενέτης**: *born of the aether, aether-born.* (Possibly, *aether-living.*) ε 296.

**αἰθυια**: *diver, water-hen.* ε 337.

**αἰθων**, -ωνος: *bright, lustrous.* α 184.

**αἶ κε** [ἔάν]: *if, with the subjunctive.*

**αἶμα**, -ατος: *blood; race.*

**αἰμύλιος**: *heedling, winning, coaxing.* α 56.

**αἰνέω** (αἶνος): *commend, assent.* μ 294.

**αἰνίζομαι**: *praise, commend.* θ 487.

**αἰνό-μορος**: *of dread fate.* ι 53.

**αἰνός** 3: *dread, dreadful, terrible.*

**αἰνότατος**: *most dreadful.*

**αἰνυμαι**: *take, seize.* ι 225, 249, 429.

**αἰνώς**: adv. *awfully, mightily.*

**αἶξ**, gen. *αἰγός*: *goat.*

**ἄϊξας**: aor. partic. of *ἀίσσω*, *rush.*

**Αἰολίδης**: *son of Aeolus* (not the Aeolus of κ 1 ff.). λ 237.

**Αἰόλιος** 3: *Aeolian. of Aeolus.* κ 1, 55.

- Αἰολός:** *Aeolus*. Ruler of the winds, κ 21. He received Odysseus, and provided for his return. κ 1 ff.
- αἰπεινός:** *high, lofty*. ζ 123.
- αἰπός** 3 and **αἰπύς**, *αἰπεῖα*, *αἰπύ*: *high, lofty, steep, sheer; utter*.
- αἰρέω**, fut. *αἰρήσομαι*, aor. *ἔλεν*, *ἔλε*, *ἔλετο*, *ἔλοντο*, and *ἔλεσκε*: *take, grasp, seize, gain, capture, overcome; mid. choose*.
- αἶσα:** *lot, share, fate, appointed destiny*.
- αἰσιμος** (*αἶσα*): *fitting, suitable, due*.
- αἰσσω**, aor. *ἤξαν*, partic. *αἰξάσα*: *start up, rise, rush, flit*.
- ἄ-ιστος** (*φιδ-*): *unseen, hidden*. α 235.
- ἀιστώ**, aor. pass. *ἀιστώθησαν*: *hide, pass. disappear*. κ 259.
- αἰσυλός:** *dreadful, horrible*. β 232.
- αἰσυμνήτης:** *umpire, master of the games*. θ 258.
- αἰσχος**, -eos: *shameful deed, shame*.
- αἰσχύνω**: *disgrace, bring shame upon*.  
*αἰσχυνόμενος*, *through shame*.
- Αἴσων**, -onos: *Aeson*. Father of Jason, king of Ioleus. λ 259.
- αἰτέω**: *ask, request, beg*.
- αἰτιάομαι**, 3 pl. *αἰτιώωνται* (§ 50 c): *charge, accuse, blame*.
- αἰτίζω**: *request, beg*. δ 651.
- αἴτιος**: *accountable, guilty, to blame*.
- αἰχμητής**: *spearman, warrior*.
- αἶψα**: *straightway, quickly*.
- αἰψηρός** 3: *speedy, quick*.
- αἰώ**: *hear*.
- αἰών**, -ωνος: *duration of life, life*.
- ἄκανθα**: *thistle, thistle-down*.
- ἀκαχίζω**, aor. *ἀκαχολμην* (§ 46 f), perf. *ἀκάχημαι*: *grieve, pass. grieve (intrans.), perf. am grieved, troubled*.
- ἀκαχμένος** (a c u): *pointed, sharp, tipped*.
- ἀκέομαι**, aor. inv. *ἀκέσασθε* (*ἄκος*): *heal, cure, provide a remedy*.
- ἀκέων**, *ἀκέουσα*: *in silence, in peace*.
- ἀ-κηδής**, -ές: *uncared for, neglected*.
- ἀ-κλήητος**: *not to be charmed, uncharmed, unmovable*. κ 329.
- ἀκήν**: adv. *quietly, still, hushed*.
- ἀ-κηράσιος**: *unmixed, pure*. ι 205.
- ἀ-κήριος**: *unharmful*. μ 98.
- ἀ-κιδνότερος** 3: *meaner, less stately*.
- ἄ-κίκυς**: *weak*. ι 515.
- ἄ-κλαυτος**: *tearless* (§ 54 h), *unwept*.
- ἀ-κλεής**, -ές, acc. sing. *ἀκλέα* (*κλέος*): *without fame, without tidings, inglorious*. δ 728.
- ἀ-κλειῶς**: *mysteriously, ingloriously*, adv. of *ἀκλεής*.
- ἄ-κληρος**: *without lot, poor*. λ 490.
- ἄκμό-θετον**: *anvil-block*. θ 274.
- ἄκμων**: *anvil*. γ 434, θ 274.
- ἄκνηστις**: *backbone, spine*. κ 161.
- ἀ-κοίτης** (*κέϊμαι*, *κοίτη*): (*bed-mate*), *husband, spouse*. ε 120.
- ἄ-κοιτις**, acc. pl. *ἀκοίτις*: *wife, spouse*.
- ἀκοντίζω** (*ἄκων*): *hurl*. θ 229.
- ἀκούάζομαι**: *hear, listen*. ι 7.
- ἀκούή**: *tidings, news*. β 308.
- ἄ-κουρος**: *without son*. η 64.
- ἀκούω**, inf. *ἀκούεσθαι*, partic. *ἀκούον-τεσσι*, aor. *ἤκουσα* and *ἄκουσα*: *hear, give ear, listen*.
- ἀ-κράαντος**: *unaccomplished, what will not come to pass*. β 202.
- ἀκρ-αής**, -ές: *freshly blowing*. β 421.
- ἄκρη** (strictly fem. of *ἄκρος*): *height, head, headland*.
- ἄ-κρητος**: (*unmixed*), *pure*.
- ἄκρις**, -ιος: *height, mountain summit*.
- ἄ-κριτος**: *confused, indiscriminate*.
- ἄκρον**: *height, headland, brink*.
- Ἀκρόνεως**: *Acroneos*. A Phaeacian. θ 111.
- ἀκρό-πολις**: *acropolis, citadel*.
- ἀκρο-πόρος**: *sharp-pointed, piercing*.
- ἄκρος**: *point, end*.
- ἀκρότατος**: *topmost, furthestmost*.
- ἄκτῆ**: *headland, promontory, shore*.
- ἄκτῆ** (*ἀγνυμι*): *meal*. β 355.
- ἄκτις**, -ίνος: *ray, beam*.

ἄκυλος: *acorn*. κ 242.

ἄλα-δε: *to the sea*. From ἄλς. § 36 d.

ἀλάληκσιν κτλ.: see ἀλέξω.

ἀλάομαι, 3 pl. ἀλῶνται, imv. ἀλῶ § 50 c), perf. (as pres.) ἀλάλημαι: *wander*.

ἀλαός: *blind, sightless*.

ἀλαός, aor. ἀλάωσεν: *blind, deprive of sight*.

ἄ-λαστος: *not to be forgotten*.

ἀλαωτός, -ύος: *blinding*.

ἀλγέω, aor. subjv. ἀλγήσῃτε: *grieve, suffer*. μ 27.

ἀλγίων, -ον: *more grievous, worse*.

ἄλγος, -εος: *grief, pain, trouble, woe*.

ἀλέασθαι: aor. of ἀλέομαι, avoid. § 51 g.

ἀλεγινός 3: *painful, grievous*.

ἀλεγύνω: *heed, regard, busy (my)self with, make ready and enjoy (of a feast)*. α 374.

ἀλέγω: *care for, regard*.

ἀλειίνω: *avoid, shun*.

ἄλεισον: *cup, beaker, chalice*.

ἀλείφαρ, -ατος: *oil, polish*. γ 408.

ἀλείφω, aor. ἀλείψα: *anoint*. ἐπὶ οὐαῖ ἀλείψαι, *stop the ears*. μ 47.

Ἀλέκτωρ, -οπος: *Alector*. A Spartan. δ 10.

ἀλέξω, aor. ἀλεξήσεις, 2 aor. ἀλάληκσιν, inf. ἀλαλκόμεν: *ward off; with dat. of interest, defend*.

ἀλέομαι, 1 aor. ἀλεύσασθαι or ἀλέασθαι (§§ 26 f, 51 g): *escape, avoid*.

ἄλεισσι: *dat. pl. of ἄλς, salt*.

ἀλετρεύω: *grind*. η 104.

ἄλη (ἀλάομαι): *wandering*.

ἀληθείη: *truth*.

ἀληθής, -ές: *true*. ἀληθέα, *the truth*.

ἀλητεύω: *wander*.

ἄλι-ᾱής, -ές (ἄημι): *sea-blowing, blowing over the sea, with sea-blasts*. δ 361.

ἀλίγκιος: *like*.

ἄλιεύς, -ῆος: *seaman, fisher*. μ 251.

Ἄλι-θήρης: *Halitherses*. An Ithacan. β 157.

ἄλι-μῦρῆις, -εῖτος: *flowing to the sea*. ε 460.

ἄλιος (ἄλς) 3: *of the sea*.

ἄλιος 3: *fruitless, ineffectual, in vain*.

Ἄλιος: *Halios*. A Phaeacian. θ 119.

ἄλιο-τροφής, -ές: *sea-nurtured*. δ 442.

ἄλιώω, aor. ἀλιῶσαι: *render vain, thwart*.

ἄλι-πόρφυρος: *sea-purple, sea-blue*.

ἄλις: *adv. enough, abundant*.

ἀλίσκομαι, aor. pass. ἀλῶναι: *am captured, overcome*. ε 312.

ἄλιταίνω, aor. ἀλίστοντο, partic. ἀλιτήμενος: *wrong, offend, sin against*.

ἄλιτρός: *knave, rogue*. (Sometimes used playfully.)

Ἄλκ-άνδρη: *Alcandra*. A Theban; wife of Polybus. δ 126.

ἀλκή, dat. ἀλκί (§ 40 b): *defence, help, strength, courage, bravery*.

ἄλκιμος: *brave, courageous; of defence*.

Ἄλκί-νοος: *Alcinoüs*. Phaeacian king. ζ 12 ff., θ 118. To him Odysseus tells the story of his wanderings. ι 2 ff., λ 363 ff.

Ἄλκ-ίππη: *Alcippe*. Slave of Helen at Sparta. δ 124.

Ἄλκμήνη: *Alcmene*. Mother of Hercules. β 120, λ 266.

ἄλλά: *conj. but, yet, on the other hand*. Sometimes correlative with μέν. Occasionally it may be translated so now, as γ 359, 380.

ἄλλῃ: *adv. strictly dative of ἄλλος, elsewhere*. ἄλλος ἄλλῃ, *one here, another there*.

ἄ-λληκτος (λήγω): *unceasing*.

ἄλλήλων, ἀλλήλοισι, ἀλλήλους: *each other, one to the other*.

ἄλλο-γνώτος: *stranger, foreigner*. β 366.

ἄλλο-δαπός 3: *strange, foreign*. Pl. *foreigners, men of other lands*.

ἄλλο-εἰδής, -ές: *of other form*.

ἄλλο-θεν: *from another place*. ἄλλοθεν ἄλλος, *one from one quarter, one from another*. § 36 c.

ἄλλοθι: elsewhere, somewhere else. § 36 b.

ἄλλό-θροος: of other speech, foreign.

ἄλλο-ιδής, -ές: of other form.

ἄλλος (alius) 3: other, another. οἱ ἄλλοι, those others. ἄλλυdis ἄλλη, one this way; another that. ἄλλα, ἄλλα, some things, others. It is freq. followed by a noun in apposition, as ἐκτοθεν ἄλλων | μνηστῆρων, apart from the rest, [viz.] the suitors.

ἄλλ-οτε: at another time. δ 236.

ἄλλότριος 3: of another, another's.

Cf. alienus.

ἄλλυdis: adv. in a different direction.

ἄλλυdis ἄλλη, here and there.

ἀλ-λύουσιν: partic. of ἀναλύω, unloose, ravel. § 32 b.

ἄλλως (ἄλλος): adv. otherwise.

ἄλμα, -ατος: leap, spring, jumping.

ἄλμη: brine, briny crust. ζ 137.

ἄλμυρός: briny, salt. δ 511.

ἀλοιφή (ἀλείφω): ointment; fat.

ἀλοσ-ύδνη: sea-sprung, daughter of the sea. δ 404.

ἄ-λοχος (λέχος): spouse, wife. Cf. ἀκοίτης.

ἀλόω, ἀλδωνται: from ἀλάομαι, wander.

ἄλς, ἄλς (salum): fem. sea; esp. the sea near the shore, as distinguished from both the high seas and the land.

ἄλς, dat. pl. ἄλεσσι: pl. salt.

ἄλσος, -εος: grove; esp. a grove consecrated to a divinity. (Cf. ῥέμενος.) Temples were not frequent in the time of Homer; the god's sanctuary was generally simply a grove or enclosure with an altar. 'The groves were God's first temples.'

ἀλύσκω, aor. ἤλυξα: escape, avoid.

ἄ-λυτος: not to be loosed. θ 275.

ἀλύω: rage, am frantic. ι 398.

Ἄλφειός: Alphæus. River and river-god of Arcadia and Elis. γ 489.

ἀλφειστής: gain-seeking, hard-working. (Others conjecture ἀλφειστής, and understand it as barley-eating.)

ἄλφιτον: barley; pl. barley-meal, coarse barley-groats, to be distinguished from ἀλείατα, wheat flour.

Ἄλωεύς, -ῆος: Aldeus. λ 305.

ἀλωή: (threshing-floor), terrace, field (planted with vines or trees?).

ἀλώμενος: partic. of ἀλάομαι, wander.

ἀλῶναι: aor. inf. of ἀλίσκομαι, am taken, am overcome.

ἄμ: up, along, for ἀνά, by 'apocope' and 'assimilation' before π, β, φ. § 32.

ἄμα: adv. at the same time, together, with.

ἄμαξα: wagon, wain, car.

ἀμαρτάνω, aor. ἄμαρτε and (Aeolic) ἤμβροτεν (§ 33 g), fut. ἀμαρτήσομαι: miss, fail to hit, fail, lose.

ἄμαυρός: indistinct, faint.

ἀμάω, aor. ἀμυσάμενος: mow, reap; mid. gather together.

ἀμ-βαίνειν: inf. of ἀναβαίω, go up.

ἀμ-βα-τός: to be ascended, scaled.

ἀ-μβροσίη: ambrosia, food of the gods.

ἀ-μβρόσιος 3: ambrosial, divine.

ἄ-μβροτος: immortal, divine. § 33 g.

ἀ-μέγατος (μεγαίρω): (unenviable), dreadful.

ἀμείβομαι, aor. subjv. ἀμείβεται, inf. ἀμείψασθαι: answer, reply; change, pass.

ἀμείνων, -ον: better. Comp. of ἀγαθός.

ἄμειλγω: milk.

ἀμενηνός: powerless, weak, faint.

ἀμέρδω, aor. ἀμερσε: deprive, take away.

ἀ-μυχανίη (μηχανή): helplessness.

ἄμῆς: gen. of ἄμῶς [ἡμέτερος], our.

ἄμμες [ἡμεῖς], ἄμμι(ν) [ἡμῖν], ἄμμε [ἡμᾶς]: Aeolic forms of the first possessive pronoun, we, us.

ἄ-μμοπος (μόπος): without lot or portion.

ἀμνίον: basin, for catching the blood from a victim's wounded throat. γ 444.

ἀμό-θεν: from some point. α 10. § 36 c.

ἀμοιβή (ἀμείβω): exchange, requital.



ἀμολγός: *darkness*. δ 841.

ἄμός [ἡμέτερος] 3: *our*.

ἄ-μοτον: *adv. eagerly, ceaselessly*.

ἄμπελος, fem.: *vine*. ι 110, 133.

ἄμπ-έχω: *surround, cover*. ζ 225.

ἄμ-πνυτο: *aor. of ἀναπνέω, revive*.

ἄμυδις (ἄμα): *at the same time, together*.

Ἄμυθᾶων, -ονος: *Amythāon, father of the seer Melampus*. λ 259.

ἀ-μῦμων, -ονος: *blameless, honorable*.

ἀμύντωρ, -οπος: *defender, protector*.

ἀμύνω, *aor. ἀμύναι: ward off, defend*.

Freq. with *dat. of interest*.

ἀμ-φα-δίην: *adv. openly*.

ἀμ-φάδιος 3: *open, unconcealed*.

ἀμ-φα-δόν (φαίνω): *adv. openly*.

ἀμ-φασίη (φῆμι): *non-utterance; with ἐπέων, speechlessness, aphasia*.

ἀμφ-αφάω: *feel, handle*.

ἀμφ-έπω: *see ἀμφιέπω, surround*.

ἀμφ-έρχομαι, *aor. ἀμφήλυθε: come about*.

ἀμφ-εχύθη: *aor. pass. of ἀμφιχέω*.

ἀμφήλυθε: *aor. of ἀμφέρχομαι*.

ἀμφί (ἀμφω): *adv. and prep. about, around, on both sides*. Often equiv. to *περί*, but *περί* is used strictly of what surrounds in a circle. Const. with *gen., dat., and acc.* ἀμφί ῥέεθρα, *on the banks of the streams*. Cf. ἀμφίς.

ἀμφί-αλος: *sea-girt*. α 386.

Ἄμφι-αλος: *Amphialus*. θ 114.

ἀμφι-βαίνω, *perf. ἀμφιβέβηκε: go about; perf. have come upon, stand on both sides of, protect ('bestride'), occupy* (δ 400).

ἀμφιβάλλω, *aor. ἀμφιβαλέσθαι: throw about*.

ἀμφι-γυη-εῖς (γυῶν): (*ambi-dexter*): *strong-armed*. Epithet of Hephaestus; sometimes used as a proper name.

ἀμφι-δινέω, *perf. pass. ἀμφιδεδίνηται: turn about, lay about*.

ἀμφι-δυμός: *double, i.e. one on each side (of the island)*. δ 847.

ἀμφι-έλισσα: *fem. adj. curved at both ends (or on both sides), shapely*. Epithet of ships, esp. of those drawn up on shore. Only at the close of the verse.

ἀμφι-έννυμι, *fut. ἀμφίσω, aor. partic.*

ἀμφιέσασα: *put raiment about, clothe*.

ἀμφι-έπω, ἀμφ-έπω: *am busy about*. ἀμφιέποντες, *busily*. πῦρ ἀμφεπεν, *fire surrounded (with an idea of activity)*.

ἀμφι-θέω: *run about*.

ἀμφι-καλύπτω, *aor. ἀμφικαλύψαι: cover about; receive, of hospitable entertainment*.

ἀμφι-κύπελλον δέπας: *two-handled cup*.

ἀμφι-μέλας 3: *darkened on all sides, of a mind black with passion*.

ἀμφι-μῦκάομαι, *perf. as pres. ἀμφιμέμυκε: bellow, roar, resound about*.

ἀμφι-πέλομαι: *am about, float about*.

ἀμφι-πίπτω, *aor. partic. ἀμφιπεσοῦσα: fall about, throw (her) arms about*.

ἀμφί-πολος (πέλω) *fem.: (one who is busy about), maidservant, maid*. Corresponds to the *malè θεράπων*.

ἀμφί-ρυτος (ρέω) 3: *flowed about, sea-girt*. Cf. ἀμφιαλος.

ἀμφίς: *adv. and prep. with acc. on both sides, about, round about*. Cf. ἀμφί.

Ἄμφιτρίτη: *Amphitrite*. A nereid, — 'representative of the surging sea.' γ 91.

ἀμφι-τρομέω: *tremble for, fear about*. Const. with *genitive*. δ 820.

Ἄμφιτρώων, -ωνος: *Amphitryo*. Husband of Alcmena, putative father of Heracles. λ 266.

ἀμφι-φορεύς, -ῆος (φέρω): *jar with two handles*. Cf. *amphora*, Att. ἀμφορεύς. See ἀσκός, πίθος.

ἀμφι-χέω, *aor. pass. ἀμφεχύθη: pour about*.

Ἄμφίων, -ονος: *Amphion*. (1) One of the builders of Boeotian Thebes, λ 262; (2) son of Iasus, λ 283.

**ἀμφοτέρως** (ἀμφώ) 3: *both*. ἀμφοτέρῃσιν (sc. χερσίν), *with both hands*.

**ἀμφοτέρωθεν**: (from both sides), *on both sides*.

**ἄμφω** (ambo): *both*.

**ἀμῶεν**: opt. of ἀμάω, *mow, reap*.

**ἄν**: modal adverb, indicating a condition. 'There is no word or expression in English which can be used separately to translate ἄν.' In one use, to denote 'that the action of the verb to which it is joined is dependent upon some condition, expressed or implied, we express it by the form of the verb which we use.' 'When it is joined to εἰ or to relative or temporal words, it generally has no force that can be made perceptible in translation.'

In use ἄν is essentially equiv. to κέ or κέν, which is far more frequent, and some scholars think the use of ἄν to be un-Homeric.

'In simple sentences and in the apodosis of complex sentences, ἄν and κέν express limitation by circumstances or condition.'

'In final clauses which refer to the future, the use of ἄν or κέν prevails.'

'In conditional clauses the subjv. and opt. generally take ἄν or κέν when the governing verb is a future or in a mode which implies a future occasion.'

**ἀνά, ἄν, ἄμ** (before labials, § 32 b): adv. and prep. *up, thereon, upon, along*. With dat., as ἀνά ὧμω, *on his shoulder*; thrice with gen., as ἄν νηός, *on the ship*, β 416; more freq. with acc. ἀνά λῦσαι, *unfasten*; ἀνά ἴστατο, *he stood up*; ἀνά ἄστυ, *up through the city*; ἀνά δῆμον, *through the country, in the country*. ἀνά ἄστυ and κατὰ ἄστυ are used with slight difference of meaning; in such expressions, metrical convenience seems

to have determined the choice between ἀνά and κατὰ.

**ἀνα-βαίνω**, aor. ἀμβαίη, ἀναβήμεναι (§ 47 g), ἀναβάς: *go up, ascend, mount, embark*.

**ἀνα-βάλλομαι**: *strike up*.

**Ἀνα-βησί-νεως**: *Anabesineos*. θ 113.

**ἀνα-βάλλω**: *strike up, begin*. α 155.

**ἀνα-βρόχω**, aor. ἀναβρόξευ, partic. ἀναβροχέν (βρεχ-): *swallow up, gulp down*.

**ἀνα-γιννώσκω**, aor. ἀνέγνω: *recognize*. α 216, λ 144.

**ἀνάγκη**: *necessity, compelling force*.

**ἀν-άγω**, aor. ἀνήγαγεν: *lead up*.

**ἀνα-δέδρομε**: perf. of ἀνατρέχω, *run up*.

**ἀνα-δύω**, aor. ἀνέδυ or ἀνεδύσετο (§ 53 b), aor. opt. ἀναδύη (§ 49 b): *dive up, appear from below, rise; draw back*.

**ἀν-αίρω**, aor. inf. ἀναεῖραι: *lift, raise*.

**ἀνά-θημα, -ατος**: *accompaniment*. α 152.

**ἀν-αιδής, -ές**: *shameless, pitiless*.

**ἀναίνομαι**, aor. ἀνήνατο: *refuse, deny*.

**ἀν-αιρέω**, aor. partic. ἀνελόντες: *take up, lift*.

**ἀν-αῖσσω**, aor. partic. ἀνάλξας: *start up, spring up*.

**ἀνα-καίω**: (burn up), *kindle*.

**ἀνα-κλίνω**, aor. inf. ἀνακλίνειν, pass. partic. ἀνακλινθείς: *lean back, push back; pass. recline*.

**ἀνα-κρεμάννυμι**, aor. partic. ἀγκρεμάσασα: *hang up*.

**ἄν-ακλεις, -ιδος (ἀλκή)**: *defenceless, cowardly*.

**ἀνα-λύω**, ἀλλύω, iterative impf. ἀλλύεσκεν (§ 32 b), aor. ἀνέλυσαν (analyze): *loose, unravel*.

**ἀνα-μετρέω (μέτρον)**, aor. opt. ἀναμετρήσαιμι: *measure again, repass (a way)*. μ 428.

**ἀνα-μνησκω**, aor. ἀνέμνησας: *remind*. γ 211.

**ἀνα-μίσγω**: *mix up, mix*.

**ἀνα-μορμύρω**, iterative impf. ἀναμορμύρεσκε: *foam up*. μ 238.

ἀνα-νέομαι, with 'apocope' ἀννεῖται: come up, rise. κ 192.

ἀνὰ νέω: nod up, forbid, in contrast with κατανέω.

ἄναξ, -ακτος (φάναξ): lord, king, master.

ἀνάξασθαι: aor. mid. of ἀνάσσω.

ἀνα-οίγνυμι, aor. ἀνέφξε: open.

ἀνα-πίμπλημι, fut. ἀναπλήσειν, aor. ἀναπλήσαι: fill up, fulfil, endure.

ἀνα-πλέω: sail up. μ 234.

ἀνα-πνέω, aor. ἀμπνυτο: revive.

ἀνα-πρήθω, aor. partic. ἀναπρήσας: sending forth. δάκρυ ἀναπρήσας, bursting into tears, letting fall a tear. β 81.

ἀν-άπτω, aor. ἀνήψεν, perf. pass. imv. ἀνήφθω: fasten upon, fasten (to); set fire to; hang up.

ἀνὰ-πυστος (πεύθομαι): (sought out), known.

ἀνα-ροιβδέω: see ἀναρροιβδέω.

ἀν-αρπάζω, aor. partic. ἀναρπάξασα: snatch up.

ἀνα-ρρίπτω, aor. ἀνέρριψαν: throw up, cast up. η 328, κ 130.

ἀνα-ρροιβδέω, aor. ἀνερροιβδησε: gulp up, swallow down. μ 104.

ἀν-άρσιος: hostile. κ 459, λ 401.

ἄνασσα (φάναξ): queen, lady. Applied to goddesses or mortals.

ἀνάσσω, aor. ἀνάξασθαι (φάναξ): am lord, reign. Often construed with dative of interest.

ἀνα-στάς: rising up, 2 aor. partic. of ἀνίστημι, set up.

ἀνα-στήσας: causing to rise, 1 aor. partic. of ἀνίστημι.

ἀνα-σχών: 2 aor. partic. of ἀνέχω, hold up.

ἀνα-τλάω, aor. ἀνέτλη: endure, withstand.

ἀνα-τρέχω, perf. as pres. ἀναδέδρομε: run up, perf. rise of a rock. ε 412.

ἄν-αυδος (αὐδή): speechless.

ἀνα-φαίνω, aor. ἀναφήναι: show, display, make known; mid. appear. δ 254.

ἀνα-φαν-δά (φαίνω): adv. openly.

ἀνα-φέρω, aor. ἀνένεκα: bring up.

ἀνα-χάζομαι, aor. partic. ἀναχασσάμενος: draw back.

ἀν-άψας: aor. partic. of ἀνάπτω, fasten.

ἀνα-ψύχω (ψύχος): cool, refresh.

ἀνδάνω, impf. ἦνδανε [better ἀνδανε] or ἐῆνδανε [better ἐάνδανε], aor. opt. ἄδοι (φανδάνω, φad-, suavis): please.

ἀνδρακάς: adv. (man for man), each one.

ἀνδρ-αχθής, -ές: of a man's load, i.e. as large as a man could carry. κ 121.

ἄνδρεσσι: dat. of ἀνήρ. § 39 b.

ἀνδρo-κτασίη (κτείνω): slaughter of men.

ἀνδρόμεος (ἀνήρ): man's, human.

ἀνδρo-φάγος (φαγεῖν): man-eater.

ἀνδρo-φόνος: man-slaying.

ἀν-εγείρω, aor. ἀνέγειρα: rouse.

ἀν-έγνω: aor. of ἀναγιγνώσκω, recognize.

ἀν-έδυ: aor. of ἀναδύω, rise.

ἀν-εimi: partic. ἀνιών, impf. ἀνίμιον: go up; return.

ἀν-είμων, -ονος (εἶμα): without clothing.

ἀν-είρομαι: question, inquire.

ἀν-ειρωτάω, impf. ἀνειρώτων: question.

ἀν-εκ-τῶς (ἀν-έχομαι): adv. enduringly.

ἀν-ελόντες: aor. partic. of ἀναίρῶ, take up.

ἀν-έμνησας: aor. of ἀναμνήσκω, remind.

ἄνεμος: wind.

ἀνεμώλια (ἄνεμος): cognate acc. as adv., (windy), useless, idle, vain.

ἀν-ένεκα [-ήνεγκα]: aor. of ἀναφέρω, bring up.

ἀν-ερείπομαι, aor. ἀνηρείπαντο (ἀρπάζω): snatch up, sweep away.

ἀνέρος: gen. of ἀνήρ.

ἀν-ερρίπτουν: see ἀναρρίπτω, toss up.

ἀν-ερροιβδησε: aor. of ἀναρροιβδέω.

ἀν-έρχομαι, aor. ἀνῆλθεν, aor. partic. ἀνελθών: come up, grow up; come back, return.

ἀν-έστη, ἀνέστην [ἀνέστησαν]: stood up, aor. of ἀνίστημι.

ἀν-έτλην: aor. *endured, withstood*. See τλήσμαι.

ἀνευ: prep. *without, apart from*.

ἀνευθε(ν): adv. *away, apart from*.

ἄ-νέφελος (νεφέλη): *cloudless*.

ἀν-έχω, aor. ἀνεσχεθόμεν, aor. partic. ἀνασχών: *hold up; mid. hold up under, endure*.

ἄνεψ, nom. pl.: *dumb, speechless, silent*.

ἀν-έφξε: aor. of ἀναοίγνυμι, *open*.

ἀν-ήιον [-ῆα]: impf. of ἀνείμι, *go up*.

ἀν-ήκεν: aor. of ἀνίημι, *let go, urge*.

ἀν-ήλυθεν: aor. of ἀνέρχομαι, *come up*.

ἀν-ήμελκτος (ἀμέλγω): *unmilked*. ι 439.

ἀνήνασθαι: aor. of ἀναίνομαι, *refuse, deny*.

ἀν-ήνωρ, -ορος (ἀνήρ): *unmanly*.

ἀνήρ, gen. ἀνδρός or ἀνέρος, nom. pl. ἄνδρες or ἀνέρες, dat. pl. ἀνδράσι or ἀνδρεσσι: *man, vir, in contrast with boy, woman, or divinity*. Sometimes ἄνδρες is used of the human race, like ἄνθρωποι, as in πατήρ ἀνδρῶν τε θεῶν τε (of Zeus). ἀνήρ is sometimes added to ethnic names, as Κιμμερίων ἀνδρῶν.

ἀν-ηρείψαντο: aor. of ἀνερείπομαι, *snatch up, snatch off*.

ἀν-ήροτος (ἀρόω): *unploughed*.

ἀν-ήφθω: perf. impv. pass. of ἀνάπτω, *fasten to*.

ἀν-ήψεν: aor. of ἀνάπτω, *set fire to*.

ἀνθεμόεις, -εντος (ἄνθος): *flowery*.

ἀνθέω, aor. ἀνθῆσαι (ἄνθος): *bloom, grow*.

ἄνθινος: adj. *of flowers*. ι 84.

ἄνθος, -εος: *flower*.

ἄνθρωπος: *man, homo*.

ἀνιάζω (ἀνίη): intrans. *am weary*.

ἀνιάω, fut. ἀνίησει, aor. pass. partic. ἀνιῆσθαι: *trouble, vex, weary*.

ἀνίη: *grief, trouble, vexation*.

ἀν-ίημι, opt. ἀνιῆης, aor. ἀνῆκεν: *send up, set free, urge on; cut open, flay*.

ἀνιηρόστερος (ἀνίη): *more grievous*.

ἀν-ιόντα: partic. of ἀνείμι, *come up, rise; come back, return*.

ἀν-ίστημι, 1 aor. partic. ἀναστήσας, 2 aor. ἀνέστην [ἀνέστησαν], mid. ἀνιστάμενοι: *cause to stand, raise; 2 aor. and mid., intrans., rise*.

ἀν-νέιται: pres. of ἀνανέομαι, *rise*.

ἀ-νοήμων, -ονος (νοῦς): *senseless*.

ἀν-όπαια: neut. pl. adj. as adv., *upwards, aloft*.

ἀν-ορούω, aor. ἀνόρουσε: *start up, arise*.

ἀν-όστιμος (νόστος): *without return*.

ἀν-σάντες: rising, 2 aor. partic. of ἀνίστημι.

ἀν-σχεθέειν: aor. inf. of ἀνέχω, *get one's self up, rise*. § 32 a.

ἀν-σχετός (ἀνέχω): *endurable*.

ἄντα: adv. and prep. *before, opposite, face to face with, to meet (him)*.

ἀντάω, aor. ἤντησα (ἄντα): *meet, obtain*. Cf. ἀντιάω.

ἄντην: adv. *to (my) face, openly, to look upon; in (your) presence*.

ἀντί: prep. *for, as good as*.

ἀντία: prep. *opposite to, against*.

ἀντιάω, fut. partic. ἀντιῶν (§ 51 b), aor. opt. ἀντιάσειεν: *meet, approach, partake of*.

ἀντι-βολέω, aor. ἀντεβόλησας (βάλλω): *go to meet, meet, take part in, am present at*.

ἀντί-θεος ὅ: *godlike, with no esp. reference to moral qualities, but rather to beauty, valor, strength, or rank*.

Ἀντίκλεια: Anticlea, mother of Odysseus; daughter of Autolycus. λ 85.

Ἀντικλος: an Argive. δ 286.

ἀντικρύ: adv. (*opposite, against*), *straight forward, straight through*.

Ἀντιλοχος: Antilochus; eldest son of Nestor, a distinguished warrior, and friend of Achilles. δ 187, λ 468.

Ἀντίνοος: Antinoüs; the most insolent of Penelope's suitors, matching Eurymachus. α 383, β 84, 301, δ 660

ἀντίον: neut. adj. as adverb. ἀντίον ἤνθα, equiv. to προσῆνθα, *addressed*.

Ἀντιόπη: mother of Amphion and Zethus. λ 260.

ἀντιῶν: fut. of ἀντιάω, share in, partake of. § 51 b.

Ἀντιφάτης, acc. Ἀντιφατῆα: Laestrygonian king. κ 106.

Ἀντιφος: comrade of Odysseus. β 19.

ἄντλος: bilge-water, hold.

ἀντολή (ἀνα-τέλλω): rising (of the sun).

ἄντρον: cave, cavern.

ἄνυσις, -ιος: accomplishment, end.

ἀνύω, aor. ἤνυσεν: accomplish.

ἄνω, impf. ἦνον: accomplish.

ἄνω: adv. up, upward.

ἀνώγω or ἄνωγα (perf. as pres.), impf.

ἤνωγον, ἄνωγον, or ἤνώγεα, aor. inf.

ἀνῶξαι: command, order, bid.

ἀν-ὠϊστὶ (οἶμαι): adv. (unthought of), unexpectedly.

ἀν-ώνυμος (ὄνομα): nameless.

ἀνῶξαι: aor. inf. of ἄνωγα.

ἄνωχθι: perf. inv. of ἄνωγα.

ἄξις: fut. of ἄγω, lead, bring.

ἄξιος: adj. (of equal weight), worthy, having the value of.

ᾠοιδή (ᾠείω): song, lay; gift of song.

ᾠοιδιάω: sing.

ᾠοιδός: singer, bard.

ᾠολῆς, -ές: adj. all together, all.

ᾠορ, -ος: sword.

ᾠορτήρ, -ῆρος (ᾠείρω): band, strap for carrying a sword.

ᾠοσσητήρ, -ῆρος: helper, defender.

ἄπ-αγγέλλω, aor. inf. ἀπαγγέλλαι, bear back a message, report.

ἄπ-άγω, aor. ἀπήγαγον: lead away.

ἄπ-αιτίζω (αιτέω): demand back, beg back. β 78.

ἄπ-αλέξω, aor. inv. ἀπάλαλκε: ward off, keep off.

ἄπ-αμείβομαι: answer, reply.

ἄπ-αμύνομαι: defend myself.

ἄπ-αναίνομαι, aor. ἀπανήνασθαι: refuse, reject.

ἄπ-άνευθε(ν): adv. away, apart.

ἅπαντι (πᾶς): adv. on every side.

ἄπ-ανύω, aor. ἀπήνυσαν: accomplish a journey.

ἄπ-άρχομαι: begin, intransitive.

ἅπαξ: adv. once, once for all.

ἅπᾱς, ἅπᾱσα, ἅπαν (a strengthened πᾶς): all, whole.

ἄ-παστος, -ον: without tasting, without partaking.

ἄπατάω, fut. ἀπατήσω: deceive.

ἄπαφίσκω (ἀπάτη?): deceive.

ἀπέδρυφθεν: aor. pass. of ἀποδρύπτω.

ἀπειλέω, aor. ἀπέλησας: threaten, boast.

ἀπειλή: threat.

ἄπ-εἰμι, partic. ἀπίοντες: go away.

ἄπ-εἰμι, partic. ἀπεών, impf. ἀπῆμεν, fut. ἀπέσσεται: am away, absent, am lacking.

ἄπ-ειπέμεν: inf. of ἀπειπον, speak frankly, speak out.

Ἀπειραΐη: of Apira (Ἀπειρή), a mythical land. η 8.

ἄ-πειρέσιος 3: boundless, countless.

Ἀπειρήθεν: adv. from Apira.

ἄ-πείρητος (πέρα): untried, inexperienced.

ἄ-πέριτος: boundless, limitless.

ἄ-πέριων, -ονος: boundless, inextricable.

ἄ-πέλεθρον: immeasurable.

ἄπ-έπλειον: impf. of ἀποπλέω, sail away.

ἄπ-ερτῆγᾱσι (ῥῆγος): perf. as pres. of ἀπορρῆγέω, (shiver), shudder, dread.

ἄπ-ερύκω: keep off, ward off.

ἄπ-έρχομαι: go away, depart.

ἄπ-εσκέδασε: aor. of ἀποσκεδάσνυμι, scatter.

ἄπ-έσσεται: fut. of ἀπειμι, am away, am absent.

ἄπ-εσύμεθα: aor. of ἀποσεύομαι, hasten away, hasten.

ἄπ-έστιχον: aor. of ἀποστείχω, depart.

ἄ-πευθής, -ές (πυνθάνομαι): without hearing, unheard of.

ἄπ-έφθιθεν: see ἀποφθίνω.

ἄπ-εχθαίρω (ἐχθος): make hateful.

ἀπ-εχθάνομαι, fut. ἀπεχθάνεαι, aor. subjv. ἀπέχθηται (ἐχθος): *am hated, hateful.*

ἀπ-έχομαι, aor. ἀποσχέσθαι: *hold (one's self) off from, abstain, refrain from.*

ἀπ-έωσε: aor. of ἀπωθέω, *thrust off.*

ἀπ-ηλεγέως: adv. *frankly, bluntly, openly.* Cf. Οὐκ-αλέγων, *Ucalegon.*

ἀπ-ήμην: impf. of ἀπειμι, *am away, distant.*

ἀ-πήμων, -ονος (πήμα): *unharméd, safe; harmless.*

ἀπήνη: *mule car, wagon.*

ἀπ-ήνυσαν: *accomplished*, aor. of ἀπαρύω.

ἀπηύρα, 3 pers.: *took away.* (Prob. for ἀπ-εφρα.)

ἀπ-ήωρος (ἀείρω): *hanging far away.*

ἀ-πιθέω, aor. ἀπίθησε: *disobey.*

ἀ-πινύσσω (πινυτός): *lack discretion, am stupid.*

ἄπιος 3: *distant, remote.*

ἀπ-ίσχω (ἐχω): *hold off.* λ 95.

ἄ-πνευστος (πνέω): *breathless.* § 53 h.

ἀπό: adv. and prep. with gen. *away, off, apart, asunder, from, back.* When it follows immediately the word with which it is construed, it has its accent on the first syllable. § 58 c. ἀπὸ πατρίδος αἰης, *away (far) from his fatherland*; ἀπὸ κρήδεμνον ἔλυσεν, *(loosed off) removed the cover*; βαλέειν ἀπὸ δάκρυ παρειῶν, *drop a tear from the cheeks*; δόλεσαν' ἀπο πάντας ἐταίρους, *having lost all his comrades.*

ἀπο-αἰνυμαι: *take away.*

ἀπο-βαίνω, aor. ἀπέβη: *go away, depart.*

ἀπο-βρίζω, aor. ἀποβρίξαντες: *fall asleep.*

ἀπο-γυμνῶ, aor. pass. partic. ἀπογυμνωθεῖς (γυμνός): *(make naked), strip, of armor.* κ 301.

ἀπο-δειροτομέω, aor. ἀπεδειροτόμησα (δειρή): *cut the (neck) throat.*

[ἀπο-δημία: *departure.*]

ἀπο-δίδωμι, aor. subjv. ἀποδῶσιν [ἀποδῶ]: *give back, pay back.*

ἀπο-δοχμῶ, aor. partic. ἀποδοχμώσας: *bend aside.*

ἀπο-δρύπτω, aor. pass. ἀπέδρυφθεν [ἀπεδρύφθησαν]: *tear off.*

ἀπο-δύω, aor. partic. ἀποδύς: *put off, doff.*

ἀπο-είπω: subjv. of ἀπέπον, *speak out freely.*

ἀπο-έργω: *keep off.*

ἀπο-θαυμάζω, aor. ἀπεθαύμασε: *wonder greatly at.*

ἀπο-θνήσκω, plpf. ἀποτέθνασαν (θάνατος): *die; perf. am dead.*

ἀπο-θρόσκω: *leap up, rise.*

ἀπο-οικίζω, aor. ἀπέκισε: *(give a home far away), remove.*

ἀπο-οίχομαι: *am away, am absent.* ἀποιχόμενος, as adj., *absent.*

ἀπο-καίνυμαι: *surpass, excel.*

ἀπο-κόπτω, aor. ἀπέκοφα: *cut off, sever.*

ἀπο-κοσμέω (κόσμος): *remove (to put in order).*

ἀπο-κτείνω, aor. inf. ἀποκτείνειν, aor. subjv. ἀποκτάνη: *slay, kill.*

ἀπο-λείβομαι: *drop off.*

ἀπο-λείπω: *(leave off)*, intrans. *fail, lack*; trans. *leave.*

ἀπο-ολέσθαι, inf., and ἀπολέσκετο, iterative ind.: aor. mid. of ἀπόλλυμι, *destroy.*

ἀπο-αλλάττω, aor. opt. ἀπολλήξειαν: *surcease, cease.*

ἀπο-όλλυμι, aor. ἀπόλεσα, aor. mid. ἀπόλεσκετο and ἀπόλοντο, iterative aor. ἀπολέσκετο, perf. ἀπόλωλε(ν): *destroy, lose*; mid. *perish, die, am lost.* Sometimes with cognate acc., sometimes with dat. of manner.

\*Απόλλων, -ωνος: *Apollo*, son of Zeus and Leto, twin brother of Artemis. God of the sun and light (hence Φοῖβος, *gleaming*); of the bow (ἐκτ-βόλος, *argyrotochos*); of health and disease (and thus he sends sudden, peaceful death to men). He is the god of prophecy — giving spiritual as well as physical light to men —

and of song. For the metrical 'quantity' of the A, see § 62 d.

[ἀπό-λογος: *apologue, narrative, tale.*]

ἀπο-λούμαι, fut. ἀπολούσομαι: *wash off.*

ἀπο-λύω, aor. ἀπολύσάμενος: *unloose.*

ἀπο-ομνύω, aor. ἀπόμοσα: (*swear off*), *swear not to do something.*

ἀπο-νέομαι: *go back, return.*

ἀπο-ονίημι, aor. ἀπόνητο: mid. *enjoy.*

ἀπο-νοστήω, fut. ἀπονοστήσειν: *depart, return.*

ἀπο-νόσφι(ν): adv. *away, away from.*

ἀπο-οξύω (όξύς): *sharpen.*

ἀπο-ξύω, aor. ἀποξύσαι: *shave off, make smooth.*

ἀπο-παύω, fut. ἀποπαύσει: *stop; mid. cease.*

ἀπο-πέμπω, fut. ἀποπέμψω, aor. impv. ἀπόπεμψον: *send away, send back, escort home.* See πέμπω.

ἀπο-πέτομαι, aor. ἀποπταμένη: *fly away.*

ἀπο-πλάζω, aor. pass. ἀπεπλάγχθη: *drive off, cause to wander; pass., am driven, wander.*

ἀπο-πλείω [πλέω, § 50 g]: *sail away.*

ἀπο-πλήσσω, aor. partic. ἀποπλήξας: *strike off.*

[ἀπό-πλους, -οος: *sailing away.*]

ἀπο-πλύνω, iterative impf. ἀποπλύνεσκε: *wash off, wash.*

ἀπο-πνέω [πνέω, § 50 g]: *breathe forth.*

ἀπό-προ-θεν: adv. (*from a distance*), *at a distance.*

ἀπό-προ-θι: adv. *at a distance.*

ἀπο-προ-τάμνω, aor. partic. ἀποπροταμών: *cut off from.*

ἀπο-πταμένη: aor. partic. of ἀποπέτομαι, *fly away.*

ἀπο-ρραίω, fut. ἀπορραίσει: *tear away, deprive.* With two accusatives.

ἀπο-ρρήγνυμι, aor. partic. ἀπορρήξας: *break off.*

ἀπο-ρρῖγέω, perf. with pres. meaning ἀπερρῖγᾶσι: *shudder at.* Const. with infinitive.

ἀπο-ρρώξ, -ῶγος (ῥήγνυμι): *steep; branch, specimen ('sample'), draught.*

ἀπο-σκεδάννυμι, aor. ἀπεσκεδάσε: *scatter, disperse.*

ἀπο-σπένδω: *pour a libation.*

ἀπο-σσεύομαι, aor. ἀπεσσύμεθα: *rush away, hasten away.*

ἀπο-σταδᾶ (ἵστημι): adv. (*standing away*), *at a distance.*

ἀπο-στείχω, aor. ἀπέστιχον: *depart, go away.*

ἀπο-στιλβω: *gleam, glisten.*

ἀπο-στρέφω, aor. ἀποστρέψαντες, iterative aor. ἀποστρέφασκε: *turn away, turn back.*

ἀπο-σφάλλω, aor. subjv. ἀποσφήλωσιν: *drive from the course.*

ἀπο-σχέσθαι: aor. inf. of ἀπέχομαι, *refrain.*

ἀπο-τηλοῦ: adv. *remote.*

ἀπο-τίνυμι and ἀπο-τίνω, fut. ἀποτίσεται, aor. ἀπέτισεν: *repay, pay back; fut. mid. exact vengeance.*

ἀπο-τομότατος: superl. *most wretched.*

ἀπο-φθίνω, aor. ἀπέφθιτο, ἀπέφθιθεν [ἀπεφθίθησαν], aor. opt. ἀποφθίμην (§ 49 b): *perish, die.*

ἀποφώλιος: *idle, ineffectual, foolish.*

ἀπο-χάζομαι: *withdraw from.*

ἀ-πρηκτος (πράσσω): *unconquerable, unmanageable.*

ἄπτομαι, aor. ἄψασθαι: *lay hold of, clasp, fasten; catch (of fire), take fire.*

ἀ-πύργωτος (πύργος): *without towers, unfortified.*

ἄ-πυστος (πυνθάνομαι): *unheard of, out of hearing; without learning.* § 53 h.

ἀπ-ώθew, aor. ἀπέωσε, subjv. ἀπώσεται [ἀπώση], inf. ἀπώσαι, ἀπώσασθαι: *thrust off, push away.*

ἀπ-ώκισε: aor. of ἀποκίζω, *remove.*

ἀπ-ώλεo, ἀπώλεσα, ἀπώλωμεθα: aors. of ἀπόλλυμι, *destroy, lose; perish.*

ἀπ-ώμνυ, ἀπώμνυν (impfs.), and ἀπώμοσεν (aor.): from ἀδύμνυμι, *swear not to do.*

**ἄρα, ἄρ, ῥά** (encl.): *so, then, as is meet.*

Often this marks an action as natural, proper, or well known, or it reminds of something recently said or done; it also marks transitions. Freq. it cannot be translated into English for want of an equivalent particle, but its force must be rendered by a suitable arrangement of words, or by inflection of voice. It never stands at the beginning of a clause. Cf. the Attic use of *δή*.

**ἄραιός** 3: *narrow.*

**ἄράομαι**, impf. *ἡρώμην*, fut. *ἀρήσεται*, aor. *ἡρήσαντο* (*ἀρά*): *pray, pray to.*

**ἀραρίσκω**, aor. impv. *ἄρσον* (§ 51 e), 2 aor. *ἤραρε*, ἀραρών, perf. subjv. *ἀρήρη*, partic. *ἀρηρώς*, ἀραρνῖα, aor. partic. as adj. *ἄρμενος*: *fit, fit out, join, suit, adapt*; perf. intrans. *fit, hold firm, am steady*; *ἄρμενος*, *well fitted.*

**ἀράσσω**, aor. *ἄραξε*, ἀράχθη: *hammer, knock, crush.*

**ἀράχινον** (ἀράχνη): *spider's web, web.*

**ἀργαλέος** 3: *grievous, hard, difficult.*

**ἀργαλεώτερος**: *more dreadful.*

**Ἄργεϊος** (Ἄργος) 3: *Argive.* As subst., Ἄργεῖοι, *the Argives, men of Argos* in the broader sense; used like Ἀχαιοί and Δαναοί of all the Greeks. Metrical convenience generally determined the choice between these words. § 25 e. Homer had no word for Greeks as distinct from barbarians.

**Ἄργεϊφόντης**: a frequent epithet of Hermes. Its derivation is uncertain, and it is best rendered as a proper name.

**ἀργής, -ήτος**: *white, gleaming.*

**ἀργι-όδους, -οντος**: *white-tusked.*

**Ἄργος, -εος**: *Argos.* (1) Used in a general way for Peloponnesus (Ἀχαικὸν Ἄργος) or even for Greece, just as Ἄργεῖοι is used for Greeks. (2) In γ 180, the city over which Diomed

ruled. καθ' Ἑλλάδα καὶ μέσον Ἄργος is used for *all Greece*; cf. 'from John O'Groats to Land's End' of Great Britain and 'from Dan to Beer-sheba' of all Canaan.

**ἄργός**: *swift.*

**ἄργυρεος** 3: *of silver, silver.*

**ἄργυρό-ηλος**: *silver-studded.*

**ἄργυρος**: *silver.*

**ἄργυρό-τοξος**: *of the silver bow.*

**ἄργύφειος** and **ἄργυφος**: *white.*

**Ἄργώ, -ους** fem.: *Argo, the ship of the Argonauts.* μ 70.

**ἀρεῶν, ἄρειον**: comp. of ἀγαθός, *good, brave, mighty.* Cf. ἄριστος.

**ἀρέσθαι**: aor. inf. of ἀρνυμαι, *gain, obtain.*

**ἀρέσσω**, fut. ἀρέσσομαι, aor. ἀρεσσάσθω: *satisfy, make satisfaction.*

**ἀρετᾶω** (ἀρετή): *thrive, prosper.*

**ἀρετή**: *excellence, skill, power; prosperity* (ν 45). The word implies no moral quality.

**ἄρή**: *prayer.*

**ἄρῃ**: *harm.*

**ἀρήιος**: (*pertaining to Ares*), *warlike, martial, brave.*

**ἀρῆι-φάτος** (πέφνε): *slain by Ares, slain in battle.*

**ἄρημένος** (ἀρή): *distressed, overcome.*

**ἀρήρη, ἀρηρώς**: perf. of ἀραρίσκω, *fit.*

**Ἄρης**, gen. Ἄρεος, dat. Ἄρηι and Ἄρει, acc. Ἄρηα: *Ares, Mars*; son of Zeus and Hera. God of war, but not one of the most powerful divinities. His home is in Thrace.

**ἄρρησάιο**: see ἀράομαι.

**Ἄρητη**: *Arête*, daughter of Rhexenor, wife of the Phaeacian king Alcinoüs.

**Ἄρητος**: son of Nestor. γ 414.

**ἀρθείς**: aor. pass. partic. of ἀείρω, *raise.*

**Ἀριάδνη**: *Ariadne* (daughter of Minos of Crete), who helped Theseus to kill the Minotaur. λ 321.

**ἀρί-γνωτος** 2 or 3: *distinguished.*



**ἀρι-δείκετος** (δείκνυμι): *distinguished, illustrious*. With partitive gen., like a superlative.

**ἀρι-ζήλως**: adv. *clearly, distinctly*.

**ἀριθμέω**, fut. ἀριθμήσει: *count*.

**ἀριθμός**: *number*.

**ἀρι-πρεπής**, -ές: adj. *pre-eminent, excellent, distinguished*.

**ἀριστερός**: *left, on the left*.

**ἀριστεύς**, -ῆος: *chief, prince*.

**ἀριστεύω**: *am chief, am best*.

**ἄριστος** 3: *best, most excellent*. Superl. of ἀγαθός. Cf. ἀέλων.

**ἀρι-φραδής**, -ές: *clear, plain, distinct*.

**Ἄρκεισιῶδης**, -ας: *son of Arcisius*, i.e. Laërtes, father of Odysseus.

**ἀρκέω**, aor. ἤρκεσε: *ward off*.

**ἄρκτος**: *bear; the Great Bear*. ε 273.

**ἄρμα**, -ατος: *chariot*. It was low and light, entered from behind, with a curved rim in front and on the sides, with standing room for two persons; perhaps that used on journeys had a seat; it was drawn generally by two horses. The plural is frequently used like the singular.

**ἄρμενος**: aor. partic. of ἀραπίσκω, used as adj., *well-fitted, suited*.

**ἀρμόζω**, aor. ἤρμωσεν: *fit, join*.

**ἀρμονίη**: *bond, girder*.

**ἀρνεός**: *ram*.

**ἀρνέομαι**, aor. ἀρνήσασθαι: *deny, refuse*.

**ἄρνες**, gen. ἀρνῶν pl.: *lambs*.

**ἀρνευτήρ**, -ῆρος: *diver*.

**ἀρνυμαι**, aor. ἤπατο, ἀρέσθαι: *gain, secure; in pres. strive to save, strive for*.

**ἄροσις**, -ιος: *ploughed land*.

**ἄροτος**: *ploughing*.

**ἄροτρον** (aratrum): *plough*.

**ἄρουρα** (land for ploughing), *field, tilth, land*.

**ἄρώ**, 3 pl. ἀρώσιν (§ 50 i), (Eng. ear): *plough*.

**ἀρπάζω**, aor. ἀρπαξαν: *snatch, seize*.

**ἀρπαλέος**: adj. *eagerly sought*.

**ἀρπαλέως**: adv. *eagerly*.

**ἄρπυια**: (snatcher), *harpy*. In Homer these are vague personifications of the sweeping storm winds. It is later mythology, like that of Vergil's *Aeneid*, which makes monsters of them.

**ἄ-ρρηκτος** (ρήγνυμι): *not to be broken*.

**ἄρσας**: aor. partic. of ἀραπίσκω, *fit out, make ready, man*. § 51 e.

**ἄρσην**, gen. ἀρσενος (arsenic): *male*.

**ἄρσον**: aor. inv. of ἀραπίσκω, *fit, make ready*. § 51 e.

**Ἄρτακίη**: *Artacia*, spring of the Laestrygonians. κ 108.

**ἀρτεμής**, -ές, dat. pl. ἀρτεμέεσσι: *safe, safe and sound*.

**Ἄρτεμις**, -ιδος: *Artemis, Diana*, daughter of Zeus and Leto, and twin sister of Apollo. Like her brother she bears a bow, and she is his counterpart in several respects, sending peaceful, sudden death to women as he does to men.

**ἄρτιος**: *well-fitting, suitable*.

**ἀρτί-πος** (πούς): *perfect-footed*.

**ἀρτύνω** and **ἀρτύω**, fut. ἀρτύνουσιν, aor. ἤρτυναντο: *put together, fasten, make ready, prepare*.

**ἀρχή**: *beginning*.

**ἄρχος**: *leader, chief, commander*.

**ἄρχω**, fut. ἄρξει, aor. ἀρξείην: *lead the way, command, begin*.

**ἀσάμνθος** fem.: *bath tub, bath*. Prob. freq. of metal, judging from the epithet ἐνέστρας.

**ἄ-σβεστος** (σβέννυμι): (unquenchable), *ceaseless, endless*.

**ἄσε**: aor. of ἀάω, *blind*.

**ἄ-σινής**, -ές (σίνομαι): *unharmed, unmolested*.

**ἄ-σίτος**: *without food*.

**ἄσκελής**, -ές: *wasted, exhausted*.

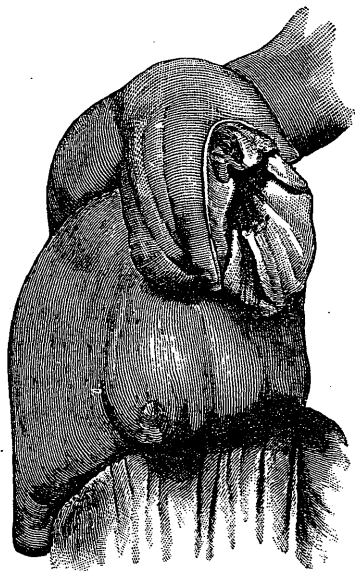
**ἄσκελές**: adv. *without rest, ever*.

ἀσκέω, aor. ἀσκήσας, verbal ἀσκητός:  
fashion, prepare, smooth.

ἀσκηθής, -ές: unharmed, unscathed.

ἀσκός: leathern bottle or sack, hide.

Such leathern pouches were used for the transportation of small quantities of liquids; the ἀμφιφορεῖς for larger quantities; and the πίθοι for storage.



ἀσκός

(as held in the hand of Silenus).

ἄσμενος (ἡδομαι): well-pleased, joyful.

ἀσπάξομαι: greet, welcome.

ἀσπαίρω: gasp.

ἄσπαρτος (σπείρω): unsown.

ἀσπάσιος (ἀσπάζομαι): welcome, delightful, well-pleased.

ἀσπασίως: adv. well-pleased.

ἀσπερτός: delightful, welcome.

ἀσπερχές: adv. ceaselessly, furiously.

ἄσπετος: unspeakable, ineffable, endless.

ἀσπίς, -ίδος: shield. Made of several layers of ox-hide, with generally an outer layer of bronze. It was supported by a strap which passed over

the shoulder, and was held by the left hand and arm.

ἄσσα: Ionic for ἅ τινα, whatever.

ἄσσον: adv. nearer, comp. of ἄγχι.

ἄστυ: pl. of ἄστυ. § 27 a.

ἄ-στεμφέως: adv. firmly.

Ἄστερίς, -ίδος: Asteris, an island near Ithaca. δ 846.

ἄστερόεις, -εσσα (ἀστήρ): starry.

ἀστός: man of the city.

ἀστράγαλος: vertebra of the spine.

ἄστρον: star, constellation.

ἄστυ, gen. ἀστεος, acc. pl. ἀστυα (§ 27 a): city, as a collection of dwellings, while πόλις is thought to refer to the town as a central stronghold, a sort of 'county-seat.' φάστυ, § 35 a.

ἄστυ-δε: adv. to the city, to town.

ἄ-σφαλές and ἄ-σφαλέως: firmly, immutably, with security.

Ἄσφαλίων, -ωνος: servant of Menelaus.

ἄσφοδελός: adj. asphodel bearing, asphodel. This plant belongs to the order of lilies, and has tall stalks and many whitish blossoms. It grows freely in waste places. When in bloom it is attractive, but when its flowers have dropped off its bare stalks are rather dreary; and no one knows whether the poet thought of the 'Asphodel Meadow' (λ 539) as cheerful or gloomy.

ἀσχαλάω and ἀσχάλλω: am impatient, grieve.

ἄ-σχετος (ἔχω): unrestrained, irresistible.

Ἄσωπός: the river-god Asōpus, of Thebes. λ 260.

ἄ-τάλαντος: like, equal.

ἄταλος 3: merry.

ἀτάρ (αὐτάρ): but; yet, while. It always stands at the beginning of its clause (often correl. with μέν), and often marks a distinct contrast with the preceding situation. Freq., however,

the contrast is slight, when *ἀτάρ* means *and* or *and then* rather than *but*; indeed its proper service is thought by some to be to form a series of things or acts which naturally are connected. It is somewhat more emphatic than *δέ*, since it has a more prominent position.

*ἀταρτηρός*: (*hard*), *insolent*.

*ἀτασθαλῖαι* (*ἀτη*) pl.: *infatuations, follies, faults*.

*ἀτάσθαλος*: *foolish, wanton, insolent*.

*ἀ-τειρής*, -*ές*: *unwearied, tireless*.

*ἀ-τέλεστος* (*τέλος*): *unaccomplished*.

*ἀτέμνω*: *disturb, deceive*; in passive, *lack*.

*ἄτερ*: adv. with gen., *without*.

*ἀτερπής*, -*ές*: *cheerless*.

*ἄτη* (*ἀφάτη, ἀάω*): *infatuation, ruin*.

*ἀ-τιμάζω* (*τιμή*): *hold in low esteem, slight*.

*ἀ-τιμή* pl.: *dishonor, contempt*. § 62 b.

*ἀτιτάλλω*: *cherish, rear*.

*Ἄτλας*, -*αυτος*: *Atlas*, whose columns support the firmament. Evidently a sea-deity. α 52.

*ἀτραπιτός*: *path*.

*Ἀτρείδης*, -*αο* (§ 37 c): *son of Atreus*. Epithet of Agamemnon and of Menelaus. When without special qualification, it refers to Agamemnon. § 42 b.

*ἀ-τρεκέως*: *truly, exactly*.

*ἀ-τρέμας*: adv. *motionless, quietly*.

*Ἀτρεΰς*, -*έως*: *Atreus*, son of Pelops, father of Agamemnon and Menelaus. (Possibly the short form of *Ἀτρεστος*, *Dauntless*.)

*ἀτρύγετος*: *restless*. Epithet of the sea. (Of uncertain derivation and meaning; some scholars take it as *barren*.)

*ἀ-τρῦνώνη*: *unwearied, invincible*. Epithet of Athena.

*ἀτόξομαι*: *am confused, frightened*.

*αὖ*: adv. *again, anew, on the other hand, but now* (forming a transition).

*αἰαίνω*, aor. pass. partic. *αἰανθέν*: *dry, season*.

*αἰγή*: *ray, beam, light*.

*αἰδάω*, aor. *αἰδήσαυτος*: *speak*.

*αἰδή*: *voice*.

*αἰδή-εις*, -*εσσα*: *speechful, gifted with human speech*.

*αἰθι*: adv. *there, here*, often made definite by a following clause.

*αἰλειος*: adj. *of the courtyard*.

*αἰλή*: *courtyard, court* (situated before the house); *farmyard*.

*αἰλίζομαι*: partic. *shut up in the farmyard*.

*αἶος*: *dry, withered, seasoned*.

*ἄ-υπνος*: *sleepless, without sleep*.

*αῦρη* (*aura*): *breeze*.

*αὔριον*: adv. *to-morrow*.

*αὐτάρ* (*αἶτε, ἄρ*): conj. *on the other hand, but, yet*. Equiv. to *ἀτάρ*.

*αὖ-τε*: conj. *again, anew, but*. In general equiv. to *αὖ*.

*αὐτή*: *shout, cry, battle-cry*.

*αὐτ-ἡμαρ*: *the same day, that very day*.

*αὐτίκα*: adv. *at once, straightway*.

*αὖτις* (*αὖ*) [*αὖθις*]: adv. *again, a second time, afterwards, back again*.

*αὐτμή*: *breath, steam, savor*.

*αὐτμήν*, -*μένος*: *blast*.

*αὐτόδιον*: adv. *right away, at once*.

*αὐτο-ετές* (*έτος*): adv. *in the same year*.

*αὐτό-θεν*: adv. *from the very spot, from where they were*.

*αὐτό-θι*: adv. *right here, right there*.

*αὐτο-κασιγνήτη*: *own sister*.

*Αὐτό-λυκος*: *Autolykus*, maternal grandfather of Odysseus. λ 85, τ 394 ff.

*αὐτός, αὐτή, αὐτό*: intensive pron. *self*, generally of the 3 pers. *himself, herself*; rarely used of things. It is intensive not merely in the nom. and when associated with a noun or pers. pron., as in Attic, but also when standing alone in an oblique case; sometimes, however, the intensive

idea (of contrast) is not easily expressed in English. *αὐτός* contrasts the man himself with his associates, his adversaries, his property, etc. § 45 e. It allows a large variety of translations; e.g. *in person, alone (by himself), of free will.* *αὐτὴν ὁδόν* is equiv. to Attic *τὴν αὐτὴν ὁδόν.* *αὐτῷ φάει, cloak and all.* In the gen. it is sometimes in agreement with the gen. implied in a possessive pron., e.g. *αὐτῶν σφετέρησιν* (since *σφετέρησιν* is equiv. to *σφῶν*), *τὰ σ' αὐτῆς ἔργα* (since *σά* is equiv. to *σοῦ*).

*αὐτο-σχεδὴν*: adv. *in the very near, hand-to-hand conflict.*

*αὐτοῦ* (strictly, local gen. of *αὐτός*): adv. *in the same place, right there, right here.* Cf. *αὐθι, αὐτόθι.*

*αὐτῶς* (*αὐτός*): adv. *in like manner.* The connexion alone decides the exact meaning. A large variety of translations is required; e.g. *as I am, wholly, vainly, without more ado.*

*αὐχένιος*: adj. *of the neck.*

*αὐχὴν, -ένος*: neck.

*αὔω*: *get fire.*

*άώ*, aor. *άωσαν*, aor. inf. *άωσαι*: *shout.*

*άφ-αιρέομαι*, aor. *άφελών, άφελδετα, άφέλονται*: *take away.*

*άφαρ*: adv. *straightway, at once.*

*ά-φθιτος*: *imperishable, everlasting.*

*άφ-θιμι*, pres. partic. *άφείσαι*: *let fall, shed.*

*άφ-ικάνω* and *άφικνέομαι*, fut. *άφίξειαι*, aor. *άφικεο*, perf. *άφίχθαι*: *come to, arrive, am come.*

[*άφικτις, -ιος*: *arrival.*]

*άφ-ίστημι*, plpf. *άφεστήκει*: *place aside; perf. stand aloof.*

*άφνειός*: *rich, wealthy, abounding* (with gen. of fulness).

*άφνειότερος*: *richer.*

*άφ-ορμάομαι*, aor. pass. partic. *άφορμηθέντος*: *set out.*

*άφραδέω*: *am senseless, thoughtless.*

*άφραδής, -ές*: *thoughtless, senseless.*

*άφραδίη*: *thoughtlessness, folly.*

*Άφροδίτη*: *Aphrodite, Venus, daughter of Zeus and Diōne, wife of Hephaestus. She induced Helen to follow Paris to Troy, and favored the Trojans in their conflicts. δ 261, θ 267 ff.*

*ά-φρων, -ονος (φρήν)*: *foolish, fool, simpleton.*

*άφύσσω*, aor. *ήφυσάμην, ήφύσαμεν*, imv. *άφυσσον*, aor. partic. *άφυσσάμενοι*: *draw, dip (water or wine); heap up.*

*Άχαιαί* and *Άχαιάδες* (§ 42 g) pl.: *Achaean women.*

*Άχαις, -ίδος*: adj. *Achaean; with γαῖα to be supplied, Achaean land.*

*Άχαιοί* pl.: *Achaean, the Achaeans.* The most powerful race of the Greeks at the time of the Trojan War. Phthiōtis in Thessaly was one of their principal seats. Homer often uses this name for all the Greeks. (See *Άργεῖοι.*) Their chief epithets are *ένκνήμιδες* (*well-greaved*) and *κάρη κομώντες* (*long-haired*).

*ά-χάριστος*: *without grace. οὐκ άχάριστα, acceptably.*

*Άχέρων, -οντος*: *Acheron; a river of the lower world. κ 513. (Cf. Milton's 'Sad Acheron of sorrow, black and deep,' Par. Lost ii. 578.)*

*άχέω* and *άχέω* (*άχος*): *am troubled, grieve, lament, mourn.*

*άχος, -εος*: *burden, load.*

*Άχιλ(λ)εύς, -ήος*: *Achilles, son of Peleus and Thetis, leader of the Myrmidons and Hellenes in Thessaly, the mightiest warrior before Troy, the chief hero of the Iliad.*

*άχλός, -ύος*: *mist, darkness.*

*άχλύνω*, aor. *ήχλυνε*: *grow dark.*

*άχνη*: *foam of the sea.*

*άχυνμαι*: *am grieved, grieve.*

**ἄ-χολος** (χολή): (*without gall*), expelling bitterness and anger.

**ἄχος**, -eos: grief, sorrow, pain.

**ἄψ** (ἀπό): adv. back.

**ἀψάμενοι**, **ἄψασθαι**: aor. of ἄπτομαι, lay hold of, fasten, catch.

**ἄψ-ορρον**: adv. again. ἄψορρον προσέ-φην, replied.

**ἄψος**, -eos (ἄπτω): joint, limb.

**ἄωρος**: unshapely, ugly. (But of uncertain derivation; possibly hanging down.)

**ἄωτέω**: sleep, slumber.

**ἄωτος**: wool, fleece.

## B.

**βάξω**, perf. **βέβακται**: speak, say. **δίχ' ἐβάζομεν**, disagreed.

**βαθυ-δινής**, -ēs: deep-eddying.

**βαθύ-ζωνος**: deep-girdled, i.e. slender-waisted.

**βαθύ-ρροος** (ρέω): deep-flowing.

**βαθύς**, **βαθεῖα**, **βαθύ**: deep, thick, high (of standing grain). § 41 b.

**βαίνω**, aor. **ἐβήσαμεν**, **ἐβήσατο** (§ 53 b), **ἔβην**, **βῆ** (§ 46 b), pl. **ἔβαν** [ἔβησαν, § 47 p], perf. partic. **βεβαῶτα**, plpf. **βεβήκει(ν)** (§ 33 k) (*venio*): go, come; 1 aor. act. *caused to go*; 2 aor. inceptive, *set out*; perf. *am gone*, sometimes *stand, rest*. **ἀμφι βαῖνε**, bestrode.

**βάλανος**: edible acorn, chestnut.

**βάλλω**, fut. partic. **βαλέοντι**, aor. **ἔβαλον**, **βάλετο**, subjv. mid. **βάλῃσθα** (§ 47 a), perf. ind. **βεβλήσθαι**, plpf. **βέβλητο**, perf. partic. **βεβολημένος** (**βέλος**): throw, cast, let fall, shoot at, shoot, (aor.) hit with a missile. **μετὰ (or ἐν) φρεσὶν βαλέσθαι**, consider in mind, **ἀπὸ νῆας βάλλουσιν**, put to sea.

**βάν** [ἔβησαν]: aor. of βαίνω, go.

**βάπτω**: dip.

**βαρύνω**, perf. **βεβαρῆνός**: weigh down, burden; perf. partic. as adj., heavy.

**βαρύς**, **βαρεῖα**, **βαρύ**: heavy, grievous. Neuter as adv., heavily.

**βάς**: aor. partic. of βαίνω, go.

**βασίλεια**: queen, princess.

**βασιλεύς**, -ῆος (§ 39 d): king, prince. This title is applied more freely than **ἄναξ**.

**βασιλεύω**, fut. **βασιλεύσω**: am king, reign.

**βαστάζω**: lift, bear.

**βεβλήατο**: plpf. pass. of βάλλω. § 47 n.

**βέλος**, -eos (βάλλω): missile, arrow.

**βεβαρηότες**: heavy, perf. partic. of βαρύνω.

**βεβολημένος**: tossed, distressed, perf. partic. of βάλλω.

**βεβρώσεται**: see βιβρώσκω.

**βέλτερος** [βελτίων]: better, comp. of ἀγαθός.

**βένθος**, -eos (βαθύς): depth. **βένθοσδε**, to the depth.

**βέρεθρον** [βάραθρον]: pit.

**βῆν** [ἔβην, § 46 b], **βήμεναι** [βῆναι], **βή-σετο** [ἐβήσατο]: aor. of βαίνω, go.

**βῆσσα**: glen, ravine.

**βητάρμων**, -ονος: dancer.

**βιάζω** and **βιάω**, aor. **βιήσατο**: use violence, compel, overcome.

**βίαιος**: adj. of violence.

**βιαίως**: with violence.

**βίβημι** (βαίνω): go. **μακρὰ βιβάς**, with long strides.

**βιβρώσκω**, fut. perf. pass. **βεβρώσεται** (βρώσις): devour, consume. β 203.

**βίη**: might, strength; deed of violence.

**βίη** Ἡρακλεῖη, the might of Heracles, the mighty Heracles. § 19 e.

**βίη-φι(ν)**: old locative, in (by) might, by violence. § 36 a.

**βίός**: bow.

**βιοτή**: life.

**βίωτος** (βίος): life, living; means of life, possessions.

**βιώω**, aor. **ἐβίωσας** (βίος): give life. **μ' ἐβίωσας**, thou didst save my life.

βιώνονται: 3 pl. ind. mid. of βιάω.

βλάβομαι (passive) and βλάπτω: *weaken, hinder, keep from, harm.*

βλέφαρον: *eyelid.*

βληχή: *bleating.*

βλώσσω, aor. μολόντες: *go, come.* § 33 g.

βοάω, aor. ἐβόησα (βοή): *shout, cry aloud.*

βοεύς, -ῆος: *strap of ox-hide; halcyon.*

βοή: *shout, war-cry, alarm, battle.*

Βοηθείδης: *an attendant of Menelaus.*

βοητός, -ύος: *outcry, clamor.*

βόθρος: *pit, hole.*

βολή (βάλλω): *glance of the eye.*

βομβέω, aor. βόμβησεν: *hum, rattle.*

Βορέης, -ας: *Boreas, north wind.*

βόσσω, iterative impf. βοσκέσκοντο, *pasture, feed.*

βοτάνη (βοτάνη): *pasture, herbage.*

βουκολέω (bucolic): *herd, tend cattle.*

βουκόλος: *neat-herd, herd, herdsman.*

βουλεύω, fut. inf. βουλευσέμεν, aor. (ἐ)βούλευσα: *advise, counsel, plan; mid. deliberate.*

βουλή: *plan, counsel; council.*

βουλή-φόρος: *counsel-giving, councillor.*

βούλομαι, impf. βούλοντο and ἐβόλοντο (§ 26 d) (βουλή, volo): *wish, will, prefer, wish rather.*

βου-λῦτός (λύω): *the time of loosing oxen from the plough, i.e. evening.* βου-λυτόνδε, *toward evening.*

βοῦς, gen. βοός, acc. βόυν, acc. pl. βόας or βοῦς (bos): *bull, ox, cow; pl. cattle.*

Βούτης: *Boötes (the Ploughman), the constellation of Arcturus.* ε 272.

βραδύς, βραδεία: *slow.*

βριθύς, βριθεία: *heavy.*

βρίθω, aor. partic. βρίσας: *am heavy; weigh down, load; prevail.*

βροντάω, aor. βρόντησε: *thunder.*

βροτο-λοιγός: *man-destroying.*

βροτός (μορ-, mortalis): *adj. and noun, mortal.* § 33 g.

βροτώ, perf. pass. βεβρωμένα (βρότος, gore): *pass. partic. gory.*

βρόχος: *noose, halter.*

βρυχάομαι, perf. (as pres.) βέβρυχεν: *roar.*

βρώμη and βρώσις, -ιος: *food.*

βύκτης: *howling, roaring.*

βυσσο-δομεύω: *ponder, plan secretly.*

βύω, perf. partic. pass. βεβυσμένος: *fill, stuff.*

βωμός: *altar; pedestal.*

βωστρέω: *call upon with a cry.*

## Γ.

γαῖα and γῆ: *earth, land, ground.*

Opposed sometimes to the heavens, sometimes to water. Cf. αἶα.

Γαῖα: *Gaea, Earth, as personified, mother of the Titans.*

Γαίῃος: *adj. of Earth.* η 324.

γαῖη-οχος (φεχ-): *earth-holder.* Epithet of Poseidon, bestowed in the belief that the land rested on the sea.

γάλα, gen. γάλακτος (lac): *milk.*

γαλα-θηνός (θησθαι): *suckling.*

γαλήνη: *calm, calm sea.*

γαμβρός (γάμος): *son-in-law.*

γαμέω, aor. ind. γῆμεν, inf. γήμασθαι: *marry.* The middle is used of the woman's act.

γάμος: *marriage, marriage feast.*

γανάω, partic. γανώσαι (§ 50 c): *gleam, am bright.*

γάννυμαι: *rejoice, delight.*

γάρ (γέ, ἄρα): *generally a causal particle, for.* It often introduces the reason or explanation of something that is merely implied. Sometimes, on the other hand, it seems to retain the force of the two particles of which it is composed, and cannot be translated *for*, but 'marks a statement as certain and incontestable.'

γαστήρ, -έρος: *belly, stomach, hunger.*

γάστρη: *belly of a kettle.*

γαυλός: *tub, milk-pail.*

**γέ:** an enclitic particle which gives prominence to the foregoing word or to its whole clause. Sometimes it can be translated *at least*, but this phrase is much heavier and clumsier than *γέ*. Generally its force must be given by inflection of voice, or by arrangement of words. In several cases *γ'* was inserted by reader or copyist after some other consonant had been lost.

**γεγάσιν, γεγάστα:** perf. of *γίγνομαι*, *am born*.

**γέγηθε:** perf. of *γηθέω*, *rejoice*.

**γέγωνα,** perf. as pres.; impf. *γεγώνουν*: *shout, call*.

**γίνομαι,** aor. (ἐ)γέλντο: pres. *am born* (unless *γίγνομαι* is read instead); aor. *bore, gave birth, begat*.

**γείτων, -ονος:** *neighbor*.

**γελαστός:** *laughable, ridiculous*.

**γελᾶω,** aor. ἐγέλασσε, aor. partic. *γελᾶσας*: *laugh*.

**γέλως:** *laughter*.

**γενεή:** *birth, race, family*.

**γενέθλη:** *race, blood, family*.

**γένειον (γένυς):** *chin*.

**γένος, -εος (genus):** *race, lineage, offspring*.

**γένυς, -υος, acc. pl. γένυς:** *chin*.

**γεραιός (γέρας?):** *old, old man*.

**Γεραιστός:** southernmost point of Euboea, with a harbor.

**γεραιτέρος (γεραιός):** *older, elderly*.

**γέρας, -ας:** *right, prerogative, gift of honor*.

**Γερήνιος:** *Gerenian*. Epithet of Nestor, prob. from a Messenian town or district.

**γερούσιος:** *adj. of the elders (γέροντες)*.

Epithet of special wine broached at the 'aldermanic' dinners.

**γέρων, -ωντος:** *old, old man, old god, elder*. Cf. *γεραῖός, γραιῖα*.

**γῆ:** *earth*. Less freq. than *γαῖα*.

**γηθέω,** aor. γήθησε, perf. as pres. *γέγηθε*: *rejoice, am glad*.

**γηθόσυνος 3:** *rejoicing, delighted, glad*.

**γῆμε:** aor. of *γαμέω*, *wed*.

**γῆρας, -ας:** *old age*.

**γηράσκω:** *grow old*.

**Γίγαντες** pl., gen. *Γιγάντων*: *Giants*.

**γίγνομαι,** aor. (ἐ)γενόμην, iterative aor. *γενέσκειτο*, perf. *γεγάσιν (γένος)*: *come into existence, am born, become, arise, come, am*.

**γινώσκω,** aor. ἔγνων, aor. inf. *γινώμεναι* and *γινῶναι*: *recognize, perceive, learn, know*.

**γλαυκ-ῶπις, -ιδος (γλαυκός, ὤψ):** *bright-eyed, flashing-eyed*. Epithet of Athena as the fierce goddess of war. Cf. her other epithet *Παλλὰς (spear-brandishing)*.

**γλαφυρός 3:** *hollow*.

**γλήνη:** *eyeball*.

**γλυκερός 3, comp. γλυκερώτερος:** *sweet*.

**γλυκός, -εία, -ύ, comp. γλυκίων:** *sweet*.

**γλώσσα:** *tongue*.

**γναμπτός:** *bent, supple*.

**γνώμεναι [γινῶναι]:** aor. inf. of *γινώσκω*.

**γοᾶω,** iterative impf. *γοάσκειν*, partic. *γοῶντες, γοῶντες*, *groan, moan*.

**γόμφος:** *wooden pin*.

**γονή:** *seed, offspring, race*.

**γόνος:** *offspring, race, parentage, stock, birth*.

**γόνυ,** pl. *γούνα* or *γούνατα*, gen. *γούνων*, dat. *γούνασι* (*genu*): *knee*. The knees were to the ancients the seat of bodily strength (cf. 'weak-kneed,' 'strengthen the feeble knees'), and in entreaties the suppliant clasped the knees of him from whom he sought the favor.

**γῶος:** *groan, lamentation*.

**Γόργειος 3:** *of the Gorgon, Gorgon's*. (Cf. Milton's 'Gorgonian terror,' *Par. Lost* ii. 611.)

**Γόρτυς**, -ῦνος: *Gortys* or *Gortyna*, an important town in southern Crete.

**γόυνα**: pl. of γόνυ, *knee*.

**γουνάζομαι** and **γουνούμαι** (γόνυ): *supplicate, entreat*.

**γουνός** (γόνυ): *hill, knoll*.

**γραῖα**, gen. γραιῆς, and γρηῖς, dat. γρηῖ: *old woman*. Fem. of γέρων, γεραιός.

**γυῖον**: (*joint*), *limb, member*. See on γόνυ.

**γυμνός**: *naked, uncovered*.

**γυμνώω**, aor. partic. γυμνωθέντα: *strip, make naked*.

**γυναικείος** 3, and **γύναιος**: *woman's, of women, to women*.

**γυνή**, gen. γυναικός: *woman, wife*.

**Γύραι πέτραι** pl.: *Gyraean cliffs*; located by some off S.E. Euboea, by others near Myconus and Naxos of the Cyclades. δ 500.

**Γυραῖος** 3: *Gyraean*.

**γῦψ**, γυψός: *vulture*.

### Δ.

**δαήσσαι** (fut., § 54 e), perf. δεδάκας, intrans. aor. ἐδάην, subjv. δαίω, inf. δαῖναι: *learn, know*. Used as passive of διδάσκω, *teach*. ἐδάε is used as aor. act. of the same verb.

**δαήμων**, -ονος: *taught, skilled*.

**δαιδάλεος**: *cunningly wrought, richly ornamented*. Cf. *Daedalus*.

**δαιμόνιος**: (*one under the influence of a divinity*), *strange man! sir!*

**δαίμων**, -ονος: *divinity*. Much like *θεός*, but esp. of the gods in relation to men. (Never *demon*.)

**δαίνυμι**, aor. δαισάμενοι: act. *give a feast*; mid. *feast*.

**δαίωμα**, perf. δεδάλαται (§ 47 n): *am torn, am divided*.

**δαῖς**, gen. δαῖδος (δαίω): *torch*. Cf. δάος.

**δαῖς**, gen. δαιρός: *feast, portion*.

**δαίτη**: *feast*. δαίτηθεν, *from a feast*.

**δαιτρός** (δαίωμα): *carver*.

**δαιτυμών**, -όνος: *feaster, guest*.

**δαίφρων**, -ονος: *sagacious, ingenious*.

**δαίω**: *kindle, set fire*; pass. *burn, blaze*.

**δάκρυ** and **δάκρυον**, inst. as gen., δακρυόβι(ν) (§ 36 a) (*lacruma*): *tear*.

**δακρυό-εις**, -εντος: *tearful, in tears*.

**δακρῦω**, aor. δάκρυστα: *weep, shed tears*; aor. *fell to weeping, burst into tears*.

**δαλός**: *firebrand, coal*.

**δάμαρ**, -αρτος: *wife, spouse*.

**δαμνάω** and **δάμνημι**, aor. ἐδάμασσε, aor. subjv. δαμάσθῃ, aor. pass. ἐδαμάσθην and δάμεν [ἐδάμψαν] (§ 47 o), perf. pass. partic. δεδμημένος: *bring into subjection, subdue, overcome, conquer*. δεδμήμην, *I was subject*.

**Δαναοί** pl.: *Danaëans*; strictly, descendants or subjects of King Danaüs of Argos. Used for the Greeks before Troy, like Ἀχαιοί and Ἀργεῖοι. § 25 e.

**δάος**, -εος: *torch*. Cf. δαῖς.

**δάπεδον**: *pavement, floor, ground*.

**δά-σκιος**: *very shady, shady*.

**δασαίμεθα**, **δασσάμεθα** (aor.), **δάσσονται** (fut.): of δατέομαι, *divide*.

**δασύ-μαλλος**: *thick-fleeced, shaggy*.

**δατέομαι**, impf. δατεῦντο (§ 27 b), fut. δάσσονται, aor. ἐδάσσατο, aor. opt. δασαίμεθα: *divide, divide among (our)-selves*.

**δάφνη**: *laurel*. ι 183.

**δέ**: conj. *but, and*. Freq. δέ is used in the apodosis of a conditional or relative clause,—a transition to the demonstrative construction, or a survival of the older and simpler ‘paratactic’ or ‘co-ordinate’ construction. A clause with δέ is used freq. where a subordinate clause (of cause, concession, time, etc.) might have been used; hence often δέ may be translated, *for, though, while*.

**-δέ**: inseparable enclitic particle; e.g. ἀγορὴν-δε, *to the agora*. § 36 d.



δέατο: *impf. seemed.* Cf. δοῶσατο.

δέδαι: *used as aor. of διδάσκω, teach.*

δεδάηκας: *hast learned, dost know.* See διήσσαι.

δεδαίεσθαι: *are divided.* § 47 n. See δαίωμα.

δεδημημένος, δέδημητο: *see δαμνάω.*

δέδημητο: *plpf. of δέμω, build.*

δειδέχασθαι: *hail, greet.* See δέκνυμι.

δειδίσκομαι: *greet, welcome.*

δεῖδω, aor. εἶδεν, perf. δεῖδουκα and δεῖδια, inf. δεῖδιμεν (δέφας): *fear, am afraid.* Since the stem originally began with two consonants, a short vowel is often 'long by position' before it. § 62 h β.

δείκνυμι, fut. δείξω, aor. εἰδείξα, perf. δεῖδεσθαι: *point out, show; hail, greet.*

δείλδμαι: *draw nigh to evening (δείλη).*

δειλός 3: *wretched, miserable, worthless.*

δεινός (δέος) 3: *terrible, fearful, dread.*

δεινόν: *adv. terribly, dreadfully.*

δεινότητος: *superl. most dread, direst.*

δειπνέω, aor. δείπνησε: *dine, eat, feast.*

δειπνίζω, aor. partic. δειπνίσσας: *trans. give a dinner, feast.*

δείπνον: *dinner.* The chief meal of the day whenever it was taken; generally eaten about noon.

δείραντας: *aor. partic. of δέρω, flay.*

δεῖρή: *neck.*

δείσας: *aor. partic. of δέιδω, fear.*

δέκα: *indeclinable numeral, ten.*

δέκατος 3: *ordinal, tenth.* δεκάτη, *on the tenth day.*

δέκτης (δέχομαι): *beggar.*

δέκτο: *aor. of δέχομαι, receive.* § 56.

δελφίς, -ίνος: *dolphin.*

δέμας: *build, stature, form.*

δέμνια pl.: *bedstead, bed, couch.*

δέμω, aor. εἰέματο, plpf. pass. δέδημητο (tim-ber, domus): *build.*

δένδρεον: *tree.*

δενδρή-εις, -εσσα: *full of trees, woody.*

δέξατο: *aor. of δέχομαι, receive.*

δεξιός 3: *right, on the right.* § 59 a.

δεξιτερος: *right, on the right.* § 43 c.

δέον: *impf. of δέω, bind.*

δέος, -εος (δέφας): *fear, terror.*

δέπας, dat. pl. δεπάεσσιν: *goblet, beaker, cup.* Cf. κύπελλον.

δέρκομαι, iterative impf. δερκέσκειτο, aor. ἔδρακον: *look, see, behold.*

δέρμα, ατος (δέρω): *hide, skin.*

δερμάτινος: *of hide, leather.*

δέρτρον: *caul, peritonæum.*

δέρω, aor. ἔειραν: *flay.* Cf. δέρμα.

δέσμα, -ατος and δεσμός: *bond, fastening.*

δέσποινα: *mistress, royal lady.* (Fem. of δεσπότης.)

δεῦρο: *adv. hither.*

δεῦτατος: *adj. last of all.*

δεῦτε: *imperatival interjection, equiv. to δεῦρο ἴτε, come hither.*

δεύτερον: *adv. a second time.*

δεύω, iterative δέυσκον: *moisten, wet.*

δεύω [δέφω], fut. δευήσεται, aor. ἐδέυσεν: *need, lack, fall short of, am inferior to, with gen. of the thing wanted, or of the person with whom comparison is made.*

δέχομαι, aor. (ἐ)δέξατο, ἐδέγμην (§ 56): *receive, take, accept, await.*

δεψήσας, aor. partic.: *knead.*

δέω, aor. δῆσα, ἔδησε, ἐδήσατο, plpf. pass. δέδεντο: *bind, fasten.*

δή: *temporal and determinative particle, now, already, at length; lo! clearly, just.* No English particles correspond to many of its uses. Freq. with *inv.* and *opt.*, and with other particles, and strengthening the superlative. It stands at the beginning of a clause in the phrases δὴ τότε, δὴ γάρ. It forms one syllable (by 'synizesis') with the first syllable of αὐτε, αὖ, and of οὕτως, and several other words.

δηθά: *adv. long, for a long time.*

δηθύνω: *delay, tarry.*

**δηιοτής, -ήτος:** *strife, conflict, battle.*

**δηιώω, aor. pass. δηωθέντες:** *slay, kill.*

**Δηϊφობος:** *Deiphobus*; son of Priam who wedded Helen after the death of Paris. δ 276, θ 517.

**δηλέομαι, aor. ἐδηλῆσαντο:** *harm.*

**δήλημα, -ατος:** *destruction.*

**Δῆλος:** *Delos*, the birthplace of Apollo and Artemis.

**Δημήτηρ, -ερος:** *Demeter*, Ceres, sister of Zeus, goddess of the grain (*cereal*) fruits of the earth.

**δήμιος:** *adj. of the people, public.* δῆμοι, *yeomen.*

**Δημόδοκος:** *Demodocus*, the Phaeacian bard. θ 44, 106, 262 ff., 472 ff. Cf. Milton's *Vacation Exercise* 48 f. 'Such as the wise Demodocus once told | In solemn songs at King Alcinous' feast, | While sad Ulysses' soul and all the rest | Are held with his melodious harmony | In willing chains and sweet captivity.'

**δήμιος:** *country, land; people.*

**δημός:** *fat.*

**δῆν (δφῆν):** *adv. long, a long time.*

**δήνεα pl.:** *wiles, devices.*

**δηριόομαι, aor. δηρίσαντο (δῆρις):** *dispute, contend, strive.*

**δῆρόν:** *adv. long.* Cf. δηθά, δῆν.

**δήσα:** *aor. of δέω, bind.*

**δῆω:** *as fut. shall find.* § 51 f.

**δηωθέντες:** *aor. pass. partic. of δηιώω, kill, slay.*

**δια:** *fem. of διος, magnificent, divine.*

**διά (δύο):** *adv. and prep. with gen. and acc., between, through, in different directions, on account of.* διὰ τριῶν κοσμηθέντες, *arranged in three companies*; διὰ ταμῶν, *cutting in pieces.* In composition with verbs, *διά* indicates motion *through* something, completion, separation, reciprocal relation.

**διαβαίνω, aor. inf. διαβήμεναι:** *cross.*

**δια-γλάφω, aor. partic. διαγλάψα:** *scoop out.*

**δια-δράμοι:** *aor. opt. of διατρέχω, traverse.*

**δια-ειπέμεν (§ 47 g) (εἶπον):** *aor. inf. say thoroughly, say in full.*

**δι-άημι:** *blow through.*

**δια-κρίνω, aor. διέκρινεν (discerno):** *separate, distinguish.*

**διάκτορος:** *messenger.* Epithet of Hermes; generally connected with Ἀργεφόντης.

**δι-αμπερές:** *adv. through and through, completely through, right through.*

**δια-πέρθω, aor. διέπερσε, διέπραθον:** *sack, lay waste.*

**δια-πέτομαι, aor. διέπτατο:** *fly through (the air).*

**δια-πλήσσω, aor. inf. διαπλήξαι:** *strike through.*

**δια-πρήσσω [πράσσω]:** *pass through, accomplish.*

**δια-ρραίω, fut. διαρραίσει:** *tear in pieces.*

**δια-σεύομαι, aor. διέσυντο:** *rush through, hasten through.*

**δια-σκήδνημι, aor. διεσκέδασεν:** *scatter, shatter.*

**δια-σχίζω, aor. διέσχισεν:** *split, rend, tear.*

**δια-τμήγω, aor. διέτμαγον, aor. partic. διατμήξας:** *cut in two, cleave, separate.*

**δια-τρέχω, aor. διέδραμον:** *run (through) across, traverse.*

**δια-τρίβω:** *(rub), hinder, delay.*

**δια-φαίνομαι:** *gleam brightly.*

**δια-φράζω, aor. διεπέφραδε:** *point out clearly, admonish.*

**δια-χέω, aor. διέχευαν:** *quarter.*

**διδάσκω, aor. δίδαξε:** *teach.* See δαήσσει.

**δίδημι, imv. διδέντων (δέω):** *bind.*

**δίδωμι, 3 pers. δίδωσι and διδοῖ, pl. διδοῦσιν (§ 55 a), fut. δώσω, aor. ἔδωκα, ἔδοσαν, subjv. δῶσι, inf. δόμεναι, δῶναι, aor. opt. pass. δοθείη (do):** *give, grant.*

δι-έδραμον: aor. of διατρέχω, *traverse, run across.*

δι-είπομεν: aor. ind. *said in detail.* See διαειπέμεν.

δι-είπομεν: impf. of διέπω.

δι-είρομαι: *inquire, ask.*

δι-έκ: prep. *forth, through.*

δι-έκρῖνεν: aor. of διακρίνω, *separate.*

δι-ελθέμεν: aor. inf. of διέρχομαι, *go through.*

δι-έπερσε: aor. of διαπέρθω, *sack.*

δι-επέφραδε: aor. of διαφράζω, *admonish.*

δι-έπραθον: aor. of διαπέρθω, *sack.*

δι-έπτατο: aor. of διαπέτομαι, *fly through.*

δι-έπω, impf. διείπομεν: *am busy about, accomplish, do.*

δι-ερέσσω, aor. διήρεσα: *row stoutly.*

διερός: *living, quick.*

δι-έρχομαι, aor. inf. διελθέμεν: *go through.*

δι-εσκέδασε: aor. of διασκίδνημι, *scatter.*

δι-έσσυτο: aor. of διασεύομαι.

δι-έσχισεν: aor. of διασχίζω.

δι-έτμαγον: aor. of διατμήγω.

δι-έχευαν: aor. of διαχέω, *quarter.*

δίζημαι: *seek.* (Equiv. to ζητέω.)

Δή: *small island near Crete.*

διηκεώς: adv. *exactly, at length.*

διηκεής, -ές: *continuous, long.*

δι-ήρεσα: aor. of διερέσσω.

δι-πετής, -έος (Ζεύς, πίπτω): *sent from Zeus, heaven-sent.*

δικάζω, aor. δίκασαν (δίκη): *judge; mid. claim my right, contend.*

δίκαιος (δίκη): *just, civilized, well-mannered.*

δικασ-πόλος: *guardian of justice, judge.*

δίκη: *custom, way, manner, right.*

δι-κλῖς, -ίδος: *two-leaved.*

δινεύω and δινέω: *turn; mid. wander.*

δίνη: *eddy.*

δινή-εις, -εσσα: *eddying.*

διο-γενής, -εος: *sprung from Zeus.* Epithet of Odysseus as king, and thus under the special care of the king of the gods. See διοτρεφής.

δι-οῖστέω, aor. opt. διοῖστέσθαι: *shoot an arrow across.*

Διοκλῆς, -ῆος: *king in Phera in Messenia.* γ 488.

δι-όλλυμι, perf. διόλωλε: *ruin utterly; perf. as pass. am ruined.*

Διομήδης, -εος: *Diomed.* Son of Tydeus (who fell in the first expedition against Thebes), king of Argos, one of the bravest and mightiest of the Achaeans before Troy. Only Agamemnon and Nestor led a larger fleet on the expedition. γ 181.

Διόνυσος: *Dionysus, Bacchus.* Son of Zeus and Semele, reared by nymphs in Thrace. He is mentioned only incidentally in Homer, and clearly has not gained a place among the gods of Olympus. λ 325.

Δίος, δία, δῖον: *glorious, divine, godlike, noble,* without reference to moral quality. A freq. epithet of Odysseus and of Achilles, having convenient metrical adaptation to their names, allowing the bucolic diaeresis (at the close of the fourth foot). δία θεάων, *heavenly (of goddesses) goddess,* since δία has a superlative idea and may be construed with a partitive genitive.

διο-τρεφής, -έος: *Zeus-nourished, Zeus-cherished.* Epithet of Menelaus, who as king enjoyed Zeus's care; also of the Phaeacians, ε 378. See διογενής, which was suited metrically to Odysseus (Δαερτιάδης), as this is to Menelaus. § 25 f. See on δῖος.

δί-πτυξ, acc. δίπτυχα: *double.*

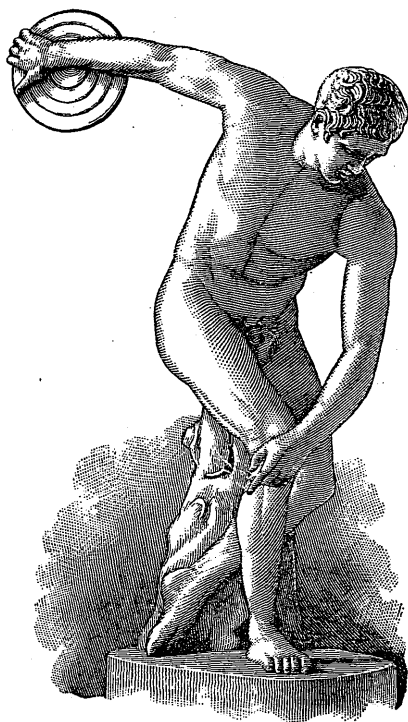
δῖς: *numeral adv., twice.*

διο-θανής, -έος: *twice-dying.*

δισκέω: *hurl a quoit.*

δίσκος (cf. disk): *discus, quoit.* The game was more like 'putting the shot' than the modern 'pitching quoits,' the effort being made to hurl the discus as far as possible rather

than to have it remain at a definite spot.



δίσκος.

**δίφρος**: footboard of chariot, chariot; low seat, chair. (See ἄρμα.)

**δίχα** and **διχθά** (§ 33 i): adv. in two parts, divided.

**διψάω** (δίψα): I thirst.

**διώκω**: pursue, chase.

**δμῶή** (δάμνημι): female slave, maid.

δμῶαι γυναῖκες, serving women.

**δμῶς**, acc. δμῶα: slave.

**δοάσσατο**: aor. of δέατο, seem.

**δοθείη**: aor. opt. pass. of δίδωμι.

**δοιά** (dual), pl. διοῖς, διοῖα [δύο]: two.

**δοκέω**: watch, observe.

**δοκέω**, aor. δόκησε: seem, appear.

**δόλιος** 3: wily, crafty, cunning.

**Δολίος**: an old slave of Penelope. δ 735.

**δολίχ-αυλος**: long-shafted.

**δολιχ-ήρετος**: long-oared.

**δολιχός** 3: long.

**δολό-εις**, -εσσα: wily, crafty, cunning.

**δολό-μητις**, acc. -ιν: crafty-minded.

**δόλος**: wile, craft, trick, deceit, bait.

**δολο-φρονέω**: have crafty mind.

**δόμεναι** [δοῦναι]: aor. inf. of δίδωμι.

**δόμον-δε**: adv. to (his) home. § 36 d.

**δόμος** (δέμω, domus): dwelling, house, home; great hall. See δῶμα.

**δόξα**: opinion, expectation.

**δορός** (δέρω): skin, leather sack.

**δορπέω**, aor. δορπήσαι: take supper, sup.

See δειπνον.

**δόρπον**: supper, evening meal.

**δόρυ**, dat. δούρατι, nom. pl. δοῦρα and δούρατα, dat. pl. δούρεσσι: tree, timber, beam, spear.

**δός** imv., **δόσαν** ind., **δότε** imv.: aor. of δίδωμι, give.

**δότης**, -ιος: gift. Cf. δῶρον, δωτήνη.

**δούλη**: female slave.

**Δουλίχιον**: Dulichium. Island in the Ionian Sea, southeast of Ithaca, inhabited by Epēans. (Or, perhaps, part of Cephallenia,—Same being the other part.)

**δοῦπος**: heavy noise, thud.

**δοῦρα**, **δουρί**: see δόρυ, tree, spear.

**δουράτεος** (δόρυ): of wood, wooden.

**δουρο-δόκη** (δέχομαι): spear-holder.

**δράκων**, -οντος (cf. dragon): serpent.

**δρέπω**, aor. δρεψάμενοι: break off, pluck.

**δρήστειρα**: (worker), female servant, maid.

**δρόμος**: running, course, road.

**δρυμά** pl.: wood, thicket.

**δρύπτω**, aor. δρυσάμενω, aor. pass. δρύφθη: tear, tear off.

**δρῦς**, gen. δρύνος: tree, (esp.) oak.

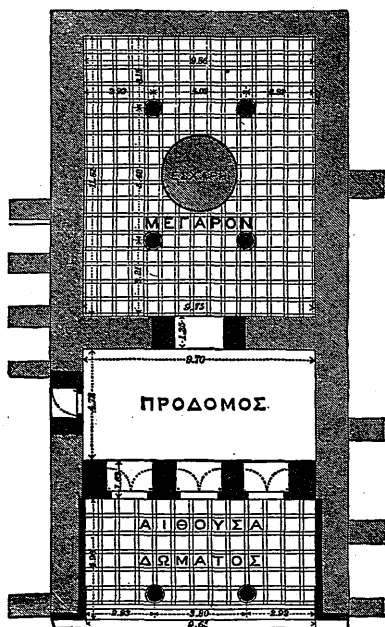
**Δύμας**, -αντος: a Phaeacian. § 22.

**δύναμαι**, fut. δυνήσεται, aor. pass. as mid. δυνάσθη: can, am able.

**δύναμις**, -ιος: power, might, ability.

**δύνω**: enter, go in.

**δύο** and **δύω**: indeclinable, *two*. See **δοιῶ**. § 44.



**δῶμα.**

(Plan of part of the palace at Tiryns, with measurements in metres.)

**δυοκαίδεκα** [**δῶδεκα**]: indeclinable, *twelve*.

**δυο-**: inseparable prefix indicating something grievous.

**δυο-αῖς**, **-έος** (**ἀημι**): *harsh-blowing*.

**δύσσετο**: *set* (of the sun), *sank*, *crept*, aor. of **δύω**. §§ 51 h, 53 b.

**δύσ-ζηλος**: *quick-tempered*, *hot-headed*.

**δυο-κηδής**, **-ές** (**κῆδος**): *dreary*, *noxious*.

**δυο-μενέω**: *am ill-disposed*, *bear ill-will*.

**δυο-μενής**, **-ές**: *ill-disposed*, *hostile*. **ἀνδρες δυομενέες**, *enemies*.

**δύο-μορος**: *ill-fated*, *wretched*.

**δυσόμενος**. *set*, aor. of **δύω**. § 51 h.

**δύο-πονος**, gen. **δυσπονέος**: *laborious*, *painful*.

**δύστηνος**: *wretched*, *unhappy*.

**δύω**: see **δύο**, *two*.

**δύω**, fut. **δύσομαι**, aor. (**ἐ**)**δύσσετο**, **ἔδϋ**, perf. **δέδυκεν**: *enter*, *go into*, *go among*, *put on*; of the sun and the constellations, *set*, *sink*.

**δωδέκα**: indeclinable, *twelve*.

**δωδέκατος** 3: *twelfth*.

**δῶ**: indeclinable short form of **δῶμα**.

**δῶδεκα**: indeclinable, *twelve*.

**δωδέκατος** 3: *twelfth*.

**δῶμα**, **-ατος**: *house*, *home*, *palace*.

**δῶρον** (**δίδωμι**): *gift*.

**δῶσι** [**δῶ**]: aor. subjv. of **δίδωμι**.

**δωτήρ**, **-ῆρος**: *giver*.

**δωτίνη**: *gift*, *present*.

**δώτωρ**, **-ορος**: *giver*.

**δῶχ'** [**ἔδωκα**]: aor. ind. of **δίδωμι**.

## E.

**ἐ** (**εἰ**): enclitic, 3 pers. pron. acc. *him*, *her*. It is equiv. to Attic **αὐτόν**, **αὐτήν**, which is usually intensive in Homer.

**ἔα** inv., **ἔας** pres. ind. or subjv., **ἔαν** inf.: of **ἔάω**.

**ἔα**: neut. pl. of **έός**, *his own*.

**ἔαγῃ** aor. pass., **ἔαξαν** aor. act.: of **ἀγνύμι**, *break*.

**ἔασιν** [**εἰσιν**]: 3 pl. pres. of **εἰμί**, *am*.

**ἔάω**, impf. **εἶων**, fut. **ἔασει**, aor. **εἶασα** and **ἔασα**: *allow*, *permit*, *leave alone*.

**ἔων**: *good things*, gen. pl. of **έός**.

**ἔβαν** [**ἔβησαν**]: 2 aor. of **βαίνω**, *go*.

**ἔβδόματος** 3: *seventh*.

**ἔβδομος**: *seventh*.

**ἔβεβρύκειν**: plpf. as impf. of **βρυχάομαι**, *roar*.

**ἔβησαμεν**, 1 aor., transitive, **ἔβήσετο** [**ἔβη**], aor. mid.: of **βαίνω**, *go*.

**ἔβόλοντο**: impf. of **βούλομαι**, *wish*.

**ἐγγυαλίζω**, aor. **ἐγγυάλιξα**: *put in (one's) hands*, *give*.

**ἐγγυάομαι**: *receive security*.

**ἐγγυή**: *security*, *surety*, *pledge*.

**ἐγγύθεν**: adv. *from near at hand*, *near*.

**ἐγγύθι**, **ἐγγύς**: adv. *near*.

ἐγείρω, aor. ἔγειρε and ἔγρετο, inf. ἔγρεσθαι: rouse, wake.

ἐγήμε: aor. of γαμέω, marry, wed.

ἐγκατα pl.: inwards, entrails, vitals.

ἐγ-κατα-πήγνυμι, aor. ἐγκατέπηξα, fix within, fix.

ἐγ-κατα-τίθημι, aor. ἐκάτθετο: place within.

ἐγ-κέφαλος (κεφαλή): brain.

ἐγ-κονέω: partic. actively, zealously.

ἐγ-κρύπτω, aor. ἐνέκρυψε: conceal in.

ἐγνων: aor. of γιγνώσκω, know.

ἔγρετο, ἔγροιτο: aor. of ἐγείρω, wake. (Perhaps ἔγρετο should be written ἦγρετο, assembled, from ἀγείρω.)

ἐγχείη (ἐγχος): spear, lance.

ἐγχείη: pres. subjv. of ἐγχέω.

ἐγχισί-μωρος: spear-wielding.

ἐγ-χέω or ἐγχέω: pour in.

ἐγχος: lance, spear. Generally of ash-wood, with a bronze point.

ἐγώ(ν), gen. ἐμεῖο, (ἐ)μευ, or ἐμέθεν (§ 36 c), dat. (ἐ)μοί, acc. (ἐ)μέ: 1 pers. pron. I, me.

ἐδάην: learned, aor. pass. of διδάσκω, teach.

ἐδάσσατο: aor. of δατέομαι, divide.

ἔδαφος: bottom.

ἐδέγμην: aor. of δέχομαι, await. § 56.

ἐδείματο: aor. of δέμω, build.

ἔδειραν: aor. of δέρω, flay.

ἔδεισαν: aor. of δέιδω, fear.

ἔδεκτο: aor. of δέχομαι, receive. § 56.

ἔδησαν: aor. of δέω, bind.

ἐδητύς, -ύος (ἔδω): eating, food.

ἔδμεναι: pres. inf. of ἔδω, eat.

ἔδνα and ἔδνα pl.: wedding-gifts, dowry, used both of the presents given by the suitor to the bride's father and of the dowry given by the father (a 277, β 196). See ἐδνός.

ἔδοσαν: aor. of δίδωμι.

ἔδος, -εος (sedes): seat, home.

ἔδρακον: aor. of δέркоμαι, see.

ἔδρη (ἔδος): seat, row of seats.

ἐδριάομαι: am seated.

ἔδῃ, ἐδύσето: aor. of δύω, sink. §§ 51 h, 53 b.

ἔδω, inf. ἔδμεναι, fut. ἔδομαι (edo): eat. Cf. ἐσθίω. θυμὸν ἔδοντες, devouring our souls in impatience or grief.

ἔδωδή: food.

ἔδνα: see ἔδνα.

ἔδνός, aor. ἐδνώσατο: dower, give in betrothal.

ἔεικοσά-βοιός: adj. (of) the worth of twenty cattle.

ἔεικοσι: see εἴκοσι, twenty.

ἔεικός-οπος: adj. twenty-oared.

ἔεικοστός [εἰκοστός]: twentieth.

ἔειπε: see εἶπον, said.

ἔείσατο: appeared, aor. of εἰδομαι.

ἔελδομαι: desire.

ἔελδωρ: wish, desire.

ἔεργω and ἔεργνυμι, perf. ἔρχαται, plpf. ἔρχατο, ἐέρχατο (εργ-): (separate), shut in, enclose, shut out; keep away from.

ἔερση: dew.

ἔευξαν: aor. of ζεύγνυμι, yoke.

ἔζομαι, aor. εἰσε, imv. εἰσον, partic. ἐσᾶσα (ἔδος): sit, aor. seated.

ἔην [ἦν]: see εἶμι.

ἐήνδανε: impf. of ἀνδάνω, please.

ἔησιν [ῆ]: pres. subjv. of εἶμι.

ἔῆσιν: dat. fem. pl. of ἐός, his.

ἔεεν: impf. of θέω, run.

ἔθελξεν: aor. of θέλγω, charm.

ἔθελοντήρ, -ῆρος: volunteer.

ἔθελω, impf. ἤθελε, fut. ἐθελήσω: wish, am willing, consent. οὐκ ἐθελων, unwilling.

ἔθεμεν, ἔθεσαν: aor. of τίθημι, place.

ἔθηεύμεσθα, impf. ind., ἔθηήσαντο aor.: of θηέομαι, look with wonder.

ἔθνος, -εος: nation, tribe, host.

ἔθορε: aor. of θρώσκω, leap.

εἰ, αἰ: conditional particle, if, whether (in indirect questions). It often introduces a wish. εἴ που or εἴ πως

with the subjv. or opt. can be rendered freq. by *on the chance that, in the hope that, if haply*. In *εἰ δ' ἄγε*, *εἰ* seems to be an interjection, *pray!* a particle of encouragement and stimulus leading up to the exhortation *ἄγε*.

*εἴα*: impf. of *ἐάω*, *allow, permit*.

*εἵατο* [ἦντο, § 47 n]: impf. of *ἦμαι*, *sit*.

*εἴβω*: *drop* (a tear).

*εἰ δ' ἄγε*: *but up! come!* See *εἰ*.

*εἷδαρ*, -ατος: *food, viands*.

*εἰδῆ* subjv., *εἰδησέμεν* fut. inf.: of *οἶδα*, *know*.

*Εἰδοθέη*: *Eidothea*, a sea-nymph, δ 366.

*εἶδομαι*, aor. *εἴσατο* and *εἶσατο*: *appear, seem, appear like, take the form of*.

*εἶδον*, *ἴδον*, and *ἰδόμεν*, subjv. *ἴδω* and *ἴδωμαι*, inv. *ἴδε* (φιδ-, video): *saw, see*. Used as aor. of *ὀράω*. Cf. *οἶδα*.

*εἶδος*, -εος (φιδ-): *appearance, face*.

*εἰδότα* partic., *εἰδῶ* subjv., *εἰδῶς* partic.: of *οἶδα*, *know*.

*εἰδωλον* (idol): *shape, phantom*.

*εἶεν*, *εἴη*: opt. of *εἶμι*.

*εἰ-θε*: *would that, O that!* introduces a wish.

*εἰκέλος* (φικ-), *like, resembling*.

*εἴκοσι* (φεικοσι, viginti): *twenty*.

*εἰκοστός*: *twentieth*.

*εἰκτιν* plpf. (§ 52 c), *εἰκυῖα* fem. partic. (§ 52 g): of *εἶκα*, *am like, resemble*.

*εἴκω*, aor. *εἴξαν*, iterative aor. *εἴξασκε* (φεικ-, weaken): *yield, make way*.

*εἰλαπινάζω*: *feast*.

*εἰλαπίνη*: *feast, banquet*.

*εἰλαρ* acc.: *defence, protection*.

*εἰλάτινος* 3 (ἐλάτη): of *fir, fir*.

*εἰλέω*: *drive, shut in*.

*εἰλήλουθας* [ἐλήλυθας], *εἰλήλουθμεν* [ἐληλύθαμεν]: perf. of *ἐρχομαι*, *come*.

*εἰλι-πος*, -οδος: (leg-twisting), *rolling-gaited, swing-paced*. Epithet of cattle in contrast with *ἀερίποδες ἵπποι*.

*εἰλῦμα*, -ατος: *wrapping, covering*.

*εἰλῦω*, plpf. pass. *ἐλῦτο*: *wrap*.

*εἴλω*, aor. partic. *ἔλσας* (φελ-): *check*.

*εἴμα*, -ατος (ἐννυμι, φεσ-, vestis): *garment, robe*, pl. *clothes*.

*εἵμαρτο*: plpf. of *μείρομαι*, *allot, ordain*.

*εἰμέν* [ἐσμέν]: 1 pl. of *εἶμι*, *am*.

*εἰ μή*: *if not, unless*.

*εἶμι*, 2 sing. *ἐσσί* or *εἰς*, 3 sing. *ἐστί(ν)*, 1 pl. *εἰμέν*, 2 pl. *ἐστέ*, 3 pl. *εἰσί(ν)* or *ἔασιν(ν)*, 1 sing. subjv. *ἔω*, 3 sing. *ἔησιν* or *ἔησι(ν)*, 3 pl. *ἔωσι*, opt. *εἴην*, 3 pl. *εἴεν*, 2 sing. inv. *ἔσσο* (mid.), 3 sing. *ἔστω*, pl. *ἔστων*, inf. *εἶναι*, *ἔμ(μ)εναι*, or *ἔμεν*, partic. *έών*, 1 sing. impf. *ἦα*, 2 sing. *ἦσθα*, 3 sing. *ἦν*, *ἦεν*, or *ἔην*, 3 pl. *ἦσαν* or *ἔσαν*, iterative impf. *ἔσκε* (§ 57 a), fut. *ἔσομαι*, 2 sing. *ἔσσεια*, 3 sing. *ἔσται* or *ἔσσεται* (§ 33 a), 1 pl. *ἐσόμεθα* (§ 47 m), 3 pl. *ἔσ(σ)ονται*, inf. *ἔσεσθαι*, partic. *ἐσσομένοις*: *am, exist, live*. *καὶ ἐσσομένοις*, even for future generations. The vowel of the stem *ἐσ-* is regularly retained.

*εἶμι*, 3 sing. *εἶσι*, 1 pl. *ἔμεν*, subjv. *ἔω*, 1 pl. *ἔομεν*, inv. *ἔθι*, inf. *ἔμεν(αι)* or *ἔναι*, partic. *ἰών*, impf. *ἦα*, 3 sing. *ἦε(ν)*, *ἦει*, or *ἔε*, 3 du. *ἔτην*, 1 pl. *ἦομεν*, 3 pl. *ἔσαν*, aor. *εἶσατο*: *go, depart, come*. (The connexion decides whence and whither the action proceeds.) The pres. ind. is freq. used as fut. (as regularly in Attic), while the impf. ind. and the other moods are used as aorists.

*εἰν* [ἐν]: prep. *in*.

*εἰνά-ετες* (ἐννέα): adv. *for nine years*.

*εἰν-άλιος* (ἄλς) 3: *in the sea, of the sea*.

*εἵνεκα*: see *ἐνεκα*, *on account of*.

*εἰνί* [ἐν]: prep. *in*.

*εἰνοσί-φυλλος*: *leaf-shaking, leafy, wooded*.

*εἴξαν*, *εἴξασκε*: see *εἴκω*, *yield*.

*εἰος*, *εἴως*, *ἔως*: adv. *while, meanwhile, until; till then; in order that*. (*ἦος* is prob. the original form.)

εἰ περ: *if really, if indeed.*

εἶπετο: impf. of ἔπομαι, *follow.*

εἶπον or ἔειπον (aor. ind.), 2 sing. εἶπας, 2 sing. subjv. εἶπῃσ(θα), 3 sing. εἶπῃσ(ιν), inv. εἰπέ, partic. εἰπών, inf. εἰπεῖν or εἰπέμεν(αι), iterative εἶπεσκε (φέπος, voco): *said, told, spoke.* ὥς εἰπών, *thus speaking, with these words.* See φημί, ἔρω.

εἴ που, εἴ πως: *if perchance, if haply, in the hope that.*

ἐργάζετο: impf. of ἐργάζομαι, *work.*

ἐρέπος: *servitude, slavery.*

ἐρεσίη: *rowing.*

ἐρημένα: perf. pass. of ἔρω, *say.*

ἐρομαι, 2 subjv. ἐρῃαι, fut. ἐρήσομαι, aor. subjv. ἐρώμεθα, inf. ἐρέσθαι: *ask, inquire about.* Cf. ἔρω and ἐρέω.

ἐρο-πόκος: *wool-fleeced, woolly.*

ἐρος, -εος: *wool.*

ἐρπον: impf. of ἔρπω, *creep.*

ἐρύσσει: perf. pass. of ἐρύω, *draw up.*

ἐρυσθαι: see ἔρυσθαι, *guard.*

ἐρυσσε: aor. of ἐρύω, *draw.*

ἔρω, fut. ἐρέω, perf. pass. partic. ἐρημένα (φέρ-, verbum, word): *say, tell, announce.*

ἐρωτάω [ἐρωτάω]: *ask, inquire.*

εἰς [εἴ]: 2 sing. of εἶμι, *am.*

εἰς, εἰ: adv. and prep. with acc., *into, to, until.* Sometimes it seems to be followed by a gen. because of an ellipsis, as εἰς Ἀἰδαο, *to Hades's realm*; εἰς Αἰγύπτωιο, *to the country of Aegyptus.* It rarely follows its noun.

εἰς, μία, ἓν, gen. ἐνός, μιᾶς, ἐνός: *one.*

εἰσ-άγω, aor. partic. εἰσαγαγούσα: *lead in.*

εἶσαν: *seated, aor. of ἕξομαι, sit.*

εἰσ-ανα-βαίνω: *go up to.*

εἰσ-αν-άγω: *lead into.*

εἰσ-άντρα: adv. *in the face, opposite.*

εἶτατο: aor. of εἶμι, *go.*

εἰσ-αφ-ικνέομαι, aor. subjv. εἰσαφίκηται: *come to, reach.*

εἰσ-βαίνω: *go in, enter, embark.*

εἰσ-δέркоμαι, aor. ἐσέδρακεν: *look in, behold.*

εἶσε(ν): *seated, aor. of ἕξομαι, sit.*

εἴσσει: fut. of οἶδα, *know.*

εἰσ-εἶδον: aor. of εἰσοράω, *look upon.*

εἰσ-ελάω (ἐλαύνω): *drive in, row in.*

εἰσ-ενόησα: aor. of εἰσνοέω, *perceive, see.*

εἰσ-ερύω, aor. εἰσερύσαντες: *draw in.*

εἰσ-έρχομαι, fut. ἐσελεύσομαι, aor. εἰσ-ἦλθεν or εἰσῆλυθεν: *come in, enter.*

ἕστη (ῥίσιος): fem. adj. *equal, well-balanced, trim, shapely (of ships); fair, of a feast where each has a portion suited to his rank.*

εἰσ-ἦλθεν or εἰσῆλυθεν: aor. of εἰσερχομαι, *enter.*

εἰσ-ιδε [εἰσεἶδε], εἰσιδέειν: aor. of εἰσοράω, *look upon.*

εἰσ-ίσμη (isthmus): *entrance.* § 264.

εἰσκω (φικ-): *think (him) like, liken, make like.*

εἰσ-νοέω, aor. εἰσενόησα: *behold, see.*

εἰσ-οδος: *way in, entrance.*

εἰσ-οιχνέω: *come in, enter.*

εἰς ὃ κε(ν): *until.* (For εἰς τοῦτο ἐν ᾧ κε.) Equiv. to Attic ἕως ἄν.

εἶσον: *seat, aor. inv. of ἕξομαι, sit.*

εἰσ-οράω, 3 pl. (or partic. dat. pl.) εἰσορώσιν, inf. εἰσοράσθαι, aor. εἰσεἶδον or εἰσίδον, inf. εἰσιδέειν: *look upon, behold, see.*

εἰσ-φέρω, ἐσφέρω: *bring in.*

εἰσ-φορέω, ἐσφορέω: *bring in.*

εἴσω, ἔσω (εἰς): adv. *within.* Twice with a gen.; more freq. with an acc. ('limit of motion').

εἶται: perf. pass. of ἐννυμι, *clothe.*

εἴ τε . . . εἴ τε: *whether . . . or.*

εἴφ': εἰπέ, *say, tell, inv. of εἶπον.*

εἴων: impf. of εἰάω, *permit, allow.*

εἴως: adv., see εἶος.

ἐκ, ἐξ (before vowels): adv. and prep. with gen., *out, forth, from.* ἐξ οὗ, *since*; ἐξ ἀρχῆς, *from of old*; ἐξ ἐρίδος,



(out of) in strife; *μήνιος ἐξ ὀλοῆς*, as a result of the destructive rage. In composition, *ἐκ* denotes separation or completion (utterly).

**ἐκά-εργος** (*φεκάς, φέργων*): *far-worker*.

Epithet of Apollo. Cf. *ἐκατηβόλος*.

**ἐκάς**: adv. *far, far away, far from*.

**ἐκαστέρω**: adv. *farther*.

**ἐκάστο-θι**: adv. *at each place*.

**ἐκαστος** 3 (*φεκ-*): *each*. It is freq. added in appos. with the subject of the principal verb, — in the sing. when the individual is to be made prominent.

**ἐκάτερθε(ν)**: adv. *on either side*.

**ἐκατη-βόλος**: *far-darter, far-shooter*.

Epithet of Apollo (the sun-god) as god of the bow. Cf. *ἐκάεργος*.

**ἐκατόμ-βη** (*βοῦς*): *hecatomb*; strictly a sacrifice of a hundred cattle, but the poet is not exact as to number or class of the victims, hence *sacrifice*.

**ἐκ-βαίνω**, aor. subjv. *ἐκβητε*, partic. *ἐκβάς*: *go forth, disembark* (as opposite of *εἰσβαίνω*).

**ἐκ-βάλλω**, aor. *ἐκβαλε*: *cast out, knock out, utter, fell* (a tree).

**ἐκ-βασίς**, -ιος: *way out, exit*.

**ἐκ-γίγνομαι**, perf. partic. *ἐκγεγανῖα*, plpf. *ἐκγεγάτην*: *am born from, perf. am sprung from*.

**ἐκ-γονος**: *child, offspring*.

**ἐκ-δέρω**, aor. partic. *ἐκδελπας*: *flay*.

**ἐκ-δύνω**: *put off, doff*.

**ἐκέασσε**: aor. of *κεάζω*, *shatter*.

**ἐκέδασσεν**: aor. of (*σ*) *κεδάννυμι*, *scatter*.

**ἐκεῖνος**, -η, -ο (*ἐκεῖ*): *the (man) there, that one, yon*.

**ἐκεῖ-σε**: adv. *thither, there*.

**ἐκέκαστο**: plpf. of *καίνομαι*, *excel*.

**ἐκεκεύθην**: plpf. of *κεύθω*, *conceal*.

**ἐκέκλετο**: aor. of *κέλομαι*, *order*.

**ἔκτε(ν)**: aor. of *καίω*, *burn*.

**ἔκηλος**: *in peace, undisturbed*.

**ἐκίρνα**: impf. of *κίρνημι*, *mix*.

**ἐκίχεν**: aor. of *κίχάνω*, *come to, find*.

**ἐκ-καλέω**, aor. partic. *ἐκκαλέσαντες*: *call out* (of the house).

**ἐκ καλύπτω**: *uncover*.

**ἐκ-λανθάνω**, aor. *ἐκλάθετο*, opt. *ἐκλεάθοιτο*: *forget utterly*.

**ἔκλυνον**: impf. of *κλύω*, *hear*.

**ἐκλύσθη**: see *κλύω*, *dash*.

**ἐκ-λύω**, fut. *ἐκλύσομαι*: *release from*.

**ἔκπαγλος**: *terrible*.

**ἐκπάγλως**: adv. *terribly, mightily*.

**ἐκ-περάω**, 3 pl. *ἐκπερώσιν*, aor. *ἐξεπέρησεν*: *traverse, pierce*.

**ἐκ-πίνω**, aor. *ἐκπιεν*: *drink out, drink all*.

**ἐκ-προ-καλέω**, aor. *ἐκπροκαλεσσαμένη*: *call forth from*.

**ἐκ-προ-λείπω**, aor. *ἐκπρολιπόντες*: *go forth and leave*.

**ἐκ-πτύω**, aor. *ἐξέπτυσσε*: *spit out*.

**ἐκ-σαώω**, aor. *ἐξεσάωσε* (*σώζω*, *sanus*): *save out of, save from*.

**ἐκ-σεύω**, aor. *ἐξέσσυτο*: *rush forth*.

**ἔκτα** and **ἔκτανε**, aor. act.; **ἔκταθεν** [*ἐκτάθησαν*], aor. pass.: of *κτείνω*, *slay*.

**ἐκ-τάμνω**, aor. *ἐκταμεν, ἐξέταμον*: *cut out, cut*.

**ἐκ-τελέω**, impf. *ἐξετέλειον*, aor. *ἐξετέλεσσε*, subjv. *ἐκτελέσω* (*τέλος*): *accomplish, perform*.

**ἔκτο-θεν**: adv. with gen., *apart from*.

**ἔκτος** (*ἕξ*): *sixth*.

**ἐκτός** and **ἔκτοσ-θεν**: *without, outside of, away from*.

**ἐκ-φαίνω**, aor. pass. *ἐξεφάνθη* and *ἐξεφάνη*: *show forth, pass. appear*.

**ἐκ-φέρω**: *carry forth, bring out*.

**ἐκ-φεύγω**, aor. *ἐκφυγε*: *escape*.

**ἔκ-φημι**, inf. *ἐκφάσθαι*: *speak out, utter*.

**ἐκ-φθίνω**, plpf. pass. *ἐξέφθιτο*: *waste, use up*.

**ἐκ-φυγέειν**: aor. inf. of *ἐκφεύγω*, *escape*.

**ἐκ-χέω**, aor. mid. *ἐκχύμενοι*, plpf. pass. *ἐξεκέχυντο*: *pour out, drop*.

**ἐκών**, -όντος (*φεκ-*): *willing, of (my) own will*.

**ἐλάαν**: inf. of *ἐλάω*, *drive, row*. § 50 c.

ἐλαίη: *olive, olive tree.*

ἐλαῖνεος and ἐλαῖνος: *adj. of olive wood, olive.*

ἔλαιον: *olive oil, used (perfumed) as an unguent after the bath, but not in the preparation of food.*

ἐλάτη: *pine tree, pine, pine oar.*

Ἑλατρεὺς: a Phaeacian. θ 111.

ἐλαύνω and ἐλάω, inf. ἐλάαν (§ 50 c), impf. ἔλων, fut. ind. ἐλώσι, inf. ἐλάαν, aor. ἤλασα, ἔλασεν, ἔλασσε, aor. subjv. ἐλάσῃ, pf. ἐήλαται, plpf. ἐηλέδαται: *drive, strike, beat, row, sail, run (trans.); mid. is run, runs (intrans.).*

ἐλαφος fem.: *deer, doe.*

ἐλαφρός: *light, nimble, quick.* ἐλαφρότερος, ἐλαφρότατος, comparative and superlative.

ἐλαφρῶς: *adv. lightly, buoyantly.*

ἐλαγεία: *fem. adj. small.*

ἐλαχον: *received a lot or portion, aor. of λαγχάνω.*

ἐλάω: *see ἐλαύνω.*

ἔλε [εἰλε]: *aor. of αἰρέω, seize, take.*

ἐλεαίρω (ἐλεος): *pity.*

ἐλέγμην: *aor. of λέγω, number.*

ἐλέγχιστος: *most disgraced.*

ἐλείν: *aor. inf. of αἰρέω, take.*

ἐλεινός (ἐλεος): *pitiable, pitied.* Sup. ἐλεινότατος.

ἐλέω, aor. ἐλέησα: *pity.*

ἐλεήμων, -ονος: *full of pity.*

ἐλείπτο: *plpf. of λείπω, leave.*

ἐλελίζω, aor. ἐλέλιξε, aor. pass. ἐλελίχθη: *turn about.*

Ἑλένη: *Helen, daughter of Zeus, sister of Castor and Polydeuces, wife of Menelaus, mother of Hermione. Famed for her beauty. Carried off to Troy by Paris, son of Priam, and thus the occasion of the Trojan War. After the capture of Ilios, she returned to Sparta with Menelaus.* δ 121 ff.

ἔλεσκεν: *iterative aor. of αἰρέω, take.*

ἐλεύσσαι: *fut. of ἔρχομαι, come, go.*

ἐλέφας, -αντος (elephant): *ivory.*

ἐλθε: *aor. of λανθάνω, escape notice.*

ἐήλαται, ἐηλέδαται: *see ἐλαύνω.*

ἐλθέμεν(αι): *aor. inf. of ἔρχομαι, go, come.*

ἔλιξ, -ικος: *rolling.* Epithet of cattle, with reference to their rolling, clumsy gait.

ἐλκέω, aor. ἤλκησε: *drag, assail.*

ἔλκω: *draw.*

ἔλλαβε, ἐλλάβετο: *aor. of λαμβάνω, take, take hold of, seize.* § 46 c.

Ἑλλάς, -άδος: *Hellas.* Strictly the country under the rule of Peleus in Thessaly, λ 496. Thence in later times (but not in Homer) the name was extended to all Greece.

ἐλλισάμην: *aor. of λίσσμαι, pray.*

ἐλλιτάνευε: *impf. of λιτανεύω, pray, beg.*

ἔλοντο: *aor. of αἰρέω, take.*

ἐλώσι: *fut. of ἐλαύνω, sail.* § 51 b.

Ἑλπήνωρ, -ορος: a comrade of Odysseus, who lost his life at the home of Circe. κ 552, λ 51, μ 10.

ἔλπω, subjv. mid. ἔλπη, impf. ἤλπετο and ἔλπετο, perf. ἔολπα (ἐελπ-): *pres. act. give hope, make hopeful, β 91; mid. and perf. hope.*

ἐλπωρή: *hope.*

ἔλας: *aor. partic. of εἶλω, check.*

ἐλύω, aor. pass. ἐλυσθéis: *curl.*

ἔλων: *impf. of ἐλαύνω, drive.*

ἔλωρ: *booty, prey.*

ἐμ-βαίνω, aor. ἐμβη: *set foot upon, embark.*

ἐμ-βάλλω, aor. ἐμβαλε: *throw in, cast upon, place in.*

ἐμβρυον (embryo): *young one, suckling.*

ἐμέ-θεν, ἐμεῖο, ἐμεῦ [ἐμοῦ]: *gen. of ἐγώ.*

ἔμεινα: *aor. of μένω, wait, await.*

ἔμεν(αι) [εἶναι]: *inf. of εἰμι.*

ἐμίγη, ἔμειξαν: *aor. of μιγνυμι, unite.*

ἔμμεναι [εἶναι]: *inf. of εἰμι.* § 33 e.

ἔμμενές: *adv. continually.*

ἔμμορε: *perf. of μείρομαι, receive as my portion, with genitive.*

ἔμμορος (μείρομαι): *partaker.*

ἐμός 3: *my.*

ἐμπάζομαι: *regard, pay attention.*

ἔμπεδος: *firm, unshaken, steadfast, constant, unchanged, appointed.*

ἔμπεδον: *adv. without change, continually.*

ἐμ-πεσε [ἐνέπεσε]: *aor. of ἐμπίπτω.*

ἐμπης: *in spite of all, albeit, still.*

ἐμ-πίπλημι, *fut. inf. ἐμπλησμέν, aor. partic. ἐμπλήσας, aor. mid. ἐμπλήσατο, aor. mid. as pass. ἐμπληντο, aor. pass. ἐνπιλησθῆναι: fill up, fill, satisfy.*

ἐμ-πίπτω, *aor. ἔμπεσε: fall into, fall upon.*

ἐμ-πλησμέν: *fut. inf. of ἐμπίπλημι.*

ἐμ-πνέω, *aor. ἐνέπνευσεν: breathe in, inspire.*

ἔμπορος: (*voyager, trader*), *passenger.*

ἐμ-φορέω (φέρω): *bear among.*

ἐν, ἐνί, εἰν, εἰνί: *adv., and prep. with dat., in, therein, among. ἐν with the dat. is freq. used with verbs of motion, because of the state of rest that follows the motion. It sometimes seems to be construed with the gen. because of an ellipsis; εἰν Ἀἰδαο, in Hades's realm; ἐν Ἀλκινόοιο, in the palace of Alcinous (as we say, 'T was at Mr. Blank's'). Cf. εἰς.*

ἕνα: *acc. of εἷς, one.*

ἐν-αἰσιμος (αἶσα): *according to fate, portentous, righteous, fitting.*

ἐν-αλλύκιος: *like, resembling.*

ἐν-αμέλγω: *milk in. ι 223.*

ἐν-αντίος 3: *opposite, to meet, face to face.*

ἐν-αργής, -ές: *visible, before (my) eyes, in plain view.*

ἐν-αρηρός, -ός: *fitted in. ε 236.*

ἐν-αριθμῖος (ἀριθμός): *adj. in the number, i.e. to make the number full.*

ἐνδέκατος 3: *eleventh.*

ἐν-δέω, *aor. ἐνέδησεν: bind in.*

ἐνδιος: *adj. at noon.*

ἐνδο-θεν: *adv. from within, within.*

ἐνδο-θι, ἐνδον: *adv. within, in the house.*

ἐν-δουπέω, *aor. ἐνδούπησα: fall with a thud.*

ἐνδυκώς: *adv. cheerfully, heartily.*

ἐν-έηκε: *aor. of ἔημι, put in.*

ἐνεικαν [ἤνεγκαν]: *aor. of φέρω, bear.*

ἐν-εἰμι, *impf. ἐνέην: am in.*

ἐνεκα and (more freq.) εἵνεκα: *prep. with gen. on account of, for the sake of, because of; for lack of.*

ἐν-έκρυψε: *aor. of ἐγκρύπτω, conceal in.*

ἐν-ἐπνευσεν: *aor. of ἐμπνέω, inspire.*

ἐνέπω, *imv. ἔννεπε (§ 33 e), fut. ἐνίψω, ἐνισπήσω, aor. subjv. ἐνίσπω, imv. ἐνίσπες (cf. θές, δός), inf. ἐνισπεῖν (σεπ-): tell, say. (Used only in poetry.)*

ἐν-ερείδω, *aor. ἐνέρεισαν: thrust in.*

ἐνερ-θεν: *adv. from below, beneath.*

ἐν-έστακται, *perf. of ἐνστάζω.*

ἐν-εύδω: *sleep in.*

ἐν-ήης, -ές: *kindly, trusty.*

ἐν-ημαι: *am seated in. δ 272.*

ἐν-ήσομεν: *fut. of ἐνίημι, launch.*

ἐνθα: *adv. there, here, where, then. ἐνθα (ἧ) καὶ ἐνθα, in this direction or in that, back and forth, on this side and on that.*

ἐνθά-δε: *adv. hither, here, there.*

ἐν-θέμεναι [ἐνθεῖναι]: *aor. inf. of ἐντίθημι, place in.*

ἐνθεν [ἐντεῦθεν]: *adv. thence, from that source, hence, on this side.*

ἐνθεν-δε: *hence.*

ἐν-θετο [ἐνέθηκε]: *aor. of ἐντίθημι.*

ἐνί: *in. See ἐν.*

ἐνι: *by 'anastrophe' for ἐνί. Also for ἔνεστι or ἐνεῖσι, as ι 126. § 58 c.*

ἐνί: *dat. of εἷς, one.*

ἐνιαυτός: *year. (Possibly anniversary, in εἰς ἐνιαυτόν.) Cf. ἔτος.*

ἐν-ιαύω: *sleep in, dwell in.*

ἐν-ίημι, *fut. ἐνήσομεν, aor. ἐνέηκε, ἐνήκαμεν: put in; (put in the water), launch, put to sea.*

Ἐνιπέυς, -ῆος: a river of Phthiotis. λ238.  
 ἐνιπή: rebuke.  
 ἐνι-πλησθῆναι: aor. pass. of ἐμπίπλημι, fill, satisfy.  
 ἐνίσπες aor. impv., ἐνισπήσω, ἐνίψω fut.: of ἐνέπω, say, tell.  
 ἐννέα: indeclinable numeral, nine.  
 ἐννεά-πηχυς, -υ: adj. of nine cubits.  
 ἐννε-όργυιος: adj. of nine fathoms.  
 ἐννεπε: see ἐνέπω, say, tell.  
 ἐννέ-ωρος: of nine years, nine years, nine years old. (νew is pronounced as one syllable, by 'synizesis'.)  
 ἐνν-ἡμαρ: adv. for nine days.  
 ἐννοσί-γαιος: earth-shaker. Epithet of Poseidon, in the belief that the earth rested on the water, and that earthquakes were caused by the movement of the sea. Cf. Milton's 'earth-shaking Neptune,' *Comus* 869.  
 ἐννῦμι, aor. ἔσσα, ἔσσατο, inf. ἔσασθαι, perf. pass. ἔται (φέννυμι, φεσ-, vestis): clothe, put on; mid. put on (my)self.  
 ἐν-νύχιος 3: adj. at night, in the night.  
 ἐνοπή (ἐνέπω): voice.  
 ἐν-όρνῦμι, aor. ἐνώρτο: arouse among, mid. arise among.  
 ἐνοσί-χθων, -ονος: earth-shaker. See ἐννοσίγαιος.  
 ἐν-σπάζω, perf. pass. ἐνέστακται: instill in, pass. rest in.  
 ἔντεα pl.: arms, utensils, dishes.  
 ἐν-τίθημι, impf. ἐντιθέμεσθα, fut. ἐνθήσω, aor. ind. ἐνθετο, inf. ἐνθέμεναι: place in, put in.  
 ἔντο: aor. of ἵημι, send.  
 ἔντο-θεν, ἐντός, ἔντοσ-θε(ν): adv. and prep. with gen., within.  
 ἐν-τρέπομαι: (turn to), regard, pity.  
 ἐντύνω, aor. subjv. ἐντύνειαι, partic. ἐντύναμένη: make ready, prepare, array.  
 ἐνώπια pl.: side walls of the portal from street to αὐλή, facing each other.  
 ἐνώρτο: arose among. See ἐνόρνυμι.  
 ἐξ: see ἐκ, out of, from.

ἕξ (sex): numeral, six.  
 ἕξ-αγορεύω: speak out, tell.  
 ἕξ-άγω: lead forth from.  
 ἕξά-ετες: adv. for six years.  
 ἕξ-αίρετος: selected, chosen.  
 ἕξ-αιρέω, aor. ἕξελον, ἕξειλετο: take out, take from, select.  
 ἕξ-αἰστος (αἶσα): unfitting, evil.  
 ἕξ-αιτος: goodly, excellent.  
 ἕξ-ακέομαι, aor. opt. ἕξακέσαιοτο (ἄκος): (heal), appease.  
 ἕξ-αλαόω, aor. ἕξαλάωσε: blind.  
 ἕξ-αλαπάζω, aor. ἕξαλάπαξαν: sack, clear out, empty, depopulate.  
 ἕξ-ανα-δύομαι, aor. partic. ἕξαναδύς: emerge from, rise out of.  
 ἕξ-απατάω, aor. ἕξαπάτησεν: deceive.  
 ἕξαπίνης [ἐξαίφνης]: adv. suddenly.  
 ἕξ-απο-βαίνω, aor. ἕξαπέβησαν: come out of, disembark.  
 ἕξ-απο-δύνω: put off, doff.  
 ἕξ-άρνυμαι, aor. ἕγήρατο: gain.  
 ἕξ-αρπάζω, aor. partic. ἕξαρπάξαα: snatch, seize away.  
 ἕξ-άρχω: begin. Const. with genitive.  
 ἕξ-αὐτις: adv. again, a second time.  
 ἕξ-εῖς: adv. in order, in a row.  
 ἕξ-εἴλετο: aor. of ἕξαίρέω, take from.  
 ἕξ-εἰμι: am out of.  
 ἕξ-εἰμι, impv. ἕξτε: go forth.  
 ἕξ-είρομαι: ask of, inquire.  
 ἕξ-ἐκέχυντο: plpf. of ἐκχέω, pour out.  
 ἕξ-ελάω, fut. inf. ἕξελάαν, aor. ἕηλασε: drive out.  
 ἕξ-ελθόμεναι [ἕξελθεῖν]: aor. inf. of ἕξέρχομαι, go forth.  
 ἕξ-έλκω: draw out, drag forth.  
 ἕξ-ελον [ἕξειλον]: see ἕξαίρεω.  
 ἕξ-έμεναι [ἕξείναι]: aor. inf. of ἕξιημι, send forth.  
 ἕξ-εμέω, aor. opt. ἕξεμέσειε: vomit forth.  
 ἕξ-εναρίζω, aor. partic. ἕξεναρίξας: (despoil), slay, kill.  
 ἕξ-επέρησεν: aor. of ἐκπεράω.  
 ἕξ-έπτυσεν: aor. of ἐκπτύω, spit out.

ἐξ-ερεῖνω : *question, ask of, explore.*  
 ἐξ-ερέω : *will speak plainly, fut. of ἐξεῖπον.*  
 ἐξ-ερέω : *search out, explore, inquire about, question, ask.*  
 ἐξ-ερώ, aor. ἐξέρυσε : *draw out.*  
 ἐξ-έρχομαι, aor. inf. ἐξελθέμεναι : *go forth.*  
 ἐξ-εσάωσε : aor. of ἐκσαόω.  
 ἐξ-έσσυτο : aor. of ἐκσεύω.  
 ἐξ-έταμον : aor. of ἐκτάμνω.  
 ἐξ-ετέλειον : impf. of ἐκτελέω.  
 ἐξ-εφαάνθη : aor. of ἐκφαίνω.  
 ἐξ-έφθιτο : *was exhausted.* See ἐκφθίνω.  
 ἐξ-ἡμαρ : adv. *for six days.*  
 ἐξ-ημοιβός (ἀμείβω) : adj. *for a change.*  
     εἵματα ἐξημοιβά, *changes of raiment.*  
 ἐξ-ήρατο : aor. of ἐξάρνυμαι, *gain.*  
 ἐξῆς : *in order.* See ἐξείης.  
 ἐξ-ίημι, aor. inf. ἐξέμεναι : *send forth, suffer to go forth.*  
 ἐξ-ικνεόμαι, aor. ἐξίκετο : *arrive at, come to, reach.*  
 ἐξ-ίσχω (ἔχω) : *hold out.*  
 ἐξ-ιτε : inv. of ἔξεμι, *go forth.*  
 ἐξ-ονομαίνω, aor. ἐξονομήναι (ὄνομα) : *utter the name, name, speak of.*  
 ἐξ-ονομα-κλή-δην : adv. *by name.*  
 ἐξ-οπίσω : adv. *hereafter.*  
 ἐξ-ορμάω, aor. ἐξορμήσασα : *rush forth, sail out.*  
 ἔξοχα, ἔξοχον : adv. *chiefly, above, apart from the rest.*  
 ἔξ-οχος (ἔχω) : *pre-eminent, chief.*  
 ἔξω (ἐξ) : adv. *out, without.*  
 ἔο [οὔ] : gen. of 3 pers. pron. *him.*  
 ἔοι [οἴ] : dat. of 3 pers. pron. *him.*  
 ἔοικα, 3 du. ἔικτον [ἐοίκατον], partic. *εοικώς, ἐικυῖα, plpf. ἐφίκει, du. ἐίκτην, pass. ἤικτο (φικ-) : perf. as pres. am like, resemble; impers. it is fitting, suitable.*  
 ἔολπα : *hope, think, perf. of ἔλπω.*  
 ἐόντα : partic. of εἶμι, *am.*  
 ἐός, ἐή, ἐόν, gen. οἶο, ἧς (οὔ) : poss. pron. *own, his, her.*  
 ἔπ' : ἐπί. § 58 c. d.

ἔπαθον : aor. of πάσχω, *suffer.*  
 ἐπ-αινέω, impf. ἐπῆνεον : *give assent.*  
 ἐπ-αινός 3 : *dread, terrible.*  
 ἐπ-αῖσσω, aor. ἐπήξα : *rush upon.*  
 ἐπ-ακούω : *hear, give ear to.*  
 ἐπ-αλάομαι, aor. pass. ἐπαληθείς : *wander, wander to.*  
 ἐπ-αλαστέω, aor. ἐπαλαστήσασα : aor. partic. *in a burst of rage.*  
 ἐπ-αμάομαι, aor. ἐπαμήσατο : *heap together, heap up.*  
 ἐπ-αμοιβαδῖς : adv. *responsively.*  
 ἐπ-απειλέω, aor. ἐπηπείλησε : *threaten against, utter against.*  
 ἐπ-άρουρος (ἄρουρα) : adj. *on the field, 'field-hand,' peasant.*  
 ἐπ-αρτής, -ές : *equipped, ready.*  
 ἐπ-αρτύω : *make ready, fasten.*  
 ἐπ-άρχομαι, aor. ἐπαρξάμενος : *begin the rites. ἐπαρξάμενος δεπάεσιν, "after fit initial cups."*  
 ἐπ-αρωγός : *helper, defender.*  
 ἐπασσάμεθα : aor. of πατέομαι, *partake.*  
 ἔπεα : acc. pl. of ἔπος, *word.*  
 ἐπέδησε : aor. of πεδάω, *fetter.*  
 ἐπέεσσι(ν) dat. pl., ἔπει dat. sing. : of ἔπος, *word.*  
 ἐπεὶ : temporal and causal conj. *when, since, for. ἐπεὶ πρῶτον, as soon as. ἐπεὶ generally stands at the head of its clause.*  
 ἐπ-είγω : *urge, hasten; mid. partic. in haste, eager, with accusative.*  
 ἐπεὶ δῆ : *since once, since, when.*  
 ἐπεὶ ἦ : *since in truth. Always causal.*  
 ἐπ-εἰμι, impf. ἔπσαν, fut. ἐπέσονται (εἰμί) : *am upon, am at hand.*  
 ἐπ-εἰμι, 3 sing. ἔπεισιν, impf. ἐπήισαν (εἶμι) : *come to, approach.*  
 Ἐπειός : *Epēus, the builder of the wooden horse. θ 493, λ 523.*  
 ἐπ-εῖτα : adv. *then, after that, next, hereafter, in this case. Freq. in apodosis, giving it independence and prominence.*

ἐπ-εκλώσαντο : aor. of ἐπικλώθω.

ἐπέλασεν : aor. of πελάζω.

ἐπ-εν-ήνοθεν : 3 sing. of an old perf., as pres., grows thereon, glistens on.

ἔπειο : impv. of ἔπαιμαι, follow.

ἐπ-έοικε : impers. it is fitting.

ἐπ-έπλω : aor. of ἐπιπλώω, sail upon.

ἐπ-ερείδω, aor. ἐπέρεισε : thrust upon, exert.

ἐπέρησα : aor. of περάω, traverse.

ἐπερσεν : aor. of ἐπέρω, sack.

ἐπ-ερύω, aor. ἐπέρυσσε : draw to.

ἐπ-έρχομαι, fut. ἐπελεύσεσθαι, aor. ἐπήλθε, ἐπήλυθε(ν), partic. ἐπελθών, perf. ἐπελήλυθα : come to, come upon, come, go.

ἐπ-εσαν : impf. of ἔπειμι, am there.

ἐπεσ-βολή : word-throwing, chattering.

ἔπεσε : aor. of πίπτω, fall.

ἐπ-έσπεν : aor. of ἐφέπω, meet.

ἐπ-έσσεται : fut. of ἔπειμι, am at hand.

ἐπεσσεύοντο : impf. of ἐπισεύομαι, hasten.

ἔπεσσι(ν) : dat. pl. of ἔπος, word.

ἐπ-εσύμεθα : aor. of ἐπισύεομαι, rush upon, hasten to.

ἐπ-ετείλατο : aor. of ἐπιτέλλω, enjoin.

ἐπ-ετήσιος : adj. all the year through.

ἐπ-εύχομαι, aor. ἐπεύξασθαι : pray to, pray.

ἔπεφνεν, subjv. πέφνη (φόνος) : aor. slew.

ἐπέφραδον : aor. of φράζω, show.

ἐπ-εφράσατο, ἐπεφράσθης : aor. of ἐπιφράζομαι, consider, devise.

ἐπ-έχευε : aor. of ἐπιχέω, pour on.

ἐπέχραον : aor. beset.

ἐπ-ήβολος : adj. possessed of, owner.

ἐπ-ηγκενίδες pl. : binders, of a boat, which stretched across from one braced rib to another, and together formed a continuous gunwale.

ἐπ-ηetanós : adj. for all time, in abundance. ἐπηetanόν, neut. abundance.

ἐπ-ήξα : aor. of ἐπαίσσω, rush upon.

ἐπ-ήσαν : impf. of ἔπειμι, come on.

ἐπ-ήλθε, ἐπήλυθε : aor. of ἐπέρχομαι.

ἐπήν : for ἐπει ἄν.

ἐπ-ήνεον : impf. of ἐπαινέω, assent.

ἐπ-ηπειλησε : see ἐπαπειλέω.

ἐπ-ήρατος (ἔραμαι) : lovely, charming.

ἐπ-ήρετμος : adj. at the oar, equipped with oars.

ἐπ-ηρεφής, -ές : overhanging, beetling.

ἐπ-ήρτυε : impf. of ἐπαρτύω.

ἐπι : (1) for ἔπεστι, is upon, is over, is at hand; (2) adverbial, upon, distinguished by its accent from the prepositional use; (3) by 'anastrophe' for ἐπί, when it immediately follows the word with which it is construed. § 58 c.

ἐπί : adv. and prep. upon, on, to, over, at, against, after, in addition, besides. Const. with dat., acc., and genitive. ἐπὶ ἔσπερος ἦλθε, evening came on; ἐπὶ μακρόν, to a long distance, loudly; ἐπ' ἡματι, on a single day β 284, daily μ 185; ἔξεσθαι ἐπ' ἑρεμά, to seat (myself at the oars; ἐπὶ τῇσι, in addition to these; ἐπ' ἐσχάρῃ, on the hearth; ἐπὶ φάτνῃ, at the crib; ἐπὶ σχεδῆς, on a raft; νήσου ἐπὶ Ψυρίας, toward the island Psyria.

ἐπι-ανδάνω, impf. ἐπὶνήδανε : please.

ἐπι-βαίνω, 1 aor. subjv. ἐπιβήσете, aor. mid. ἐπεβήσето, 2 aor. ἐπέβημεν, subjv. ἐπιβείομεν, opt. ἐπιβαίη, inf. ἐπιβήμεναι, ἐπιβῆναι, partic. ἐπιβάς : go upon, set foot upon, tread, mount, embark.

ἐπι-βάλλω : (cast upon), lay on.

ἐπι-βή-τωρ, -ορος : mounter.

ἐπι-βοάω, fut. ἐπιβόσομαι [ἐπιβοάσομαι] : cry out to, call upon.

ἐπι-βουκόλος : neatherd, herdsman.

ἐπι-δέδρομεν : perf. as pres. of ἐπιτρέχω, run over.

ἐπι-δευής, -ές : adj. lacking, in want.

ἐπι-δήμιος : adj. in the country, at home.

ἐπι-δινέω, aor. ἐπιδίνῃσας, pass. as mid. ἐπιδινηθέντε : circle, swing about.

ἐπι-εικής, -ές : fitting, suitable.

ἐπι-εικτός : endurable.

ἐπι-έννυμι, perf. partic. ἐπειμένον: *clothe, mid. am clad in.*

ἐπι-ξαφελῶς: *adv. violently, furiously.*

ἐπι-θείη: aor. of ἐπιτίθημι, *place upon.*

ἐπι-κάρσιος 3: *headlong.*

Ἐπικάστη: wife of Laius and mother of Oedipus. After the latter had killed his father in ignorance, and had solved the riddle presented by the Sphinx to Thebes, he received his own mother's hand in marriage. When she learned the truth she hanged herself. (Her name in tragedy is Iocasta.)

ἐπι-κείμαι: *lie against, i.e. am closed, of a door.*

ἐπι-κέλλω, aor. ἐπικέλσαι: *run aground, beach, come to shore.*

ἐπι-κεύθω, fut. ἐπικεύσω: *hide.*

ἐπι-κίρνημι, aor. inf. ἐπικρῆσαι: *mix, sc. with water.*

ἐπι-κλείω (κλέος): *praise, applaud.*

ἐπι-κλησις: in acc. of specification (originally cognate acc.), *by name.*

ἐπι-κλοπος: *deceiver, cheat.*

ἐπι-κλύω: *give ear to, listen to.*

ἐπι-κλώω, aor. ἐπέκλωσαν, ἐπεκλώσαντο: *spin to, allot, appoint.*

ἐπι-κόπτω, fut. ἐπικόψω: *strike.*

ἐπι-κρατέω: *hold sway over, rule.*

ἐπι-κρῆσαι: aor. of ἐπικίρνημι, *mix.*

ἐπ-ίκριον: *sail-yard.*

ἐπι-λανθάνω, fut. ἐπιλήσεται: *mid. forget.*

ἐπι-λείβω: *pour a libation over.*

ἐπί-ληθος: *causing forgetfulness.*

ἐπι-λήθομαι: *am forgetful, forget.*

ἐπι-ληκέω: *respond thereto, i.e. mark with feet or hands the tempo of the dancers. θ 379.*

ἐπι-λωβέω: *mock, jeer.*

ἐπι-μαίομαι, aor. ἐπιμασσάμενος: *lay hand on, make for, strive for.*

ἐπι-μάρτυρος: *witness thereto.*

ἐπι-μένω, aor. impv. ἐπιμεινον: *wait, tarry.*

ἐπι-μήδομαι: *contrive, meditate.*

ἐπι-μυνήσκομαι, aor. opt. ἐπιμνησάμεθα, aor. pass. as mid. ἐπιμνησθῆς: *think of, remember, aor. call to mind.*

ἐπι-μίξ: *adv. pell-mell, impartially.*

ἐπι-μίσσομαι: *minge with, come to.*

ἐπι-όψομαι: *select, fut. of ἐφοράω.*

ἐπι-πειθομαι: *render obedience (thereto), am persuaded.*

ἐπι-πέλομαι, aor. partic. ἐπιπλόμενον: *come on. Cf. περιπέλομαι.*

ἐπι-πίλναμαι: *come nigh, approach.*

ἐπι-πλάζομαι, aor. ἐπιπλαγχθῆς: *wander over.*

ἐπι-πλέω: *sail over.*

ἐπι-πλόμενον: *see ἐπιπέλομαι.*

ἐπι-πλώω, aor. ἐπέπλωσ (§ 56): *sail over.*

ἐπι-πνέω and ἐπιπνέω, pres. subjv. ἐπιπνείσιν, aor. subjv. ἐπιπνεύσωσιν: *breathe upon, blow upon, blow.*

ἐπι-ποιμήν, -ένος: *shepherd, shepherdess.*

ἐπι-ρρίπτω, aor. ἐπέρριψαν: *hurl upon, cast against.*

ἐπι-σεύω, aor. subjv. ἐπισσεύη, aor. mid. ἐπέσσυτο, ἐπεσσύμενος: *send against, set upon; mid. rush upon, hasten to.*

ἐπί-σκοπος (bishop): *overseer, watcher.*

ἐπι-σκούζομαι, aor. opt. ἐπισκούσσαιτο: *am darkened, am angry.*

ἐπι-σφυγερῶς: *adv. pitifully, miserably.*

ἐπι-σπείν: aor. of ἐφέπω, *meet.*

ἐπι-σπέρχω: *drive upon.*

ἐπι-σσεύη: *see ἐπισεύω.*

ἐπι-στα-δόν (ἵστημι): *adv. coming up.*

ἐπίσταμαι, opt. ἐπίσταιτο, partic. ἐπιστάμενος: *know, understand, am skilled; partic. skilled.*

ἐπίσταμένως: *adv. skilfully, with understanding.*

ἐπι-στεφής, -ές: *crowned with, full of.*

ἐπι-στέφω, aor. ἐπεστέφαντο: *crown, 'fill high the bowl,' fill to the brim.*

ἐπ-ίστιον: *dock, a sort of dry dock.*

ἐπί-στροφος: *adj. attentive to, thoughtful of. a 177.*

ἐπι-τέλλω, aor. ἐπετείλατο: enjoin, direct, appoint to, ordain.

ἐπι-τίθημι, fut. ἐπιθήσομεν, aor. ἐπέθηκε, inf. ἐπιθεῖναι, partic. ἐπιθεῖσα: place upon, put to, hence close (a door).

ἐπι-τιμῆ-τωρ, -oros: defender, avenger.

ἐπι-τολμάω: endure.

ἐπί-τονος: back-stay of a ship. Cf. πρότονος.

ἐπι-τρέπω, aor. opt. ἐπιτρέψειεν, aor. mid. ἐπετρέπετο: commit to, entrust to, urge upon.

ἐπι-τρέχω, perf. as pres. ἐπιδέδρομε: run over.

ἐπι-φθονέω: grudge to, refuse.

ἐπι-φράζομαι, aor. ἐπεφράσατο, ἐπεφράσθης: devise, consider, notice.

ἐπι-φροσύνη: prudence, thoughtfulness.

ἐπί-φρων, -ον: prudent, wise.

ἐπι-χέω, aor. ἐπέχευε, ἐπεχεύατο (§ 51 g): pour on, heap over, heap upon.

ἐπι-χθόνιος: upon the earth, earthly.

ἐπι-χράω, aor. ἐπέχραον: beset.

ἐπι-ψαύω: touch. ὀλίγον ἐπιψαύη, has a little grasp.

ἐπι-ωγαί pl.: roadsteads.

ἐπλετο: (he) is. Aor. of πέλω, move, become.

ἐποίατο: opt. pl. of ἐπομαι, follow.

ἐπι-οίχομαι: go to, attack. ἔργον ἐποίχασθαι, be busy with work; ἰσθὸν ἐποιομένη, going to and fro before the loom, plying the loom.

ἐπομαι: follow. See ἐπω.

ἐπι-οιζίζομαι: regard.

ἐπι-οπτᾶω, impf. ἐπώπτων: roast thereupon.

ἐπι-ὀρνῦμι, aor. ἐπώρσε: arouse upon.

ἔπος, -eos, dat. pl. ἔπεισ(σ)ι(ν) or ἐπέεσσ(ι)ν(ν) (ῥέπος): word, tale, speech, song. 'The words ἔργον, ἔπος, μῦθος, with pronouns, are used nearly as the neuter of the same pronoun.'

ἐπι-οτρύνω, aor. inv. ἐπότρυνον, partic. ἐποτρυνᾶς, mid. subjv. ἐποτρυνώμεθα: rouse, urge on, impel.

ἐπι-οφόμενον: fut. of ἐφοράω, look upon.

ἐπραθον: aor. of πέρθω, sack.

ἐπρησεν: aor. of πρήθω, puff out, fill.

ἐπτᾶ: indeclinable, seven.

ἐπτά-ετες: adv. for seven years.

ἐπτά-πυλος (πύλη): seven-gated.

ἐπτατο: aor. of πέτομαι, fly.

ἐπηξεν: aor. of πτήσσω, crouch, cower.

ἐπω, mid. opt. ἐποίατο, inv. ἔπειο, impf.

εἴπετο, ἔποντο, fut. ἔψομαι, aor. ἔσπετο,

inf. σπέσθαι (σеп-, sequor): am busy with, approach; mid. follow.

ἐπι-ώνυμος: adj. as given name.

ἐπι-ώπτων: impf. of ἐποπτᾶω.

ἐπι-ώρσε: aor. of ἐπὶ ὀρνυμι.

ἐπι-ώχετο: impf. of ἐποίχομαι.

ἐραμαι, aor. ἠράσσατο (ἔρως): love, am enamoured; aor. became enamoured.

ἐραννός 3: lovely.

ἐρανος: club-feast, an informal meal, where the guests bring their own provisions; a sort of picnic.

ἐρατεινός 3: lovely, charming.

ἐργάζομαι, impf. ἐργάζετο: work.

ἔργον (ῥέργον): work, labor, act, deed, thing, task. ἔργα ἀνδρῶν, labors of men, tilled fields, tillth, farm. Cf. the English 'works' for 'factory' or 'place of work.' See ἔπος.

ἔργω: see ἐέργω, shut in.

ἔρδω, fut. ἔρξω, inf. ἐρξέμεν, aor. ἔρξε,

inv. ἔρξον, inf. ἔρξαι, plpf. as impf.

ἐώργειν (ῥερδ-, ῥεργ-): do, work. ἔρδειν

ἑκατόμβας, offer hecatombs. Sometimes with both cognate acc. and direct object. Cf. ῥέξω.

ἐρεβος, gen. ἐρέβους (Erebus): darkness, the realm of darkness.

ἐρεῖνω (ἐρέω): question, ask, inquire.

ἐρεθίζω: excite, irritate.

ἐρέθω: excite, irritate, distress.

ἐρεῖδω, aor. inf. ἐρεῖσαι, plpf. ἐρηρέδατο, aor. pass. ἐρεισθείς: rest, lean, press.

Ἐρεμβοί pl.: Erembi, a mythical people of Asia. δ 84.



ἔρεμνός (ἔρεβος) 3: *dark, gloomy.*

ἔρεξα: aor. of ῥέζω, *do.* § 46 c.

ἐρέπτομαι: *pluck, munch, eat.*

ἐρέσθαι: aor. of εἶρομαι, *ask.*

ἐρέσσω: *row.*

ἐρέτης: *oarsman, rower.*

Ἐρετμεύς: a Phaeacian. θ 112.

ἐρετμόν (remus, row, rudder): *oar.*

ἐρεύγομαι: *belch, vomit, break forth.*

Ἐρεχθεύς, -ῆος: *Erechtheus.* An old hero of Athens, under whose rule (acc. to Hdt. viii. 44) the people were first called Athenians.

ἐρέχθω: *tear, rend.*

ἐρέω [ἐρῶ]: fut. of εἶρω.

ἐρέω, opt. ἐρέοιμι, mid. ἐρέεσθαι, impf.

ἐρέοντο: *ask, question.* Cf. ἐρεῖνω.

ἐρήμος [ἐρημος] 3: *deserted, desolate.*

ἐρηρέδατο: *leaned*, plpf. of ἐρεῖδω.

ἐρητύω: *restrain, check, hold.*

ἐρι-: strengthening prefix. Cf. ἀρι-.

ἐρί-βωλος: *large-clodded, rich-soiled.*

ἐρί-γδουπος and ἐρίδουπος: *loud-sounding, heavy-thundering, re-echoing.*

ἐριδαίνω, inf. ἐριδαινέμεν (§ 47 g) (ἐρίς): *contend.*

ἐρίζω, iterative impf. ἐρίζεσκον, fut. ἐρίσσειται: *contend, vie.*

ἐρί-ηρος, pl. ἐρίηρες: *faithful, trusty.*

ἐρι-κυδής, -ές (κύδος): *glorious.*

ἐρινεός: *wild fig-tree.*

ἐρινύς, -ύος, acc. pl. ἐρινῦς: *Erinyes, Fury*, who in the Homeric time watched over family relations with special care.

ἔριον (εἶρος): *wool.*

ἐρι-οῦνης: *very helpful.* Epithet of Hermes, almost as a proper name.

ἔρις, -ιδος: *strife, contention, rivalry.*

ἐρι-σθενής, -ές: *very strong, mighty.*

ἐρίσσεται: fut. of ἐρίζω, *vie.*

ἐρι-στάφυλος: adj. *of great clusters.*

ἐριφος: *kid.*

Ἐριφύλη: *Eriphyle.* She was bribed to induce her husband, Amphiaraus, to join the expedition against Thebes.

ἔρκος, -εος: *wall, enclosure,* ἔρκος ὀδόντων, *wall of teeth, i.e. wall formed by teeth.*

Ἑρμείας and Ἑρμῆς (Ἑρμῆς, Ἑρμῆν only ε 54, θ 334), gen. Ἑρμείας: *Hermes, Mercurius, son of Zeus and Maia, messenger of the gods.* α 38, ε 28, κ 277. (Iris is the usual messenger of the gods in the *Iliad*.) Hermes was, like Milton's Raphael, a 'social spirit,' an 'affable archangel.'

Ἑρμιόνη: *Hermiōne*, daughter of Helen and Menelaus. δ 14.

ἐρμός, -ίνος: *bed-post.*

ἔρνος, -εος: *sapling, young tree.*

ἔρξω: fut. of ἔρδω, *do.*

ἔροιτο: aor. opt. of εἶρομαι, *ask.*

ἔρος [ἔρως]: *love, desire.*

ἐρπετόν (ἔρπω): *moving thing.*

ἐρπύζω and ἔρπω, impf. εἶρπον (serpo): *creep.*

ἐρρίζωται: perf. pass. of ῥιζώω, *root, plant.*

ἔρρω: *go, wander.* Imv. *go! begone! off with you!* Freq. in vexation, with an idea of going to the bad.

ἔρση: *new-born lamb.* ι 222.

ἐρυθρός (ruber): *ruddy, red.* (For its use as an epithet of nectar, cf. Milton's 'rubied nectar,' *Par. Lost* v. 633.)

ἐρυκανάω, ἐρῦκάνω, and ἐρύκω, 3 pl. ἐρυκανώσι (§ 50 c), fut. ἐρύξει, aor. ἐρύκακε, inf. ἐρύκακέειν: *check, detain, hold, keep.*

ἔρῃμαι and ἐρῦμαι (ἐρρῃμαι): *shield, protect, defend.* Cf. ῥύομαι.

Ἑρύμανθος: a lofty range of mountains on the frontiers of Arcadia, Achaia, and Elis. The principal summit is more than 7000 feet above the sea.

ἐρύω, aor. εἶρυσ(σ)ε, ἐρυσσαν, subjv. ἐρύσομεν, mid. εἶρυσάμην, ἐρύσαντο, partic. ἐρυσσάμενος, perf. pl. εἶρῆναι (φερ-): *draw, draw off, draw up.*

ἔρχεται: perf. pass. of ἐεργώ, *shut in.*

**ἐρχομαι**, fut. **ἐλεύσομαι**, aor. **ἦλθον**, **ἦλθον**,  
inf. **ἐλθέμεν(αι)**, subjv. **ἔλθῃσι** (§ 47 a),  
**ἐλθεῖν**, perf. **εἰλήλουθας**, **εἰλήλουθμεν**:  
*come, go*. The direction of the motion  
is made distinct by the connexion.

**ἐρώω**: *depart from, withdraw*.

**ἐρώμεθα**: aor. subjv. of **ἐρομαι**, *ask*.

**ἐς**: adv. and prep. *into*. See **εἰς**.

**ἔσαν** [**ἦσαν**]: impf. of **εἰμι**.

**ἐς-άντα**: adv. *face to face*.

**ἔσασα**: *seating*, aor. partic. of **ἕζομαι**.

**ἔσασθαι**: aor. inf. of **ἐννυμι**, *clothe*.

**ἐσάωθεν** [**ἐσώθησαν**], **ἐσάωσε** [**ἔσωσε**]:  
aor. of **σαώω**, *save*.

**ἔσβη**: aor. of **σβέννυμι**, *fail*.

**ἐς-έδρακεν**: aor. of **εἰσδέρχομαι**.

**ἐς-έρχομαι**, **ἐς-ελεύσομαι**: see **εἰσέρχομαι**.

**ἐσθής**, **-ῆτος** (**φες**-, **vestis**): *clothing*,  
*raiment*.

**ἐσθήμεναι** [**ἐσθlein**]: inf. of **ἔσθω**, *eat*.

**ἐσθίω**, inf. **ἐσθιέμεν**, impf. **ἤσθιες**, aor. **ἔφαγε**,  
**φάγες**, inf. **φαγέμεν**: *eat, devour, con-*  
*sume*. Cf. **ἔσθω**.

**ἐσθλός** 3: *noble, excellent, good*.

**ἔσθω**, inf. **ἐσθήμεναι**, **ἔσθειν**: *eat*. Cf.  
**ἔδω**, **ἐσθίω**.

**ἔσκει(ν)** [**ἦν**]: iterative impf. of **εἰμι**.

**ἐς-ορῶντι**: partic. of **εἰσοράω**.

**ἐσπέριος**: adj. *at evening* (§ 59 a); *of the*  
*evening, i.e. of the west*.

**ἔσπερος** (**φεςπ**-, **vesper**): *evening*.

**ἔσπετο**: aor. of **ἕπομαι**, *follow*.

**ἔσσαι**: aor. of **ἐννυμι**, *clothe*.

**ἔσσει** [**ἔσῃ**], **ἔσσειται** [**ἔσται**]: see **εἰμι**.

**ἔσσι** [**εἶ**]: 2 sing. ind. of **εἰμι**.

**ἔσσο** [**ἴσθι**]: 2 sing. inv. of **εἰμι**.

**ἐσσομένοισιν** [**ἐσομένοις**]: see **εἰμι**.

**ἐσσύμενος**: *eager*, perf. of **σεύω**.

**ἐσσύμενως**: adv. *eagerly, quickly*.

**ἔσταμεν**: *were standing*, plpf. of **ἵστημι**.

**ἔσταν** [**ἔστησαν**]: *stood*, aor. of **ἵστημι**.

**ἐσταότες** and **ἐστῶτες** [**ἐστῶτες**]: *stand-*  
*ing*, perf. of **ἵστημι**.

**ἐστόν** du., **ἔστων** inv.: of **εἰμι**, *am*.

**ἐσφαγμένα**: perf. of **σφάζω**, *slay*.

**ἐσ-φόρεον**: impf. of **εἰσφορέω**.

**ἔσχ'**: for **ἔσκε** (see **εἰμι**), before an  
aspirate.

**ἐσχάρη**, locative as gen. **ἐσχαρόφιν**:  
*hearth*.

**ἐσχατιή**: *extremity, extreme end*.

**ἐσχατος**: *most remote*.

**ἔσχεθεν**: aor. of **ἔχω**, *hold*.

**ἔσω**: adv. *within*. See **εἶσω**.

**ἐταῖρος**, **ἑταρος**: *comrade, companion*.

**ἐτέθαπτο**: plpf. of **θάπτω**, *bury*.

**ἐτεθήπτα**: *was amazed*. See **θαπ**-.  
**ἐτέλεσσε**: aor. of **τελέω**, *accomplish*.

**ἐτεόν**: adv. *in truth, really*.

**ἔτεος**: gen. of **ἔτος**, *year*.

**ἐτερ-ήμερος**: *living every second day*; of  
Castor and Polydeuces. λ 303.

**ἑτερος** 3: *other, the other of two, one or*  
*other, one of two*.

**ἐτέρω-θεν**, **ἐτέρω-θι**: adv. *on the other side*.

**ἐτέρως**: adv. *otherwise*.

**ἔτετμον**: aor. *overtook, found*.

**ἐτέτυκτο**: *had come to pass, was*, plpf.  
of **τεύχω**.

**ἔτεχ'** [**ἔτεκε**]: aor. of **τίκτω**, *bring forth*.

**Ἔτεωνεύς**, **-ῆος**: *Eteōneus*, an attendant  
of Menelaus. δ 22. He was of noble  
birth and yet served Menelaus as  
**θεράπων** (§ 20), just as Patroclus did  
Achilles. He had been with Mene-  
laus on his wanderings (δ 33), and  
at Sparta dwelt near him (ο 96).

**ἑτῆς**: *kinsman, connexion*.

**ἐτήτυμος**: *true, real, to be realized, pos-*  
*sible*. Neut. as adv. *truly*. Cf. **ἐτεόν**.

**ἔτι**: adv. *still, yet, again*. οὐκ **ἔτι**, *no*  
*longer*.

**ἐτίθει**: impf. of **τίθημι**, *place*. § 55 a.

**ἔτλη**: aor. *endured*. See **τλῆναι**.

**ἐτοιμάζω**, aor. **ἐτοιμάσαντο**: *make ready*.

**ἐτοῖμος**: *ready, prepared, true*.

**ἔτος**, **-εος** (**φῆτος**, **vetus**): *year*.

**ἔτραπον**: aor. of **τρέπω**, *turn*.

**ἔτυμον**: *truth*. Cf. **ἐτήτυμος**.

**ἐτύχθη**: *happened*, aor. of **τεύχω**.

εὖ, εὖ: adv. *well, happily, carefully.*

§ 27 a. Cf. *εὖς, ἥς.*

Ἐυάνθης, -eos: father of Maron. ι 197.

ἐυ-ανθής, -eos: *blooming, abundant.*

Ἐύβοια: *Euboea*, long island in the Aegean, near the coast of Attica and Boeotia.

ἐυ-δελέος: *conspicuous, easily seen.*

ἐυ-δημτος (δέμω): *well-built.*

εὖδω, subjv. εὖδῃσθα, impf. εὖδον: *sleep, slumber.*

ἐυ-εργής, -eos: *well-built, well-wrought.*  
εὐεργέα, pl. as subst. *kindly deeds.*

ἐυ-εργός: *right-acting, well-doing.*

ἐυ-ζυγος: *well-yoked, well-built.*

Ἐυηνορίδης: an Ithacan. β 242.

ἐυ-ήνωρ, -οπος: *manly.*

ἐυ-ήρης, -es: *well-fitting, handy.*

ἐυ-θρονος: *well-throned.*

εὖ-κέατος: *well-split, fissile.*

εὖ-κηλος: *at ease, undisturbed.*

ἐυ-κνήμιδες pl. (κνήμη): *well-greaved.*  
The greave was of leather or metal for the protection of the warrior's shin—either from the weapons of the enemy or the knocks of his own shield.

ἐυ-κτίμενος 3: *well-built, well-tilled.*

ἐυ-κυκλος: *well-wheeled.*

ἐυ-λείμων, -ονος: *with good meadows.*

ἐυ-μενέτης: *well-disposed.*

Ἐύμηλος: *Eumēlus*, son of Admetus and Alcestis. δ 798.

ἐυ-μμελής: *with good ashen spear.*

ἐυνάζομαι: *am couched, lie.*

εὐνάω, aor. εὐνησε, pass. εὐνηθῆναι: *lay down, lull to rest, assuage; pass. lie on the couch.*

εὐνή, gen. εὐνῆς, εὐνήφι (§ 36 a): *bed, couch; anchor-stone, thrown from the prow.*

εὐνις, -ιος: *bereft.*

ἐυ-ννητος: adj. *well-spun, well-woven.*

ἐυ-ξστός (ξέω) 3: *well-polished.*

ἐυ-ξοός: *well-polished.*

ἐυ-ορμος: adj. *with good moorings.*

εὐ-πατέρα: *daughter of a noble sire.*

Ἐυ-πείθης, -eos: an Ithacan. α 383.

ἐυ-πεπλος; *well-robed.*

ἐυ-πλοκαμίδες fem. pl. and ἐυ-πλόκαμος (πλέκω): *fair-tressed.*

ἐυ-πλυνής, -ές: *well-washed.*

ἐυ-ποίητος: *well-made.*

ἐυ-πῶλος: *with good (many?) steeds.*

εὐρίσκω, aor. εὕρον, inf. εὐρέμεναι: *find.*

Εὐρος: *Eurus*, the East wind.

εὖρος, -eos: *breadth.*

ἐυ-ρραφής, -ές: *well-sewed, well-stitched.*

εὐρυ-άγυια: *broad-streeted.*

Εὐρύαλος: a Phaeacian. θ 115.

Εὐρυδίκη: Nestor's wife. γ 452.

Εὐρύκλεια: nurse of Odysseus. α 429, β 347, δ 742.

Εὐρύλοχος: companion and connexion of Odysseus. κ 205, λ 23, μ 195.

Εὐρύμαχος: treacherous leader of Penelope's suitors. α 399, β 177, δ 628.

Εὐρυμέδουσα: Nausicaa's nurse. η 8.

Εὐρυμέδων, -οντος: a giant. η 58.

εὐρυ-μέτωπος: *with broad forehead.*

Εὐρυμίδης: patronymic of Telemus. ι 509.

Εὐρύνομος: a suitor of Penelope. β 22.

εὐρύνω, aor. εὐρύναν (εὐρύς): *broaden.*

εὐρυ-όδεια: fem. adj. *with broad ways.*

εὐρύ-οπα nom. (δψ, νοx): *far-sounding, far-thundering.* Epithet of Zeus. § 37 b.

εὐρύ-ποπος: *with broad ways.*

εὐρυ-πυλῆς, -ές: *with broad gates.*

Εὐρύπυλος: son of Telephus. λ 520.

εὐρύς, εὐρεία, εὐρύ, gen. fem. εὐρείης, acc. masc. εὐρύν, εὐρέα (with κόλπον and πόντον): *broad, wide, wide-spread, spacious.*

εὐρυ-σθενής, -ές: *of mighty strength.*

Εὐρυτός: a famous archer. θ 224.

εὐρυ-φυής, -ές: *wide-growing, broad-cared.*

εὐρύ-χοπος: (with broad squares for the choral dance), *spacious.*

εὔρω-εις, -εσσα: mouldy, murky.  
 εὖς, gen. pl. fem. ἐάων: adj. good.  
 εὔσεν: aor. of εὔω, singe.  
 εὖ-σκοπος: clear-sighted. § 27 a.  
 εὖ-σσελμος: well-decked.  
 εὖ-στέφανος: with fair diadem.  
 εὖ-στρεπτος: well-twisted.  
 εὖ-στρεφής, -ές: well-twisted.  
 εὔτε: conj. when. See ἥτε.  
 εὖ-τρεφής, -ές: well-fed, fat.  
 εὖ-τροχος: well-wheeled.  
 εὖ-τυκτος: well-made.  
 εὖ-φραίνω: cheer, mid. am of good cheer.  
 εὖ-φροσύνη: good cheer, merriment.  
 εὐχετάομαι, opt. εὐχετοῦμαι: pray,  
 boast, claim. Cf. εὐχομαι.  
 εὐχή: prayer, vow.  
 εὐχομαι, aor. εὐξάτο, subjv. εὐξεαι: pray,  
 boast, claim. εὐχομαι εἶναι is a freq.  
 formula in Homer, sometimes mean-  
 ing hardly more than εἰμι, as a 187,  
 though originally indicating pride.  
 εὐχος, -eos: boasting, glory, victory.  
 εὐχολή: prayer, vow.  
 εὔω, aor. εὔσεν: singe. Hogs' bristles  
 were singed off, not boiled off as in  
 modern times.  
 εὖ-ώδης, -ες (odor): sweet-smelling.  
 εὖ-ώπης, -ιδος: fair-faced.  
 ἔφαγε: aor. of ἐσθίω, eat.  
 ἔφαν [ἐφασαν], ἔφασκε, ἔφατο: see φημι.  
 ἐφ-άπτω, aor. subjv. ἐφάψεται: lay hold  
 of, with genitive.  
 ἐφ-έζομαι: sit upon.  
 ἐφ-έηκεν, ἐφέλη (opt.): aor. of ἐφίημι.  
 ἐφ-έπω, iterative impf. ἐφέπεσκον, aor.  
 ἐπέσπον, subjv. ἐπίσπη, mid. ἐπισπώ-  
 μνοι: follow, meet (fate or death),  
 traverse, busy (myself) with.  
 ἐφ-εστάμεν: see ἐφίστημι.  
 ἐφ-έστιος: adj. (on) to the (his) hearth.  
 ἐφ-ετμή (ἔημι): behest, command.  
 ἐφ-ευρίσκω, aor. ἐφεύροι: find.  
 ἐφ-ημαι: sit at, sit upon.  
 ἐφ-ήμεριος: adj. on that day. § 59 a.

ἐφ-ημοσύνη: command, behest.  
 ἐφ-ήσει: fut. of ἐφίημι, put upon.  
 ἔφησθα: impf. of φημι, say.  
 ἔφθης: aor. of φθάνω, anticipate.  
 Ἐφιάλτης: son of Iphimedia. λ 308.  
 ἐφ-ίζω (ἔδος): sit upon.  
 ἐφ-ίημι, fut. ἐφήσει, aor. ἐφήκεν, ἐφέηκεν:  
 send upon, put upon, enjoin upon.  
 ἐφ-ίστημι, perf. inf. ἐφεστάμεν (§ 47 g):  
 station at; perf. stand at.  
 ἐφοίτων: impf. of φοιτάω.  
 ἐφ-οπλίζω, fut. ἐφοπλίσουσιν, aor. opt.  
 ἐφοπλίσειας, inf. ἐφοπλίσαι: make  
 ready, prepare.  
 ἐφ-οράω, fut. ἐπιόψομαι, ἐποψόμενον:  
 look upon, visit; select.  
 ἐφόρει: impf. of φορέω, bear.  
 ἐφ-ορμάω, aor. ἐφορμήσας, pass. as mid.  
 ἐφορμήθην: urge upon; mid. rush  
 upon, am eager.  
 ἐφ-ύπερ-θε(ν): adv. above, over.  
 Ἐφύρη: Ephrya, an inland town of  
 Elis. α 259, β 328.  
 ἔχεαν: aor. of χέω, pour.  
 ἐχέ-θῦμος: mistress of her desires.  
 Ἐχένιος: an old Phaeacian. η 155.  
 ἔχεσκον: iterative impf. of ἔχω.  
 ἔχευαν: aor. of χέω, pour.  
 Ἐχέφρων, -ονος: son of Nestor. γ 413.  
 ἐχέ-φρων, -ονος: discreet, prudent.  
 ἐχθαίρω, aor. ἤχθηρε: hate.  
 ἐχθομαι: am hated.  
 ἐχθος, -eos: enmity, wrath.  
 ἐχθρός: hateful.  
 ἔχω, subjv. ἔχῃσιν, inf. ἐχέμεν, ἔχειν,  
 impf. εἶχον, ἔχον, iterative ἐχεσκον,  
 fut. ἔξει, σχήσεις, aor. ἔσχον, σχέθον,  
 imv. σχεθέρω, mid. imv. σχέσθε (σεχ-):  
 have, have to wife, check, hold, inhabit,  
 guide, manage, keep, protect; mid.  
 cling. The aor. mid. is used not only  
 by Homer but even by Plato as pas-  
 sive. ἐκ τοῦ ἔχεται, on him depends.  
 ἔω [ῶ]: subjv. of εἰμι, am.  
 ἐῷ: dat. of ἐός, own, his.

ἐφικειν: see *ἔοικα*, resemble.

ἔων [ὦν]: partic. of *εἶμι*, am.

ἐώργειν: plpf. of *ἔρδω*, do, with cognate acc. and direct object.

ἔως: conj. *until*. See *εἰς*.

## Z.

ζᾶης, -ές (ἄημι): *fiercely blowing*.

Ζάκυνθος: *Zacynthus*, modern *Zante*.

A short open final syllable retains its quantity before this word. § 62 g.

ζα-τρεφής, -ές: *well-fed*.

ζεαί pl.: *grain*, *spelt*.

ζεῖ-δωρος: *grain-giving, fruitful*.

ζεύγνυμι, aor. ζεύξεν: *yoke*.

Ζεύς, gen. Ζηνός, Διός, dat. Ζηνί, Διί, voc. Ζεῦ: *Zeus*, Jupiter, son of Cronus (Κρονίων), and both husband and brother of Hera. The wisest and mightiest of the gods, father of both men and gods. He controls the elements, sending lightning (τερπικέραυνος, ὑψιβρεμέτης) and gathering the clouds (νεφεληγερέτα).

ζεφυρή: a fem. adj. as subst. equiv. to *Ζέφυρος*. For the metrical 'quantity' of the first syllable, see § 62 h.

Ζέφυρος (zephyr): *Zephyrus*, the West wind. δ 567, μ 289. In general this wind in Homer had a reputation for fierceness, only surpassed by that of Boreas.

ζέω, aor. ζέσσειν: *seethe, boil*.

Ζήθος: *Amphion's brother*. λ 262.

ζηλῆμων, -ονος: *jealous*.

Ζηνός: gen. of *Ζεύς*.

ζόφος: *gloom, darkness; evening*.

ζυγόν (jugum): *yoke, thwart*; possibly fore or aft deck of the Homeric ship.

ζω-άγρια pl.: *life-forfeits, the reward for saving a life*.

ζώνη (zone): *woman's girdle, waist*.

ζωός 3: *alive, living*.

ζῶστρα pl.: *tunics, undergarments for men*.

ζῶω, inf. ζώμεναι, ζῶειν, partic. ζῶντος: *live*.

## H.

ἤ or ἥέ: particle, (1) disjunctive, *either, or*; (2) interrogative, *whether*; (3) comparative, *than*. In a double question ἤ (ἥέ) . . . ἤ (ἥε) is used for Attic πότερον . . . ἤ.

ἤ: fem. of dem. or rel. pronoun.

ἤ: *truly, surely, indeed*. This sometimes introduces a direct question, but always expresses feeling, and never is a mere interrogation point as it is in Attic.

ἤ: impf. of *ἡμῖ*, say.

ἤ: dat. of rel. or of poss. pronoun.

ἤα (eram): impf. of *εἶμι*, am.

ἤα pl.: *provisions, chaff*. See ἤα.

ἤβαιόν: adv. *a little, little*. οὐδ' ἤβαιόν, *not in the least*.

ἤβᾶω, partic. ἤβῶσα, aor. subjv. ἤβῆσῃ: *am youthful, vigorous*; aor. *came to manhood*.

Ἥβη: *Hebe*, daughter of Zeus and Hera, cup-bearer of the gods. λ 603.

ἥβη: *youth, youthful vigor*.

ἡγάασθε: impf. of *ἀγάομαι*.

ἡγαγε: aor. of *ἄγω*, lead.

ἡγάθεος 3: *very sacred, holy*.

ἡγεῖρα: aor. of *ἀγείρω*, collect.

ἡγεμονεύω, fut. ἡγεμονεύσω: *am leader, lead*.

ἡγεμών, -όνος: *leader, chief*.

ἡγέομαι, aor. ἡγήσατο, opt. ἡγήσαιο (ἄγω): *lead, guide*.

ἡγερέθομαι: *collect, gather*.

ἡγερθεν [ἡγέρθησαν]: see *ἀγείρω*.

ἡγηλάω: *lead, endure*.

ἡγήτωρ, -οπος: *leader, ruler*.

ἡγνοήσεν: aor. of *ἀγνοίω*.

ἡδέ: *and*. Freq. correl. with ἡμέν.

ᾔδεα, ᾔδη: plpf. of perf. οἶδα, *know*.

ἤδη: temporal adv. *now, already, before now.* νῦν ἤδη, *now, at once.*

ἡδιστος: *most sweet.* Sup. of ἡδύς.

ἡδομαι, aor. ἡσατο: *am pleased.*

ἡδύ-ποτος: *sweet-to-drink, sweet.*

ἡδύς, ἡδεία, ἡδύ, gen. ἡδέος (ἀνδάνω): *sweet, pleasing.* (Not saccharine.)

ἡέ, ἡε; see ἦ.

ἡίδη [ἦδη]: *knew.* See οἶδα.

ἡίδει: impf. of αἰδω, *sing.*

ἡιεν: impf. of εἶμι, *go.*

Ἥἥλιος, gen. Ἥηλιου [Ἥλιου, § 38 a]:

*Helius, sun-god.*

ἡέλιος [ἥλιος]: *sun.*

ἦεν [ἦν]: impf. of εἶμι, *am.*

ἡέρα, ἡέρι: see ἀήρ, *mist.*

ἡέριος: adj. *early in the morning.*

ἡερο-ειδής, -ές: *hazy, misty.*

ἡερό-εις, -εσσα: *murky, gloomy.*

ἡῖα pl.: *provisions, chaff.* See ἦα. ἡῖων, ε 368, is disyllabic, by 'synizesis.'

ἦια [ῆα], ἦιε [ῆει]: impf. of εἶμι.

ἡίθεος: *unmarried young man, youth.*

ἡικτο: *was like.* See εἶοικα. § 52 c.

ἡιξεν: aor. of αἰσσω, *dart.*

ἡισκεν: impf. of εἰσκω, *make like.*

ἡιών, -όνος: pl. *seashore, strand.*

ἡῖκα: aor. of ἵημι, *send.*

ἡλάκατα pl.: *wool, yarn.*

ἡλακάτη: *spindle, distaff.*

ἡλασε: aor. of ἐλαύνω, *drive.*

ἡλασκάω: *skulk from, flee.*

ἡλάτο: impf. of ἀλάομαι, *wander.*

ἡλεκτρος: *silver-gold.* δ 73. (But τὸ ἡλεκτρον, *amber*, would furnish the same form of the genitive, and may have been meant.)

ἡλεός: *foolish, mad.*

ἡλίβατος: *towering, steep.* (But of uncertain derivation and meaning.)

ἡλιθα: adv. *in abundance.* ἡλιθα πολλή, *in great abundance.*

Ἥλιος: *Helius.* See Ἥἥλιος.

Ἥλις, -ιδος: *Elis, the western country of Peloponnesus.* δ 635.

ἤλκησε: aor. of ἐλκέω, *assail.*

ἤλυθε [ἤλθε]: aor. of ἐρχομαι.

ἤλυξα: aor. of ἀλύσκω, *avoid.*

Ἥλύσιον πεδίον: *the Elysian plain, a blessed abode near the western Oceanus for the relatives of Zeus who are translated thither instead of being sent to Hades.* δ 563. It is the original of the 'Island valley of Avilion | Where falls not hail or rain or any snow, | Nor ever wind blows loudly,' to which Arthur goes, Tennyson's *Morte d'Arthur*.

ἡλώμην: impf. of ἀλάομαι, *wander.*

ἡμαθό-εις, -εσσα: *sandy.*

ἡμαι, pl. εἵται, impf. du. ἦσθην, pl. εἶατο: *sit.* This verb with a partic. often marks the continuance of a state, opposed to the idea of *moving.*

ἡμαρ, -ατος (ἡμέρα): *day.* νόστιμον ἡμαρ, *day of return, return.* § 19 e.

ἡμάτιος 3: adj. *by day.* § 59 a.

ἡμβροτεν: see ἀμαρτάνω. § 33 g.

ἡμεῖς or ἄμμες, gen. ἡμέων (§ 28), dat. ἡμῖν, ἡμιν, ἄμμι(ν), acc. ἡμέας, ἄμμε: *we, us, pl. of ἐγώ.*

ἡμέλγεν: impf. of ἀμέλγω, *milk.*

ἡμέν: particle generally correl. with ἡδέ, *both... and.* Cf. μέν...δέ.

ἡμέρη: *day.*

ἡμερίς, -ιδος: *cultivated vine.*

ἡμέτερος (ἡμεῖς) 3: *our.* ἐς ἡμέτερον or ἡμετερόνδε, sc. δῶμα, *to our house.*

ἡμί, impf. ἦ (ait): *say, speak.* ἦ καί is used *after* a speech that is reported, where the same subject is continued for the following verb.

ἡμι-όνειος 3: *belonging to mules, mule.*

ἡμί-ονος fem.: *(half-ass), mule.*

ἡμισυς, pl. ἡμίσεις: *half.*

ἦμος: conj. *when.*

ἦν: fem. acc. sing. of the rel. or of the possessive (ἐόν) pronoun.

ἦν: εἰ ἂν, *if, with subjunctive.*

ἦνειακᾶν [ἦνεγκαν]: aor. of φέρω.

ἡνεμό-εις, -εσσα (ἄνεμος): *windy, wind-swept.*  
 ἡνία pl.: *reins of chariot-horses.*  
 ἡνι-οχεύω (ἐχω): *hold the reins, drive.*  
 ἡνις: *sleek. (Possibly yearling.)*  
 ἡνον: *impf. of ἄνω, accomplish.*  
 ἡνοψ, -οπος: *shining, gleaming.*  
 ἡντήσατε: *see ἀντάω, meet, obtain.*  
 ἡνώγεα: *see ἀνώγω, bid.*  
 ἡοῖ: *dat. of ἡώς, dawn.*  
 ἡοῖος 3: *adj. of the dawn, of the East.*  
 ἡόλην (sc. ἡμέρην), *morning.*  
 ἥομεν [ημεν]: *impf. of εἶμι, go.*  
 Ἡοῦς: *gen. of Ἡώς, Eos, Dawn.*  
 ἥπαρ, -ατος (jecur): *liver.* This was considered by the ancient Greeks the seat of the passions, and the use of the word often agrees with that of the English *heart*.  
 ἥπεδανός: *slow.*  
 ἥπειρος: *mainland, inland, land.* ἥπειροβνδε, *to land.*  
 ἥπεροπεύς, -ῆος: *cheat, deceiver.*  
 ἥπιος: *kindly, gentle.*  
 ἥπύω: *hail, call to.*  
 ἥρα (ἡρα): *pleasure, always obj. of φέρειν.*  
 Ἡρακλῆης, acc. Ἡρακλῆα: *Heracles, Hercules, son of Zeus and Alcmena, husband of Hebe.* θ 224, λ 267.  
 Ἡρακλῆιος 3: *of Heracles.* βῆ Ἡρακλείη, *the might of Heracles, the mighty Heracles.* λ 601. § 19 e.  
 ἥραρε: *strengthened.* See ἀραρίσκω, *fit.*  
 ἡράσσατο: *aor. of ἔραμαι, love.*  
 ἥρατο: *aor. of ἀρνημαι, gain, secure, accomplish.*  
 ἥρατο: *impf. of ἀράομαι, pray.*  
 ἥρειν: *impf. of αἰρέω, seize.*  
 Ἥρη: *Hera, Juno, daughter of Cronus, both wife and sister of Zeus.* In the Trojan War she strongly favored the Greeks.

ἥρῃσαντο: *aor. of ἀράομαι, pray.*  
 ἥρι-γένεια: *early-born, child of the morning.* Epithet of Ἡώς, *Dawn.*  
 ἥρῳμην: *impf. of ἀράομαι, pray.*  
 ἥρως, gen. ἥρως: *brave warrior, brave.* (Not yet the modern *hero*.)  
 ἥσατο [ῆσθη]: *aor. of ἥδομαι.*  
 ἥσειν: *fut. of ἵημι, hurl.*  
 ἥσθα: *impf. of εἶμι, am.*  
 ἥσθε: *impf. of ἔσθω, eat.*  
 ἥσθην: *impf. du. of ἡμαι, sit.*  
 ἥσι [ῆ]: *subjv. of εἶμι, am.*  
 ἥσι(ν) [αῖς]: *dat. fem. pl. of ὅς.*  
 ἵσται: *3 sing. of ἡμαι, sit.*  
 ἥσχυνε: *impf. of αἰσχύνω.*  
 ἥτεε: *impf. of αἰτέω, ask.*  
 ἦ τοι: *in truth, believe me, now truly.*  
 ἦτορ neut.: *heart, as the seat of joy, grief, etc., mind.*  
 ἥν-γένειος: *well-bearded, bearded.*  
 ἥνδα: *impf. of αἰδάω, speak.*  
 ἥν-κομος: *fair-haired.*  
 ἥνς, neut. ἥν, gen. pl. ἑάν (εἶ): *valiant, good; pl. good things.*  
 ἥντε: *as, introducing a comparison.*  
 Ἡφαίστος: *Hephaestus, Vulcanus, son of Zeus and Hera, god of fire and of metal-work (done by the aid of fire).* δ 617, ζ 233, η 92, θ 268 ff.  
 ἥφύσαμεν: *aor. of ἀφύσσω.*  
 ἥχη: *roar, din.*  
 ἥχη-εις, -εσσα: *resounding.*  
 ἥχθηρε: *aor. of ἐχθαίρω, hate.*  
 ἥχι: *locative adv. where.*  
 ἥχλῳσε: *aor. of ἀχλύω, grow dark.*  
 ἥω-θεν, ἥω-θι: *adv. in the morning.*  
 Ἡώς, gen. Ἡοῦς: *Eōs, Dawn, Aurora, goddess of the morning.* Wife of Tithonus (εἰ) and mother of Memnon (δ 188, λ 522). She is called *early-born* (ἥριγένεια), *rosy-fingered* (ροδοδάκτυλος), and *golden-throned* (χρυσόθρονος).  
 ἡώς, gen. ἡοῦς, dat. ἡοῖ, acc. ἡώ (better ἡώα) [ἔως]: *morning, dawn.*

## Θ.

θαάσσω, inf. θαασσέμεν: sit.

θαλάμη: chamber, hole.

θαλαμη-πόλος: chamber-maid.

θάλαμος: women's hall, bed-chamber, store-room. Usually thought of as back of, and opening into, the men's hall (μέγαρον).

θάλασσα: sea.

θαλάσσιος: adj. of the sea.

θαλέω: bloom.

θάλεια: fem. adj. blooming, luxurious.

θαλερός 3: blooming, big, rich, fresh, vigorous, happy.

θαλή: delight, festivity.

θάλλω, perf. partic. as pres. τεθελώς, fem. τεθαλυία: bloom, blossom; partic. fruitful.

θάλος, -εος: scion, "flower."

θαλπωρή: (warmth), comfort, joy.

θαμά: adv. often.

θαμβέω, aor. θάμβησαν: wonder.

θάμβος, -εος: wonder.

θαμέες, dat. θαμέσι, pl.: thick, close.

θαμιζω: am frequent. θαμιζων, making frequent trips.

θάμνος: bush, shrub.

θάνατος: death.

θανέειν [θανεῖν], θάνησι [θάνη], θάνον [ἔθανον]: aor. of θνήσκω.

θάομαι, inf. θῆσθαι: suck, milk.

θαπ-, present stem of a perfect with present meaning, τέθηπα, plpf. ἔτεθήπεα: perf. wonder, am amazed.

θάπτω, plpf. ἐτέθαπτο: bury.

θαρσαλέος: bold, confident.

θαρσαλέως: confidently, boldly.

θαρσέω, aor. partic. θαρσήσας: dare, am of good courage.

θάρσος, -εος: courage, daring.

θαρσύνω, aor. subjv. θαρσύνω: encourage, embolden.

θάσσον (comp. of ταχύς): adv. quicker, right speedily.

θαῦμα, -ατος: wonder, marvel.

θαυμάζω and θαυμαίνω, fut. partic. θαυμανέοντες (θηέομαι): watch, explore, wonder, admire. ιδόντες θαύμαζον. gazed with wonder.

θεά and θεάινα: goddess.

θείον: sulphur. The odor which accompanies a thunderbolt was ascribed to sulphur. Similarly the old Hebrews believed that 'fire and brimstone' from heaven destroyed Sodom.

θεῖν: inf. of θέω, run.

θειλόπεδον: curing-place for grapes.

θεῖμεν: aor. opt. of τίθημι.

θεῖνω: strike.

θεῖος or θέιος (θεός): adj. of the gods, inspired, sacred, god-like.

θειότερος: of the gods, for the gods. § 43 c.

θεῖω [θῶ]: aor. subjv. of τίθημι. § 55 c.

θέλω, iterative impf. θέλγεσκειν, aor. ἔθελξε, pass. ἐθέλχθης: charm, beguile.

θελκτήριον: charm, propitiation.

θέμεν(αι): aor. inf. of τίθημι.

θέμις, pl. θέμιστες: natural law, what is fitting; pl. laws. ἡ θέμις ἐστί, as is right, as is lawful, as is natural.

Θέμις, gen. Θέμιστος: Themis, daughter of Uranus and Gaea, goddess of justice.

θεμιστεύω: am judge, rule, give laws.

θεμώω, aor. θέμωσε: urge, drive.

-θεν: inseparable suffix, forming an ablative genitive. § 36 c.

θέο [θοῦ]: aor. imv. of τίθημι, place.

θεο-ειδής, -ές (εἶδος), and θεο-εἰκελος: god-like. Of beauty or strength of person, without reference to moral qualities. Cf. ἰσθθεος.

θεο-προπέω: prophesy, declare the divine will.

θεο-προπιή: oracle, prophecy.

θεο-πρέπος: seer, prophet.

θεός: god, divinity. See δαίμων.

θεουδής, -ές (δφέος): god-fearing.



θεό-φιν: old locative as dat. pl. of θεός.

θεράπων, -οντος: attendant. A servant, but doing voluntary service.

θερμαίνω: heat.

θερμός (thermo-meter) 3: hot.

θέρμω: warm, heat.

θέρος, gen. θέρεως (θερμός): summer.

θές, θέσαν: see τίθημι, place, make.

θέσκελος: wondrous, strange.

θεσπέσιος 3: divine, marvellous.

θεσπι-δαής, -ές: fiercely burning.

θέσπις, -ιος: inspired.

θέσφατος: divine; decreed, oracle.

θέτω [ἔθετο]: aor. of τίθημι.

θεώ and θεῖω, partic. θέων, impf. ἔθει, ἔθεν: run. Cf. τρέχω.

θεώτερος: of (for) the gods. § 43 c.

Θήβαι pl. and Θήβη: Thebes. § 40 d.

(1) The principal town of Boeotia.

(2) Aegyptian Thebes, δ 126.

Θηβαῖος: Theban.

θηέομαι, impf. θηεῖντο, ἐθηέμεσθα (§ 27 b), aor. θηήσατο (θαψ-, θαῦμα): look, look with wonder, wonder.

θήκαν: aor. of τίθημι.

θηλέω (θάλλω): bloom, flourish.

θήλυς, θήλεια: feminine, delicate; fresh. As subst. female. Comp. θηλύτεραι. § 43 c.

θημῶν, -ῶνος: heap.

θήν: enclitic particle, surely, forsooth. οὐ θην, "I don't think."

θήρ, gen. θηρός: wild beast.

θήρη: hunt, chase.

θηρίον: beast.

θής, gen. θηρός: retainer, a freeman working for hire. Cf. θητεύω.

Θησεύς, -ης: Theseus, mythical king of Athens and national hero of Attica. λ 322, 631.

θησθαι: see θάομαι.

θητεύω (θής): serve as hireling.

-θι: inseparable locative suffix. § 36 b.

θίς, dat. θίω: heap, down, shore, strand.

θήσκω, aor. θάνον, ἔθανε, inf. θανέειν, perf. τέθνηκε, partic. τεθνηῶτος (§ 47 i), τεθνηῖαν (θαν-): die; perf. am dead.

θηνός 3: mortal, dying.

θoinάω, aor. pass. θοινηθῆναι: feast.

θοός 3: swift. θoῶς, swiftly.

θοόω, aor. ἐθόωσα: sharpen.

θοῦρις, -ιδος: fem. adj. impetuous.

θόωκος: seat, session. See θῶκος.

Θῶν, -ωνος: a Phaeacian. θ 113.

θοῶς (θοός): adv. quickly.

Θόωσα: mother of Polyphemus. α 71.

θρασυ-μένων, -ονος: brave-hearted.

Θρασυμήδης, -εος: son of Nestor. He had been at Troy with his father.

θρασύς, θρασεῖα (θάρσος): bold.

θρέψε: aor. of τρέφω, nourish, curdle.

Θρήκην-δε: to Thrace.

θρήνυς: foot-stool.

θριγκός: frieze.

Θρίνακίη: Thrinacia, a mythical island. λ 107, μ 127, cf. μ 351.

θρίξ, gen. τριχός: hair, bristle.

θρόνος: seat, chair, esp. a high arm-chair with back and foot-stool, throne.

θρόσκω, aor. ἔθορε: leap.

θυγάτηρ, gen. θυγα-  
τρός, dat. θυγατέρι,  
nom. pl. θυγατέ-  
ρες and θύγατρεις: daughter. The first syllable is long in all forms of four syllables.

θύελλα: blast.

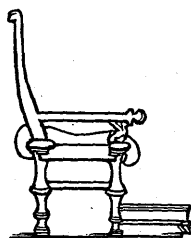
θύεν: surged, impf. of θύω.

Θυεστής: Thyestes, grandson of Tantalus, son of Pelops, brother of Atreus, father of Aegisthus (Clytaemnestra's paramour). δ 517.

Θυεστιάδης: son of Thyestes. § 42 d.

θυήεις, -εσσα (θύος): rich with incense.

θυμ-αλγής, -ές: heart-grieving.



θρόνος.

θυμ-ηγέρω (ἀγείρω): (collect spirit), regain strength.

θυμ-ήρης, -es: heart-satisfying, comfortable.

θυμο-δακής, -és: heart-(biting) stinging.

θυμο-λέων, -οντος: lion-hearted, 'lion-mettled,' coeur-de-lion.

θυμός: heart, soul, spirit, as the seat of life, and of the desires, passions, reason, will; thought. ὀρίνω θυμόν, touch the heart.

θυμο-φθόρος (φθέρω): life-destroying.

θύον: arbor-vitae (?), cedar (?).

θυρεόν: door-stone.

θύρη: door. θύρη-φιν, at the door, without. θύρα-ξε, to the door, out.

θύω, aor. ἐθόσαμεν: rage, surge; aor. (sent up in sacrificial smoke), sacrificed.

θυώδης, -es: fragrant.

θωή: fine, penalty.

θῶκος: seat, sitting, session. θωκόνδε, to a session. Cf. θαάσσω.

Θῶν, gen. Θῶνος: an Egyptian. δ 228.

θωρήσσομαι: (equip with cuirass), arm myself.

## I.

λαίνω, aor. ἴηνατε, aor. pass. ἰάνθη: warm, heat, cheer.

ιάλλω, aor. ἔηλε: send, put. Construed with adv. ἐπί.

ιάομαι, fut. ἰήσεται: heal.

ιάπτω: with κατά, bring down, injure.

Ἰάρδανος: Cretan river. γ 292.

Ἰασίδης: i.e. Amphion. λ 283.

Ἰασίων, -ωνος: favorite of Demeter. ε 125.

ιαύω, iterative impf. ἰαύεσκεν, aor. ἰαύσαι: sleep, rest by night. Cf. ἄεσαν, γ 490.

ιαχή (φιαχή): shriek, loud cry.

ιάχω (φιάχω): shout, shriek, yell, roar.

Ἰαωλκός: Iolcos, city in Magnesia on the Pagasaeon Gulf, the modern Volo. λ 256.

ιδέ: conj. and. See ἡδέ.

ιδε [ιδέ]: see to, provide, aor. impv. of ὀράω.

ιδε(v) [εἶδε]: aor. ind. of ὀράω. § 46 a.

ιδιος 3: (my) own, private.

ιδμεν [ἴσμεν] 1 pl. ind., ιδμέναι [εἰδέναι] inf.: of οἶδα, know.

ιδνώω, aor. pass. as mid. ἰδνωθεῖς: bend.

ιδοῖατο [ἴδουντο] opt., ιδομεν [εἰδομεν] ind.: aor. of ὀράω.

Ἰδομενεύς, -ῆος: leader of the Cretans, son of Deucalion and grandson of Minos. One of the older leaders of the expedition against Troy. γ 191.

ιδρις, -ιος (οἶδα): skilled, skilful.

ιδρώ: sweat.

ιδρύω, aor. ἰδρῦσεν (ἔδος): seat.

ιδρώς, -ῶτος (sudor, sweat): sweat.

ιδυῖα [εἰδυῖα]: fem. partic. of οἶδα.

ιε [ῆι]: impf. of εἶμι, go.

ιει impf., ιεῖσα partic.: of ἔημι.

ιέμαι, impf. ἐέσθην, partic. ἰέμενος, aor. εἶσατο (ε-): desire, strive for, set out. (Distinguish from ἔημι.)

ιερεύω, fut. inf. ἱερευσέμεν, aor. ἱερευσεν: sacrifice, offer in sacrifice; slaughter, since though most of the flesh of the victims was eaten, yet on the other hand no flesh was eaten until a part had been presented to the gods.

ιερήιον: victim for sacrifice.

ιερόν: victim, sacrifice.

ιερός 3: holy, sacred; sturdy.

ἱζω, iterative impf. ἱζεσκεν (ἔδος): sit.

ἱηλεν: aor. of ἱάλλω, send, put.

ἱημι, 3 sing. ἱησι, partic. ἱέντες, impf. ἱει, mid. ἱέσθην, fut. inf. ἡσειν, aor. ἡκα, mid. ἔντο: send, hurl, cast, throw, drop, put; flow. (Distinguish from ἱέμαι.)

ἱηνατε: aor. of λαίνω, heat.

ἱήσεται: fut. of ἱάομαι, heal.

Ἰήσων, -ωνος: Jason, son of Aeson, leader of the Argonautic Expedition to Colchis for the Golden Fleece. μ 69 ff.

ἡτρός: *healer, physician.*

Ἰθάκη: *Ithaca, a small rocky and mountainous island of the Ionian Sea; the home of Odysseus.*

Ἰθακήσιος: *Ithacan.*

ἴθι: *inv. of εἶμι, go.*

ἰθύνω, aor. inv. ἰθύνε (ἰθύς): *make straight; guide.*

ἰθύς, -ύος: *undertaking, enterprise.*

ἰθύς [εὐθύς]: *adv. with gen., straight, straight for. ἀν' ἰθύν, straight up, (throwing) into the air.*

ἰθύω, aor. opt. ἰθύσειε: *aim at, reach after.*

ἰκάνω, inf. ἰκανέμεν: *come, freq. with acc. of 'limit of motion.' τόδ' ἰκάνεις, comest thus, comest hither. Cf. ἰκνέομαι, ἴκω.*

Ἰκάριος: *Icarius, Penelope's father.*

ἴκελος (ῥικ-) 3: *like, resembling.*

ἰκέσθαι: *inf. of ἰκνέομαι.*

ἰκετεύω, aor. ἰκέτευσε: *come as suppliant, supplicate, beg.*

ἰκέτης (ἰκνέομαι): *suppliant.*

ἰκμενος: *favoring, favorable, secundus. Construed with οἶρος.*

ἰκνέομαι, partic. ἰκνέμεναι, fut. ἔξεται, aor. ἰκόμην, 2 pers. ἴκευ, subjv. ἰκηαι, opt. ἰκοίμην, inf. ἰκέσθαι: *come, arrive at, reach, come as suppliant, am suppliant. Freq. with acc. of 'limit of motion.' § 22 b γ. Cf. ἰκάνω, ἴκω.*

ἰκρία, locative-gen. or dat. ἰκρίφιν pl.: *ribs of a ship; deck.*

ἴκω, aor. ἔξε: *come. Cf. ἰκνέομαι.*

ἰλάσκομαι, aor. subjv. ἰλάσσομαι: *propitiate, appease.*

ἰλημι, inv. ἰληθι: *inv. be gracious.*

Ἰλιό-θεν: *adv. from Ilios. § 36 c.*

Ἰλιό-θι: *old locative, at Ilios. § 36 b.*

Ἰλίος fem. (ῥίλιος): *Ilios, capital city of the Troad, named for its founder Ilius (son of Tros and grandfather of Priam). (Neut. in Homer only O 71.)*

Ἰλος: *Ilius, Ephyraean prince. a 259.*

ἱμάς, -αντος: *leather strap.*

ἱμάσθη: *whip.*

ἱμάσσω, aor. ἤμασεν: *lash.*

ἱμείρω, aor. subjv. ἱμείρεται (§ 48 α): *desire, long, am eager.*

ἵμεν [ἔνα] inf., ἵμεν 1 pl.: *of εἶμι, go.*

ἱμερό-εις, -εσσα: *lovely; yearning.*

ἵμερος: *longing, desire.*

ἵνα: *adv. where. Conj. (more frequent) in order that, that, with subjv. or optative.*

ἰνδάλλομαι: *show (my)self, appear.*

Ἰνώ: *Ino. ε 333. See Λευκοθέη.*

ἴξον: *aor. of ἴκω, come.*

ἱζύς, -ύος: *loins, waist.*

ιο-δνεφής, -ές: *violet-dark, dark.*

ιο-ειδής, -ές: *violet-color, dark-blue.*

ἵομεν: *subjv. of εἶμι, go.*

ἵον (ῥιον): *violet.*

ἰός: *arrows.*

ἰότης, -ητος: *will. θεῶν ἰότητι, by the will of the gods.*

ἵουλος: *down, the first soft beard.*

ιο-χάιρα (ἰός, χέω): *(she who showers arrows), the archer goddess. Epithet of Artemis.*

ἵππειος 3: *of the horses, horse.*

ἵππ-ηλάτα (ἐλαύνω): *Aeolic for ἵππη-λάτης (horse-driver), knight. § 37 b.*

ἵππ-ηλάτος: *adj. fit for the driving of horses.*

ἵππιο-χάρμης: *(fighting on the chariot), knightly.*

ἵππό-βοτος (βόσκω): *horse-feeding. Epithet of Argos, as suited to the rearing of horses.*

ἵππό-δαμος (δαμάω): *(horse-tamer, master of horses), knight.*

ἵππό-θεν: *adv. from the horse.*

ἵππος: *horse; pl. freq. chariot. ἀφ' ἵππων, on chariots. Horses drew by the yoke, without 'traces.' They were not used for 'cavalry.'*

ἵππότης [ἵππότης, ἵππέως]: *horseman, knight. § 37 b.*

**Ἴπποτάδης**: Aeolus. κ 2, 36. (Milton's 'sage Hippotades,' *Lycidas* 96.)

**ἱερεύς**, -ης [*ιερεύς*]: priest.

**ἱρῆξ**, ἦκος: hawk, falcon.

**ἱρόν**, pl. ἱρά: pl. sacrifices.

**ἱρός** 3: sacred, holy. See *ιερός*.

**ἴς**, pl. ἴνες (*ίς*, *vis*): sinew; strength.

ἴς Τηλεμάχιοι, the strength of Telemachus, the strong Telemachus.

§ 19 e.

**ἴσαν** [*ἴσαν*]: impf. of εἶμι, go.

**ἴσαν** [*ἴδεσαν*]: plpf. of οἶδα, know.

**ἴσαντι**: 3 pl. of οἶδα, know.

**ἴσθι**: inv. of οἶδα.

**ἴσκω**: liken. Cf. *έσχω*.

**Ἰσμαρος**: a town in Thrace. ι 40, 198.

**ἰσό-θεός**: god-like. Cf. *θεοειδής*.

**ἰσώ**, aor.mid. *ἴσασαίμην*: liken, compare.

**ἴσος** 3 (*ίς*)-: equal, like. *ἴσον* and *ἴσα*, cognate acc., adv. *equally*.

**ἴστε**: 2 pl. of οἶδα, know.

**ἴστημι**, impf. *ἴστασαν*, partic. mid. *ἰστάμενος*, impf. *ἴστατο*, fut. *στήσειν*, aor. *στήσα*, *ἔστησε*, *ἔστην*, *στή*, pl. *ἔσταν*, *στήσαν*, opt. *σταίη*, inv. *στήτε*, inf. *στήμεναι*, partic. *στάς*, perf. *ἔστηκεν*, partic. *ἔστωτα*, *ἔσταότες*, plpf. *ἔσθηκει*, 1 pl. *ἔσταμεν*, 3 pl. *ἔστασαν*: pres.

and 1 aor. act. transitive, *cause to stand, station, set, stop*; other tenses and mid. intransitive, *take (my) position, stand, stop*; perf. *stand*.

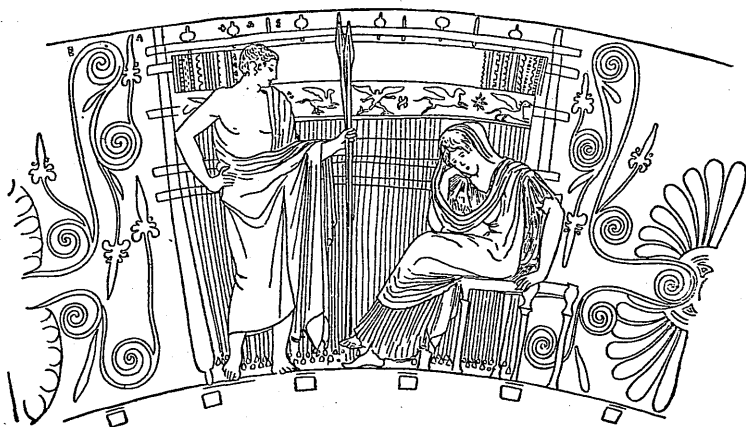
**ἰστίον**: sail. Each boat had but a single sail, and the pl. may be used of mast and sail.

**ἰστο-πέδη**: mast-step, support for the mast in the hold of the boat.

**ἰστός**: (1) mast; (2) loom; (3) web.

*ἰστόν ἐποιχομένην*, going to and fro before the loom, plying the loom.

'The loom of Homeric times was an upright frame-work, prob. consisting of two perpendicular posts, united at the top by a cross-bar. From this last the threads of the warp were hung with weights. In weaving, one set of threads, by means of a cross-stick (*κανών*, Ψ 761), was drawn forward with one hand to the breast of the weaver, while by the other hand the woof-thread, by means of the *κερκίς*, or shuttle, was cast through the opening thus made between the threads of the warp. The weaver passed back and forth in front of the loom.' (Perrin on ε 62.)



*ἰστός.*

(Penelope at the loom.)

ἴστω: *be witness*, *imv. of οἶδα*.

ἰσχανάω: *mid. am checked, wait, delay*;  
*act. am bent on having*.

ἴσχω, *imv. ἴσχω (ἐχῶ): hold*; *mid. keep*  
*(to) thyself, be silent*.

ἴσσομαι: *would liken myself*, *aor. of*  
*ἴσσω*.

ἰτέη (*withe*): *willow*.

ἴτην [ἦτην]: *du. impf. of εἶμι, go*.

Ἰφθίμη: *sister of Penelope*. δ 797.

ἰφθίμος 3: *mighty, doughty, excellent*.

ἰφι (*φιφι, ἰς*): *adv. with might*.

Ἰφικλήεος: *adj. of Iphicles*. λ 290. βίη  
Ἰφικληΐη, "the mighty Iphicles."  
See βίη.

Ἰφιδάμεια: *mother of Otus and Ephialtes*. λ 305.

ἰφιος (*ἰς*): *strong, goodly*.

ἰχθυάω, *iterative impf. ἰχθυάσκον: fish*,  
*catch fish*.

ἰχθυό-εις, -εσσα: *fishy*.

ἰχθύς, *acc. pl. ἰχθύς: fish*.

ἰχνια *pl.: foot-steps, steps*.

ἰω: *subjv. of εἶμι, go*.

## K.

κάβ-βαλε [*κατέβαλε*, § 32 b]: *cast (down)*  
*ashore*.

κάδ: for *κατά, down*, by 'apocope'  
and 'assimilation' before δ. δ 344.  
§ 32 b.

Καδμείος: *adj. Cadmēan, of Cadmus*;  
*pl. Cadmēans, i.e. Thebans*.

Κάδμος: *Cadmus, son of Agēnor, and*  
*mythical founder of Thebes*.

κάη: *aor. pass. of καίω, burn*.

καθ-αιρέω, *aor. κατελλομεν, subjv. καθέ-*  
*λῃσι: take down (of sails), bring*  
*down, destroy*.

καθαίρω, *aor. 3 pl. κάθηραν: cleanse*.

καθ-άπτομαι: *address*.

καθαρός: *clean, pure*.

καθ-έξομαι, *pl. subjv. καθεζόμεσθα (§ 47*  
*m), aor. καθεῖσεν: sit down, sit; aor.*  
*act. seat*.

καθ-ελλομεν: *aor. of καθαιρέω, take down*.

καθ-εἰσεν: *seated, aor. of καθεζομαι*.

καθ-έλῃσι: *aor. subjv. of καθαιρέω*.

κάθ-εμεν [*καθεῖμεν*]: *aor. of καθίημι, lower*.

καθ-εὔδω: *sleep*.

κάθ-ημαι: *sit, am seated*.

κάθηραν: *aor. of καθαίρω, cleanse*.

καθ-ιζάνω: (*go and*) *take a seat*. Cf.  
*καθεζομαι. θωκόνδε καθίζανον, came to*  
*their seats in the session*.

καθ-ίζω, *aor. κάθισαν: sit; aor. trans. seat*.

καθ-ίημι, *aor. κάθεμεν (§ 46 a): let down*.

καθ-ικνέομαι, *aor. καθικετο: come upon*,  
*touch*. α 342.

κάθ-ισαν: *aor. of καθίζω*.

καθ-ίστημι, *aor. imv. κατάστησον: sta-*  
*tion, stop, bring a ship to shore or*  
*anchor*.

καθ-ύπερθε(ν): *adv. down from above*,  
*above*.

καί: *copulative conj., and, also, too*,  
*even. καί εἰ, even if. καί is freq.*  
*joined with other particles, and is*  
*freq. correl. with τέ, both... and. It*  
*sometimes marks the agreement of*  
*a specification with a foregoing gen-*  
*eral remark. It may be used where*  
*the Eng. idiom has or, as πεντάετες*  
*καί ἑξάετες, for five or six years. It*  
*is used freq. in the apodosis of con-*  
*ditional and temporal sentences*.

καίνυμαι, *perf. partic. κεκασμένον, plpf.*  
*as impf. (ἐ)κέκαστο: excel*.

καιροίς, *gen. pl. καιρουσσέων (contr.*  
*from καιροεσσέων): adj. having many*  
*καιροι, close-woven. Formed from*  
*καῖρος, the loop or eye to which each*  
*vertical thread (the warp) of the*  
*web was attached. See ἱστός. A fine*  
*texture would require many καιροι*.

καίω, *aor. ἔκηα, partic. κήαντες (§ 51 g),*  
*aor. pass. (ἐ)κάη (καφ-): burn, con-*  
*sume by fire*.

κάκ': for *κακά*, the accent being thrown  
back after elision. § 31 d.

**κάκ:** for *κατά*, *down*, by apocope.

§ 32 b.

**κακίους:** nom. pl. of the compar. of *κακός*.

**κάκιστος:** superl. of *κακός*.

**κακ-κείοντες:** fut. partic. of *κατάκειμαι*,  
*lie down*. § 32 b.

**κακ-κῆαι:** aor. inf. of *κατακαίω*, *burn*.

**κακο-ρραφίη:** *evil design, machination*.

**κακόν** and pl. **κακά:** *ill, harm, calamity*.

**κακός** 3: *bad, evil, worthless, miserable, low-born, cowardly, destructive*. Opp. to *ἀγαθός*. See *κακίους*, *κακώτερος*, *κάκιστος*, *κακῶς*.

**κακότης, -ητος:** *evil, misery, calamity*.

**κακῶ:** *treat ill, trouble*; perf. partic. *κεκακωμένος*, *who has suffered hard-ship, distressed*.

**κακῶς:** *ill, wickedly, miserably*.

**κακώτερος:** *meaner*, compar. of *κακός*.

**καλέω**, partic. *καλεῦντες*, fut. partic. *καλέων*, aor. opt. *καλέσειε*, partic. *καλέ(σ)-σας*, mid. *καλεσσάμενω*, perf. partic. *κεκλημένος*: *call, call in, summon, invite, name*. To be called was sometimes equiv. to be.

**καλλι-θριξ, -τριχος:** epithet of horses and sheep, *fair-maned, fair-wooled*.

**καλλι-κρήδεμνος:** adj. *with fair veil (head-band)*.

**κάλλιμος (κάλλος):** adj. *fair*.

**κάλ-λιπε:** aor. ind. and impv. of *καταλείπω*, *leave*.

**καλλι-πλόκαμος:** *fair-tressed*.

**καλλι-ρέεθρος:** *beautifully flowing*.

**καλλι-ροος:** *fair-flowing*.

**κάλλιστος:** superl. of *καλός*.

**καλλι-σφυρος:** adj. *with fair ankles*.

**καλλι-χορος:** (*with beautiful squares for the choral dance*), *fair*.

**καλλίων, -ον:** compar. of *καλός*.

**κάλλος, -εος (καλός):** *beauty*.

**κᾶλόν** and pl. **κᾶλά:** cognate acc., adv. *well*.

**κᾶλός [καλός] 3:** *beautiful, fair, noble*.

Compar. *καλλίων*, superl. *κάλλιστος*.

**κᾶλος [κᾶλως]:** *rope*.

**κάλπις, -ιδος:** *water-jar*.

**καλύπτρη:** (*covering*), *veil*.

**καλύπτω**, aor. (ἐ)κάλυψε(ν), perf. pass. *κεκαλυμμένος*, pass. partic. *καλυφθείς*: *cover, wrap, conceal*. *σὺν κάλυπεν* (*cover together*), *cover (up) completely*. With *ἐκ*, *uncover*.

**Καλυψώ, -οῦς:** *Calypso*, a nymph, daughter of Atlas, dwelling in the island Ogygia.

**κᾶλῶς:** *well*, adv. of *καλός*. § 59 c.

**κάματος:** *toil, weariness*.

**κάμ-βαλε [κατέβαλε]:** aor. of *καταβάλλω*, *cast down* (sc. *ashore*). § 33 h.

**κάμ-μορος [κατάμορος]:** *hapless, ill-fated*.

**κάμνω**, aor. (ἐ)καμε, perf. partic. *κεκμηῶτα*: *labor, am weary, make with toil, fashion, till*. *καμόντες*, *who became weary*, euphemism for *θανόντες*, *the dead*, as we speak of 'the departed.'

**κάμπτω**, aor. *ἔκαμψε*: *bend*.

**καμπύλος:** *bent, curved*.

**καναχή:** *rattling*.

**καναχίζω:** *resound, ring*.

**κάνε(ι)ον:** *basket, dish*. § 26 e.

**κάπη:** *crib, manger*.

**καπνός:** *smoke, vapor, mist*.

**κάπ-πεσε [κατέπεσε]:** aor. of *καταπίπτω*, *fall down*. § 32 b.

**κάπρος:** *boar, wild-boar*.

**κάρη**, gen. *κάρητος*, *κρᾶτός*, *κρήθεν*, dat. *κρᾶτι*, acc. *κρᾶτα*: *head*.

**κάρη κομώωντες:** *long-haired*. Freq. epithet of Achaeans.

**κάρηνα** pl.: *heads, summits*.

**καρπαλίμως:** adv. *quickly, in haste*.

**καρπός:** *fruit, crop, grain*.

**καρτερός:** *strong, mighty*. See *κρατερός*.

**κάρτιστος:** (*strongest*), *best*.

**κάρτος:** *strength, might*. See *κράτος*.

**καρφαλέος:** *dry, withered*.

**κασι-γνήτη (κάσις):** *own sister*.

**κασί-γνητος:** *own brother*.

**Κασσάνδρη:** *Cassandra*, daughter of Priam. Acc. to a later myth, Apollo loved her and gave her the power of prophecy. Not returning his love, she was condemned to foretell only misfortune and to be always disbelieved. She was Agamemnon's prize of honor on the capture of Troy, but was slain with him by Clytaemnestra. λ 421 ff.

**Κάστωρ, -ορος:** *Castor*, son of Leda, and brother of Polydeuces and Helen. λ 300.

**κατά:** adv. (§ 58 b) and prep., *down*, with acc. and gen. *κατὰ χροῖα λάπτῃ*, *injure (bring down) her complexion*; *κατὰ φρόνιν ἤγαγε*, *brought back knowledge (as booty)*; *κατὰ νήσαντο*, *sprun (down) off*; *κατὰ δ' ἔσττυγον αὐτήν*, *were stricken (down) with horror at her*; *κατὰ συφεοῖσιν ἐέργνυ*, *shut (down) up in pens*; *κατὰ κρήθεν χέε*, *drooped (down) from (the head) above*. *κατὰ κρᾶτα*, *down over his head*; *κατὰ θυμόν*, *in heart*; *κατὰ δῶμα*, *through the house*; *κατὰ ἄστυ*, *through the city*; *κατὰ μοῖραν*, *in due measure, fitly*; *κατὰ πρῆξιν*, *on business*; *κατὰ ληίδα*, *for robbery*; *κατὰ χρεός*, *through the need of, because of*; *κατὰ στόμα*, *opposite the mouth*; *κατὰ νῶτα λαβών*, *grasping him by the back*; *κατ' ὀφθαλμοῖς*, *before the eyes*. *κατ' ἄκρης*, *down from on high*; *κατὰ κάρητος*, *down from his head*; *κατὰ σπείους*, *along through the cave*.

**κατα-βαίνω**, aor. *κατεβήσето* (§ 53 b), inf. *καταβῆναι*, *καταβήμεναι*, partic. *καταβάς*: *come down, descend*.

**κατα-βάλλω**, aor. *κάμβαλε* [*κατέβαλε*]: *cast down, let fall*.

**καταβρόξειεν** (aor. opt.): *gulp down, swallow*.

**κατα-γηράσκω**, aor. *κατεγήρα*: *grow old*.

**κατ-αγινέω** (ἀγω): *lead down, bring down*.

**κατ-ἀγνῦμι**, aor. *κατέαξε*: *shatter, wreck*.

**κατ-άγω**, aor. *κατηγαγόμεσθα*: *bring down*; mid., of sailors, *put in (to shore) from the high seas*. Contrasted with *ἀνάγομαι*.

**κατα-δάπτω**, aor. *κατέδαψαν*: *devour*.

**κατα-δαρθάνω**, aor. *κατέδραθον*: *fall asleep*.

**κατα-δέρκομαι**: *look down upon*.

**κατα-δέω**, aor. *κατέδησε(ν)*: *bind down, fasten*.

**κατα-δράθω**: aor. subjv. of *καταδαρθάνω*.

**κατα-δύω**, fut. *καταδυσόμεθα*, aor. *κατέδϋ*, partic. *καταδϋς*: *go down, enter, sink, set*; trans. (induo) *put on armor*.

**κατ-αζαίνω**, aor. iter. *καταζήνασκε*: *dry, make dry*.

**κατα-θέλω**, aor. *κατέθελεν*: *subdue by enchantments, charm*.

**κατα-θνήσκω**, perf. opt. *κατατεθναίη*, partic. *κατατεθνηώτων*, *κατατεθνηκυῖης*: *die, perf. am dead*.

**κατα-θνητός** (θνήσκω): *mortal*.

**καται-βατός** 3: *to be descended, trodden*.

**κατα-ίσχω** (ἔχω): *occupy, possess*.

**κατα-καίω**, aor. inf. *κατακῆαι*, *κακκῆαι*: *burn (down), consume by fire*.

**κατά-κειμαι**, impf. *κατέκειτο*, desiderative *κατακέλετε* (imv.) and (as fut. partic.) *κακκέιλοντες*: *lie down*.

**κατα-κείω**: (shear off), *consume*.

**κατα-κείω**: desiderative of *κατάκειμαι*.

**κατα-κλάω**, aor. pass. *κατεκλάσθη*: *break down, crush*.

**κατα-κλίνω**, aor. partic. *κατακλίνας*: *lean, lay down*.

**κατα-κρύπτω**, aor. partic. *κατακρύψας*: *conceal, disguise*.

**κατα-κτείνω**, aor. *κατέκτανε*, inf. *κατακτάμεν*, aor. pass. *κατέκταθεν* [*κατεκτόθησαν*]: *slay, kill*.

**κατα-λέγω**, fut. *καταλέξω*, aor. *κατέλεξα*: *recount, relate, rehearse*.

**κατα-λέγω** (λεχ-), fut. mid. *καταλέξεται*, aor. *κατέλεξάτο* and *κατέλεκτο*, partic. *καταλέγμενος*: *lie down to sleep*.

**κατα-λείπω**, aor. κάλλιπε(ν) [κατέλιπεν, § 32 b]: *leave behind, leave as an inheritance; forsake, abandon.*

**κατὰ-λοφάδεια** (λόφος): adv. *hanging from the back of the neck (over the breast).* κ 169.

**κατα-λύω**, aor. subjv. καταλύσομεν: *unharness, unyoke.*

**κατὰ-νέω**, aor. κατένευσε: *nod (downwards), assent.*

**κατ-άνομαι**: *am used up, consumed.*

**κατ-αντικρῦ**: adv. *straight down, straight off.*

**κατα-παύω**, inf. καταπανέμεν, aor. κατέπαυσα, subjv. καταπαύσομεν: *cause to cease, restrain, stop.*

**κατα-πίπτω**, aor. κάππεσε [κατέπεσε]: *fall down.*

**κατα-πλέω**: *sail (down) in to shore.*

**κατα-πρηγής**, -ές: *down turned, — with χεῖρ, the flat of the hand.*

**κατα-ρρέω**, aor. κατέρεξεν: *stroke, caress.*

**κατ-άρχομαι**: *begin a sacrifice, in pregnant construction with acc.* γ 445.

**κατα-σκιάω**: *overshadow.*

**κατά-στησον**: aor. impv. of καθίστημι, *bring to shore.*

**κατα-τεθναίη**: perf. opt. of καταθνήσκω, *die.*

**κατα-τίθημι**, aor. κατέθηκα, κάθεσαν (§ 32): *lay down, set down.*

**κατα-φθίω**, fut. καταφθίσει, aor. mid. κατέφθιτο, inf. καταφθίσθαι, partic. καταφθιμένοιςιν: *bring to nought, destroy; mid. come to nought, perish.*

**κατα-χέω**, aor. κατέχευε(ν) (§ 51 g), aor. mid. as pass. κατέχυντο: *pour (down) over, shed over; mid. tumble (down).*

**κατ-έαξε**: aor. of κατάρνυμι, *shatter.*

**κατ-εβήσето**: aor. of καταβαίνω, *descend.*

**κατ-εγήρα**: aor. of καταγηράω.

**κατ-εδαψαν**: aor. of καταδάπτω, *devour.*

**κατ-έδησε**: aor. of καταδέω, *fasten.*

**κατ-εδραθον**: aor. of καταδραθάνω, *fall asleep.*

**κατ-έδῦ**: aor. of καταδύω, *enter, set.*

**κατ-έδω**: *eat up, consume.*

**κατ-έθεντο**, **κατέθηκα**: aor. of κατατίθημι, *lay down.*

**κατ-εἶβω**: *trickle down, stream down.*

**κάτ-εἰμι** (εἶμι), impf. κατήμεν: *go down.*

**κατ-εἶρυσεν**: aor. of κατερύω, *draw down, launch.*

**κατ-έκταθεν**: aor. pass. of κατακτείνω, *slay.*

**κατ-έκτανε**: aor. of κατακτείνω, *slay.*

**κατ-έλεξα**: aor. of καταλέγω, *tell, recount.*

**κατ-έλεκτο**, **κατ-ελέξατο**: aor. mid. of καταλέγω (λεχ-), *lie down to sleep.*

**κατ-ελεύσομαι**: fut. of κατέρχομαι.

**κατ-ελθέμεν**: aor. inf. of κατέρχομαι.

**κατ-εναίρω**, aor. mid. κατενήρατο: *slay.*

**κατ-έτεφνον**: aor. *slew.*

**κατ-έρεξεν**: aor. of καταρρέζω, *caress.*

**κατ-ερητύω**: *keep back, restrain.*

**κατ-ερύκω**: *keep back, restrain.*

**κατ-ερύω**, aor. κατέιρυσεν, perf. κατέιρυσται: *haul down, heave down, launch.*

**κατ-έρχομαι**, fut. κατελεύσομαι, aor. κατήλθεν and κατήλυθον, inf. κατέλθμεν: *come down, go down, descend.*

**κατ-εσθίω**, impf. κατήσθιε: *devour.*

**κατ-έσχεν**: *took to itself, inceptive aor. of κατέχω.*

**κατ-ευνάω**, aor. partic. pass. κατευνηθέντα: *lay in bed, pass. lie down.*

**κατ-έφθιτο**: aor. mid. of καταφθίω, *destroy.*

**κατ-έχευεν**: aor. of καταχέω, *shed over.*

**κατ-έχυντο**: aor. mid. of καταχέω, *pour down.*

**κατ-έχω**, aor. κατέσχεν, mid. κατέσχετο: *hold down, hold back; aor. inceptive, took to itself, mid. halted.*

**κατ-ήγαγεν**: aor. of κατάγω, *bring down.*

**κατ-ήεν**: impf. of κάτειμι, *come down.*

**κατ-ήλθεν**, **κατ-ήλυθον**: aor. of κατέρχομαι.

**κατ-ηρεφής**, -ές (έρέφω): *arched over.*

**κάτ-θεσαν**: aor. of κατατίθημι, *set down.*



κατ-ίσχω, inf. κατισχέμεναι (ἔχω): *direct, guide.*

κατ-όπισθε: *behind, after.*

κατ-ῶρυξ, -υχος (ὀρύσσω): *adj. dug down, embedded, i.e. with the lower part settled in the earth.*

Καύκωνες pl.: a people which originally occupied the whole west coast of Peloponnesus, but in historical times are found only in the south of Elis.

καυτή and καυτός: by 'crasis' (§ 29) for καὶ αὐτός, *thyself too; καὶ αὐτή, even she in person.*

κέ(ν): enclitic particle, modal adv.; essentially equiv. to ἄν, indicating a condition. κέν in Homer is about four times as freq. as ἄν, and is preferred esp. in affirmative sentences. See ἄν.

κέάζω, aor. ἐκέασσε, opt. κέσσαιμι: *shatter; κέσσαιμι τυτθά, break into small pieces.*

κεδάννυμι (σκεδ-), aor. ἐκέδασσεν: *scatter, disperse.*

κεδνός: *trusty, faithful; pass. trusted, esteemed. κεδνὰ ἰδυῖα, faithful-hearted.*

κέδρος: *cedar.*

κειέμεν: *desiderative inf. of κείμεναι, lie.*

κεῖ-θεν [ἐκεῖθεν]: *adv. from that place, thence.*

κεῖ-θι [ἐκεῖθι]: *there.*

κείμεναι, 3 pl. κέονται, subjv. κῆται [κῆται], impf. (ἐ)κειμην, *desiderative inf. κείεμεν, partic. κέων: lie. See κατάκειμαι.*

κειμήλιον (κείμεναι): *treasure stored up, keepsake.*

κείνη: *adv. in that way.*

κεῖνος [ἐκεῖνος, 45 l] 3: *that one, that, γη, he.*

κείρω, aor. inf. mid. κείρασθαι: *cut off, shear, consume.*

κεῖ-σε [ἐκεῖσε]: *adv. thither.*

κέκαστο: *plpf. as impf. of καινυμαι, excel.*

κεκαφῆστα: *perf. partic. (καφ-), gasp out.*

κέκλετο: *aor. of κέλομαι, call, bid.*

κεκληγώς: *perf. partic. as pres. of κλάζω, shriek, yell.*

κεκλημένος: *perf. partic. pass. of καλέω, call.*

κεκλῖνται [κέκλινται]: *perf. mid. of κλίνω, lean, lie upon.*

κέκλυτε: *aor. impv. of κλύνω, hear.*

κεκμηῶτα: *perf. partic. of κάμνω, am weary.*

κεκορήμεθα: *perf. mid. of κορέννυμι, satisfy.*

κεκοτηῶτι: *angry, perf. partic. of κοτέω.*

κεκράννται: *perf. pass. of κεράννυμι, mingle. χρυσῷ κεκράννται, are plated with gold. (Possibly from κραιαίνω.)*

κεκριμένοι: *chosen, selected. See κρίνω.*

κεκύθωσι: *aor. subjv. of κεύθω, cover.*

κελάδων: *partic. sounding.*

κελαι-νεφής, -ές (νέφος): *(with dark clouds), cloud-wrapped, dark.*

κελαινός: *dark, black.*

κελαρύζω: *flow, trickle.*

κέλευθος fem., pl. κέλευθοι and (more freq.) κέλευθα: *way, path, course, journey.*

κελεύω, aor. (ἐ)κέλευσα, inf. κελυσέμεναι: *bid, command, order. With dative or accusative.*

κέλης, -τος: *race-horse, racer, ridden, not driven; and in Homer-only ε 371.*

κέλλω, aor. ἐκέλσαμεν (§ 51 e): *run a ship on land, beach.*

κέλομαι, fut. κελήσεται, aor. (ἐ)κέκλετο (§ 46 e): *bid, order, urge; freq. with dative.*

κέν: *modal adverb. See κέ.*

κενός [κενός] 3: *empty(-handed).*

κείνται [κῆνται]: *pres. of κείμεναι, lie.*

κεράσσε: *pres. impv. of κεράννυμι, mix.*

κεραῖζω, inf. κεραϊζέμεν: *destroy, lay waste.*

κεράννυμι, pres. mid. impv. κεράσσε, impf. κερώντο, aor. act. κέρασσε, partic. κεράσῃσα, mid. κερασσάμενος, perf. pass. κεκράννται: *mix, mingle.*

*Cf. κληνῆμι.* (Perhaps κεκράνται is better connected with κραιαίνω.)

κεραός: *horned.*

κέρας, -ας, pl. κέρα (cornu): *horn.*

κέρασσε(ν): aor. of κεράννυμι: *mix.*

κεραυνός: *thunder-bolt.*

κερδαλέος (κέρδος): *cunning, shrewd, winning.*

κέρδιον: adv. *better, more advantageous.*

κέρδος, -eos: *gain, advantage.*

κερδοσύνη: (*gainfulness*), *cunning.*

κερκίς, -ίδος: *shuttle.*

κερώωντο: impf. of κεράννυμι, *mingle.*

κερτομέω: *taunt, mock.*

κερτόμια pl.: *taunts.*

κευθμών, -ῶνος: *inner recess, pen.*

κεύθω, fut. κεύσω, aor. κύθε, aor. subjv.

κεκύθωσι, perf. κέκευθε: *conceal, hide.*

κεφαλή: *head*, used also of the *person*, something as we use 'heart.' παρθέμενοι κεφαλάς, *risking their lives.*

κεχανδότα: *containing*, perf. partic. of χανδάνω.

κεχάροιτο opt., κεχάροντο ind.: aor. of χαίρω, *rejoice.*

κεχρημένον: *longing for.* See χράομαι.

κέχρητο: *had*, plpf. of χράομαι.

κέχυτο: plpf. pass. of χέω, *heap, scatter.*

κέων: desiderative partic. of κείμαι, *lie.*

κήαντες: *kindling*, aor. partic. of καίω.

κήδιστος (κῆδος): superl. *dearest.*

κῆδος, -eos: *care, grief, sorrow, woe.*

κῆδω: *distress, ail, cause grief to; mid. grieve, care for*, with genitive.

κηκίω: *gush forth.*

κῆλεος: *blazing.*

κηληθμός: *spell, charm.*

κῆπος: *garden.*

κῆρ, gen. κηρός fem.: *fate, death*, a sort of personified θάνατος.

κῆρ, gen. κῆρος neut.: *heart*, as seat of emotions.

κηρό-θι: *in heart.*

κηρός (cera): *wax.*

κήρυξ, -ῦκος: *herald*; the only official attendant of the king.

κηρύσσω: *proclaim, call by proclamation.*

κῆται: subjv. of κείμαι, *lie.*

Κήτειοι pl.: a tribe in Mysia. λ 521.

κῆτος, -eos: *sea-monster, seal.*

κητώεσσα: *fissured, abounding in ravines.* Epithet of Lacedaemon, δ 1.

κίθαρις, -ιος: *cithara, lyre.* Cf. φόρμιγξ. (λύρα is not Homeric.)

κικλήσκω (καλέω): *call, name.*

Κίκονες pl.: a people on the south coast of Thrace. They fought on the side of the Trojans. B 846.

κίκυς: *strength.* λ 393.

Κιμῆριοι pl.: *Cimmerians*, a mythical people on the borders of the world of Shades. λ 14 ff.

κινέω, aor. inf. κινήσαι: *move, stir.*

κινύμαι [κινέομαι]: intrans. *move.*



κίθαρις.

(An ancient representation of a school in which the poems of Homer were taught.)

κίον: impf. of κίω, *go*.

**Κίρκη**: *Circe*, a nymph, daughter of Helios and Perse, sister of Aetes, dwelling on the island Aeaea. When Odysseus with his companions land on her island, she enchants the latter and changes them to swine, but is forced by Odysseus to restore them. After spending a year with her, Odysseus, by her advice, visits the lower world and then resumes his homeward voyage. κ 133 ff. Cf. Milton's *Comus* 50 ff.: 'Who knows not Circe, | The daughter of the sun, whose charmed cup | Whoever tasted, lost his upright shape, | And downward fell into a grovelling swine?'

**κίρκος** (circus): *falcon*. Named from the circles of its flight.

**κίρνημι** [κεράννυμι]: *mix*.

**κισσύβιον** (κισσός?): (*ivy bowl*), *bowl*. ι 346.

**κίστη**: *chest, box*. ζ 76.

**κιχάνω**, fut. mid. κιχήσεται, aor. ἔκιχεν, subjv. κίχῃσι, aor. mid. κιχήσατο: *find, come to, overtake*.

**κίω**, partic. κίων, impf. κίον: *go*.

**κίων**, -ονος fem.: *pillar, column*.

**κλαγγή**: *noise, clamor*. λ 605.

**κλάζω**, perf. partic. κεκληγώς, κεκληγώτας: *shriek*.

**κλαίω**, partic. dat. pl. κλαίοντεςσι, aor. κλαῖσεν (κλαψ-): *weep, bewail*.

**κλαυθμός** (κλαίω): *weeping, wailing*.

**κλαῖσεν**: aor. of κλαίω, *weep*.

**κλάω**, aor. κλάσε: *break*.

**κλειτός** (κλέος): *illustrious*.

**κλείω** (κλέος, *Clio*): *celebrate, praise*.

**κλέος**, -εος: *fame, glory, report*.

**κληηδών**, -ονος (κλέος): *report, rumor*.

**κλήθρη**: *alder*.

**κλήτις**, -ιδος, dat. pl. κλήσι, κληίδεσσιν [κλείς] (clavis): *bolt, key*; pl. *oar-pin, thole-pin*.

**κληϊστός** 3: *with a lock*.

**κλήρος**: *lot*.

**κλίμαξ**, -ακος (κλίνω, *climax*): *stairs*.

**κλίνω**, aor. (ἐ)κλῖναν, inf. pass. as mid. κλιθῆναι, perf. mid. κεκλίται [κέκλινται], partic. κεκλιμένη: *lean, turn aside, put to flight*; mid. *lean, lie*.

**κλισίη**: *hut, barrack, tent, lean-to; lean-back*, an easy seat used by women.

**κλισμός**: *seat* resembling the κλισίη, — identical with it in δ 136.

**κλιτύς**, -ῦος: *slope, hill*.

**κλύδων**, -ωνος: *wave*. μ 421.

**κλύζω**, aor. pass. ἐκλύσθη: *dash up*.

**κλύθι**: impv. of κλέω. § 56.

**Κλυμένη**: *Clymene*. λ 326.

**Κλύμενος**: *Clymenus*. γ 452.

**Κλυταιμνήστρη**: *Clytemnestra* (according to the later myth, daughter of Tyndareüs and Leda, and sister of Helen), unfaithful wife of Agamemnon. γ 264 ff., λ 422 ff.

**κλύτε**: impv. of κλύω.

**κλυτο-εργός**: *famed for his work*.

**Κλυτόνης** (νῆς): son of Alcinous.

**κλυτός** (inclutus, κλύω): *famed, glorious*.

**κλυτο-τέχνης**: *of famous art*.

**κλύω**, aor. impv. κλύθι, pl. κλύτε, and κέκλυτε: *hear, give ear to my request*.

**κλώθες** pl.: *spinsters, spinning goddesses of fate, fates*. η 197.

**κνέφας**, -αος: *darkness of evening*.

**κνήμη**: *lower leg, shin*.

**κνημός**: *foot-hill*.

**κνίστη**: *fat, savor of burnt-offerings*.

**κνίστεις**, -εσσα: *filled with the savor of roasted meats, savory*.

**κνώσσω**: *slumber*.

**κοῖλος** or **κόϊλος** 3: *hollow*.

**κοιμάω**, aor. κοίμησε, pass. κοιμήθημεν, opt. κοιμηθείη, inf. κοιμηθῆναι, partic. κοιμηθέντες (κοιμητήριον = cemetery): *lay to rest, have one sleep*; mid. and pass. *lie, aor. lay down to sleep*.

**κοιρανέω**: *command, rule, hold sway*.

κοῖτος (κείμει): *repose, going to bed.*  
 κολεόν: *sheath of a sword.*  
 κολούω: *cut short, injure, mar.*  
 κόλπος: *bosom, gulf.*  
 κομάω, partic. κομώντε, κομώντες (§ 50 c)  
 (κόμη): *have long hair. κάρη κομών-  
 tes, long-haired; ἐπιθεν κομώντες, with  
 long back hair (the front hair being  
 cut short).*  
 κομέω: *care for, cherish.*  
 κόμαι pl.: *hair.*  
 κοιμή: *care, provision for comfort.*  
 κομίζω, aor. subjv. κομίσση, aor. mid.  
 κομίσατο: *attend to, care for, take  
 up, carry.*  
 κόμπος: *noise, din.*  
 κónαβος: *din, outcry.*  
 κονίη: *dust.*  
 κόνις: *dust, ashes.*  
 κονίω: *raise a dust, go with dust, speed.*  
 κοντός: *pole.*  
 κόπρος: *dung, hence barnyard.*  
 κόπτω, aor. ἔκοψα: *strike, smite, hammer.*  
 κορέννυμι, aor. subjv. mid. κορέσωνται,  
 perf. mid. κεκορήμεθα, aor. pass. as  
 mid. κορέσθην (κόρος): *satisfy, sate,  
 with 'genitive of fulness.'*  
 κόρος: *sating, satiety.*  
 κορύσσω (κόρυς): *equip with helmet, arm.*  
 κορυφή: *summit, crest, peak.*  
 κορώνη: *ring or handle of a door; pl.  
 sea-gulls.*  
 κοσμέω, aor. partic. pass. κοσμηθέντες:  
*arrange in order, arrange. Equiv. to  
 Attic τάσσω.*  
 κοσμητός 3: *arranged in order, orderly.*  
 κόσμος: *order, arrangement, building.*  
 κατὰ κόσμον, *fitly.*  
 κοτέω, aor. subjv. mid. κοτέσσεται (§ 51  
 α, δ), partic. κοτεσσάμενος, perf. partic.  
 κεκοτηότι: *am angry, feel sullen angry.*  
 κόστος: *anger, grudge, hate.*  
 κοτυληδών, dat. pl. κοτυληδονόφι: *sucker.*  
 κο(υ)λέον: *sheath.*  
 κούρη [κόρη]: *maiden, girl, daughter.*

κουρίδιος 3: *wedded.*  
 κούρος [κόρος]: *youth, young man.*  
 κουρο-τρόφος: *nurse of young men. ι 27.*  
 κουφότερον (κούφος): *adv. more lightly,  
 with a lighter heart. θ 201.*  
 κραδίη (καρδίη, cor): *heart, as seat of  
 will, affections, and passions.*  
 κραίνω or κραιαίνω, aor. inv. κρήνате,  
 inf. κρῆναι (possibly, perf. κεκράανται):  
*accomplish, make, perform, rule.*  
 κραιπνός: *swift.*  
 κραιπνώς: *adv. swiftly.*  
 κραναός 3: *rugged, rocky.*  
 κράνεια: *cornel-tree.*  
 κῤῥα: *acc. of κάρη, head.*  
 κραταίς: *mighty force. λ 597.*  
 Κράταις: *mother of Scylla. μ 124.*  
 κρατερός or καρτερός, dat. sing. fem.  
 κρατερῇφι (§ 36 α) 3: *strong, mighty,  
 stern, grievous. Superl. κάρτιστον.*  
 κρατερό-φρων: *strong-minded, great-  
 hearted.*  
 κρατερ-ᾠνυξ, -υχος: *strong-hoofed, strong-  
 clawed.*  
 κρατερώς: *mightily.*  
 κρατέω: *hold sway, rule.*  
 κῤῥός and κῤῥί: *gen. and dat. of  
 κάρη, head.*  
 κράτος, -εος: *strength, might.*  
 κρατός: *mighty.*  
 κρέας, pl. κρέα and κρέατα, gen. κρειών,  
 dat. κρέασιν: *flesh, meat.*  
 κρεῖσσον: *comp. of ἀγαθός, good.*  
 κρείων, -οντος: *ruler, prince, king. εὐρὺ  
 κρείων, wide ruling.*  
 Κρείων, -οντος [Κρέων, § 26 ε]: *Creon,  
 king of Thebes. λ 269.*  
 κρειών: *gen. pl. of κρέας, meat.*  
 κρεμάννυμι, aor. κρέμασεν: *hang.*  
 κρήδεμνον (κάρη): *veil, head-dress; hood  
 of wine-jar. γ 392.*  
 κρήνате: *aor. inv. of κραιαίνω, accom-  
 plish.*  
 κρή-θεν (κάρη): *from (the head) above.*  
 Used only with κατὰ.

**Κρηθεύς**, -ῆος: *Cretheus*. λ 237, 258.  
**κρήναι**: aor. inf. of *κραίνω*, *accomplish*.  
**κρήνη**: *spring, fountain*.  
**Κρήτη**: *Crete*. γ 191.  
**κρητήρ**, -ῆρος (*κεράννυμι*): *mixing-bowl*,  
*bowl*, in which the wine was mixed  
 with water before it was served.  
**κρι** [*κριθαί*]: indecl. neut., *barley*. Cf. δῶ.  
**κριθαί** pl.: *barley*.  
**κρίνω**, aor. partic. *κρίνας*, aor. mid. *ἐκρί-*  
*νατο*, perf. partic. *κεκριμένος*, pass.  
 partic. *κρινθέντε*: *separate, set apart*,  
*select, arrange, decide*.  
**κρίός**: *ram*.  
**κριτός** (*κρίνω*): verbal adj. *selected*.  
**Κρονίδης** and **Κρονίων**, -ῖωνος: son of  
*Cronus*, i.e. *Zeus*. § 42 e, h.  
**κρόταφος**: *temple of the head*.  
**κρύβδην** (*κρύπτω*): adv. *secretly*.  
**κρυερός** (*κρύος*, *frost*): *chilling*. δ 103,  
 λ 212.  
**κρύπτω**, fut. *κρύψω*, aor. *κρύψεν*, perf.  
 partic. pass. *κεκρυμμένον*: *hide, secrete*,  
*conceal*.  
**κτάνε**: aor. of *κτείνω*, *kill*.  
**κτέαρ**, dat. pl. *κτεάτεσσιν*: *possessions*,  
*property*.  
**κτεαίζω**, aor. partic. *κτεατίσας*: *gain*,  
*acquire*.  
**κτείνω**, aor. (*ἐ*)*κτεινε(ν)*, (*ἐ*)*κτανε(ν)*, and  
*ἐκτα*, pl. *ἐκταμεν*, inf. *κτάμεναι*, aor.  
 pass. *ἐκταθεν* [*ἐκτάθησαν*]: *slay, kill*.  
 Rarely used of killing beasts.  
**κτέρεα** pl.: *offerings made to the dead*  
 and burned on the funeral pyre;  
 hence *burial rites, funeral honors*.  
**κτερεῖζω**, aor. subjv. *κτερεῖζω*, inf. *κτε-*  
*ρεῖξαι*; also *κτερίζω*, aor. opt. *κτερί-*  
*σειεν*: with cognate acc. *κτέρεα*, *make*  
*offerings to the dead*; hence *perform*  
*burial rites*.  
**κτῆμα**, -ατος (*κτάομαι*): *possession, treas-*  
*ure*. Cf. *κτῆσις*.  
**κτῆσις**, -ιος: *property, possession*.  
**κτίζω**, aor. *ἐκτίσαν*: *found, build*.

**κυάνεος**: *dark blue, dark*.  
**κυανό-πρωπος** and **κυανο-πρώρειος**: *dark-*  
*prowed, dark-beaked*.  
**κύανος**: artificial *lapis lazuli*, a blue  
 glass-like composition used in deco-  
 ration, *Egyptian blue-glass*.  
**κύανο-χαίτης**: *dark-haired*. Epithet of  
 Poseidon. Cf. (Neptune's) '*blue-*  
*hair'd deities*,' Milton, *Comus* 29.  
**κυαν-ὤπις**, -ιδος: *dark-eyed*.  
**κυβερνάω**, aor. inf. *κυβερνήσαι* (*govern*):  
*steer, guide*.  
**κυβερνήτης** and **κυβερνητήρ**, -ῆρος (*gub-*  
*ernator*): *helmsman, pilot*.  
**κυβιστητήρ**, -ῆρος (*κύβος*, a *die, cube*):  
*tumbler, one who turns somersaults*.  
**κυδάλιμος**: *glorious, honored*.  
**κυδιστος** (*κύδος*): *most glorious*.  
**κύδος**, -εος: *glory, honor*.  
**κυδρός** 3: *magnificent, honored*.  
**Κύδωνες** pl.: *Cydonians*. These dwell  
 on the N. W. coast of Crete. γ 292.  
**κύθε**: aor. of *κεύθω*, *conceal*.  
**Κυθήρεια**: *Cytherēan*. Epithet of Aphro-  
 dite, from the following. Cf. *Cythe-*  
*rea*, Verg. *Aen.* i. 257, as equiv. to  
*Venus*.  
**Κύθηρα** pl.: *Cythēra*. Island off the  
 Lacedaemonian coast, just south of  
 Cape Malēa. A seat of the worship  
 of Aphrodite.  
**κυκάω**, impf. *ἐκύκα*: *stir, confuse*.  
**κυκεών**, acc. *κυκεῶ*: *posset*. A mixture  
 of wine, honey, barley-meal, and  
 grated goat's cheese. Α 624, κ 290.  
**κύκλος** (*cycle*): *circle*. κύκλω, *round*  
*about*.  
**[Κυκλώπεια** pl.: *adventures with the*  
*Cyclops.]*  
**Κύκλωψ**, -ωπος, dat. pl. *Κυκλώπεσσι*  
 (§ 39 b): *Cyclops*. The Cyclopes were  
 a mythical race of nomadic and bar-  
 barous giants. The mightiest and  
 best-known was Polyphemus. That  
 these had each but a single eye is

indicated only by the blindness of Polyphemus after one eye had been destroyed. ι 166 ff.

κυλίνδω (*cylinder*): roll.

κύμα, -ατος: wave, billow.

κύμαινων: partic. surging, billowy.

κυνέη (κύων): (dog-skin cap), cap, helmet.

κυνέω, aor. κύσε: kiss.

κυν-ηγέτης: (dog-leader), hunter.

κύντερος (κύων): (more dog-like), more shameless.

κυν-ῶπις, -ιδος fem.: dog-faced, shameless.

κυνάρισσος: cypress.

κύπειρον: cyper-grass. A meadow plant.

κύπελλον: beaker, cup, goblet.

Κύπρος: Cyprus, the well-known island in the northeast corner of the Mediterranean Sea. The mythical birth-place (and chief seat of worship) of Aphrodite. δ 83, θ 362.

κύπτω, aor. opt. κύψει: stoop, bend over.

κύρμα, -ατος: prey, booty.

κυρτώω, aor. pass. partic. κυρτωθέν: bend; partic. over-arching.

κῦφος: bent, bowed. β 16.

κύων, nom. pl. κύνες (canis, hound): dog, hound; sea-dog. Dogs were the scavengers of the camp and of the city, and often preyed upon the bodies of the slain. They were to the oriental mind the personification of shamelessness; cf. κύντερος and κυνῶπις. In the *Odyssey* the dog is more companionable; cf. β 11, ρ 292.

κῶας, dat. pl. κώεσιν: fleece.

Κῳκύτος: (*shrieking*), Cocytus, a branch of the river Styx in Hades. Cf. Milton's 'Cocytus named of lamentation loud | Heard on the rueful stream,' *Par. Lost* ii. 579. κ 514.

κωκῦω, aor. κώκυσεν: shriek.

κώπη, dat. pl. κώπησιν: hilt of a sword; handle of an oar, oar.

κῶρυκος: leathern wallet, haversack.

## Δ.

λάας, gen. λάος, dat. pl. λάεσσι: stone.

λάβε [ἐλαβε] aor. ind., λάβησιν [λάβη] aor. subjv.: of λαμβάνω, take, grasp, seize.

λαγχάνω, aor. ἔλαχον, perf. λελόγχασιν: receive by lot, receive as my portion; fall by lot.

Δᾶερκης: Pylian goldsmith. γ 425.

Δᾶέρτης, -ας: Laërtes, son of Arceisius and father of Odysseus. Apparently before the Trojan War he resigned the throne to his son, and when the *Odyssey* opens he is living wretchedly on a farm attended by old slaves, whose fare he shares. α 189.

Δᾶερτιάδης, -εω: son of Laërtes, i.e. Odysseus.

λάζομαι (λαμβάνω): seize, take.

λάεσσι: dat. pl. of λάας, stone.

λάθεν [ἐλαθε] aor. ind., λάθησιν [λάβη] aor. subjv.: of λαθάνω, escape notice.

λάθρη (λανθάνω): adv. secretly.

λαίγγες pl.: pebbles.

λαίλαψ, -ατος: tempest.

λαῖνος (λάας): adj. of stone.

Λαιστργῶν, -όνος: Laestrygonian.

These were a mythical race of cannibalistic giants, κ 115 f.

Λαιστργόνιος 3: adj. Laestrygonian, as epithet of the city Τηλέπυλος. The nights were so short in this country that the shepherd as he drove his flock in from pasture in the evening met and greeted the man who was driving out his flock on the following morning. Possibly this story was derived from the short summer nights of northern countries. κ 82 f.

λαῖμα: depth, abyss, gulf.

Λακεδαίμων, -ονος: Lacedaemon, the famous country of Peloponnesus, in the basin formed by Mt. Parnon and Mt. Taygetus (hence κοίλη). Sparta

was its chief town, and the seat of the king, Menelaus.

**λαμβάνω**, aor. ἔλ(λ)αβε(ν) (§ 46 c), λάβε, subjv. λάβῃσιν [λάβῃ], mid. ἐλλάβετο, λελαβέσθαι (§ 46 e): *receive, take, grasp, seize*.

**Λάμος**: founder of the Laestrygonian city. κ 81.

**λαμπετάω**, partic. λαμπεδῶντι (λάμπω): *shine, gleam*.

**Λαμπετή**: (*Shining*), a nymph, daughter of Helius, who tended his cattle. μ 132.

**λανθάνω**, fut. λήσει, mid. λήσομαι, aor. λάθην [ἔλαθεν], subjv. λάθῃσι [λάθῃ], mid. opt. λαθοίμην, perf. partic. λελασμένος (λήθη): *escape notice; mid. forget*.

**Λᾶο-δάμας**, -αντος: a boxer, son of king Alcinoüs. η 170, θ 117 ff.

**λαῖός** [λαῶς]: *people, folk, men*. The plural is used like the singular. § 26 a.

**λαῖος**: gen. of λάας, *stone*.

**λάρος**: *osprey*.

**λαῖρός**: *sweet, delicious, refreshing*.

**λαῖρώτατος**: superl. of λαρός.

**λάσιος** 3: *shaggy*.

**λάσκω**, perf. partic. as pres. λελακυῖα: *shout, bark*.

**λάχεια**: fem. adj., *flat*. (Of uncertain etymology and meaning.)

**λάχνη**: *down*. λ 320.

**λάχνος**: *wool*. ι 445.

**λαχών**: aor. partic. of λαγχάνω.

**λέβης**, -ητος: *basin, kettle*.

**λέγω**, fut. mid. λέξειαι [λέξῃ], aor. ἐλέξατο, ἔλεκτο, λέκτο (§ 56), opt. λεξάιμην, imv. λέξο (λεχ-): *lay (down); mid. lie (down)*.

**λέγω**, aor. ἔλεξεν, mid. as pass. ἐλέγμην, λέκτο (§ 56) (λεγ-): *tell, say, relate, count*.

**λειαίνω**, aor. λείηναι (λεῖος): *make smooth*.

**λείβω**, aor. inf. λείβαι (libo): *pour a libation*. δάκρυα λείβω, *shedding tears*.

**λειμών**, -ῶνος: *meadow, mead*.

**λεῖος** (lēvis) 3: *smooth*.

**λείπω**, fut. λείψω, aor. λίπε(ν) [ἔλιπε], mid. λιπόμην, perf. λελειμμένος: *leave, depart from, leave behind; mid. am left, remain, sometimes with gen. of separation*.

**Λειώκριτος**: one of Penelope's suitors; a bold, reckless man, slain by Telemachus. β 242, χ 294.

**λέκτο**: aor. of λέγω, *count*.

**λέκτρον**: *couch, bed*. The plural is used in the same sense.

**λέκτρον-δε**: adv. *to the couch*.

**λελαβέσθαι**: aor. inf. of λαμβάνω.

**λελακυῖα**: see λάσκω.

**λελασμένος**: see λανθάνω.

**λελειμμένος**: *left behind*. See λείπω.

**λελόγχασιν** [εἰλήχασιν]: perf. of λαγχάνω.

**λεξάιμην**: aor. mid. of λέγω, *lay*.

**λεπτός**: *slender, narrow, delicate*.

**Λέσβος**: Lesbos. Island in the Aegean Sea, near the west coast of Asia Minor. The home of the poets Alcaeus and Sappho, about the beginning of the sixth century B.C.

**λευγαλέος**: *sorry, wretched*.

**λευκαίνω** (λευκός): *make white*.

**Λευκο-θήη**: Leucothea, Ino, daughter of Cadmus. ε 333.

**λευκός** (lux, look) 3: *white, gleaming*.

**λευκ-ώλενος** (ὠλένη, ulna, ell): *white-armed*. (In Homeric dress, the woman's arms were bare; cf. πέπλος).

**λευρός** (λεῖος): *smooth*. η 123.

**λεύσσω** (λευκός): *see, look, behold*.

**λέχος**, dat. pl. λεχέεσσι, λέχεσσι: *couch, bed*. The plural is used as singular.

**λέων**, -οντος (leo): *lion*.

**λήγω**, aor. opt. λήξειεν: *cease*.

**Λήδη**: Leda, mother of Helen, Castor, and Polydeuces (Pollux), and wife of Tyndareüs. The later myth made her mother also of Clytaemnestra. λ 298.

ληθάνω (λήθη): *cause to forget.*

λήθω, mid. impf. λήθετο (λήθη): *escape notice; mid. forget. Cf. λανθάνω.*

ληίζομαι, aor. ληίσσατο (ληίς): *gain as booty.*

λήιον: *grain in the field.*

ληίς, -ίδος: *booty, spoils of war.*

ληιστήρ, -ηρος: *free-booter, pirate.*

λήκυθος fem.: *vase for ointments or perfumes.* 'It was usually of small size, and is found with variations of shape, in all periods of Greek art. At first λήκυθοι seem to have been short and stout, and were ointment vases, used by athletes; subsequently they are elongated in shape, are designed to contain perfumes, and are not expected to be moved about.' (J. H. Wright.)



λήκυθος.

Δῆμος: *island in northern part of the Aegean Sea; seat of the worship of Hephaestus.*

λήξειεν: aor. opt. of λήγω, *cease.*

λήσει: fut. of λανθάνω, *escape notice.*

λήσομαι: *will forget, fut. of λανθάνω.*

Λητώ, acc. Λητώ: *Leto, Latona, mother of Apollo and Artemis.*

λιάζομαι, aor. pass. (as mid.) partic. λιασθῆς: *turn aside, withdraw.*

λιαρός: *mild, gentle.*

Λιβύη: *Libya, the coast-land west of Aegyptus (the Nile).*

λίγα: adv. *with clear tone, shrill.*

λιγέως: adv. of λιγύς. Equiv. to λίγα.

λιγυρός 3, λιγύς, -εία, -ύ: *clear-toned.*

λιγύφθογγος: *clear-toned, clear-voiced.*

λίην: adv. *exceedingly, excessively. και λίην, and in truth, and verily.*

λίθ' [λίτρα]: acc. of λίς, *linen rug.*

λίθαξ, -ακος: *stony, hard.*

λίθεος: adj. *of stone, stone.*

λίθος: *stone, rock.*

λιλαίομαι: *desire, am eager for.*

λιμήν, -ένος: *harbor.*

λίμνη: *lake, gulf, water of the sea.*

λίμος: *hunger, famine.*

λίον (linum, linen): (*flax*), *thread, thread of life as spun by the Fates; linen cloth.*

λίπα: *sleekly.* Prob. an old instrumental or dative form, become an adverb. λίπ' ἐλαιῷ, *with olive oil.*

λιπαρός: (*fat*), *sleek, shining, comfortable.*

λιπαρῶς: adv. *sleekly, comfortably.*

λίπεν [ἐλίπε]: aor. of λείπω, *leave.*

λίς: fem. adj. *smooth.*

λίς, acc. λίτα: *linen cloth.*

λίσσομαι, aor. ἐλλισάμην, subjv. λίσῃ (λιτ-, *litany*): *entreat, beseech, beg.* (Never of entreaty addressed to the gods.)

λίσσός 3: *smooth, polished, sheer.*

λιτανεύω, aor. ἐλλιτάνευσα: *entreat, supplicate.* See λίσσομαι.

λιτή: *entreaty, supplication.*

λό', λόε: impf. of λώω, *wash.*

λόγος: *word.* α 56, O 393.

λοίσσατο: aor. of λούω, *wash, bathe.*

λοετρών [λουτρών]: *bath.*

λοετρο-χόος (χέω): adj. *bath-pouring, with water for the bath.*

λοιβή (λείβω): *libation, drink-offering.* ι 349.

λούω or λοέω, inf. λούσθαι, fut. λοέσσομαι, aor. λούσεν, mid. λοέσσατο, λούσαντο: *wash, bathe; mid. bathe.*

λόφος: *summit, crest of a hill.*

λοχάω, partic. λοχῶντες, aor. subjv. λοχῆσσομαι, partic. λοχησάμενος: *lie in ambush.* Followed by an acc. (*await in ambush*), in δ 670.

λόχος (λέχος): *ambuscade, place of ambush; men in ambush.*

λώω, impf. λόε: *wash.* Cf. λούω.

λύγος: *withe, willow withie.*

λυγρός 3: *sad, grievous, wretched.*

λύθεν [ἐλύθησαν]: aor. pass. of λύω.

λύκος (lupus): *wolf.*



λύσις, -ιος: *release*.

λύω, impf. mid. λύομην, fut. λυόμενος, aor. ἔλυσε, λύσε, opt. λύσειεν, aor. mid. λύτο, perf. λέλυνται, aor. pass. λύθεν [ἐλύθησαν]: *loose, release, free*.

λῶιον, λῶιτερον: neut. adj. *better, preferable*.

λωτός: (1) *lotus*. A tree bearing sweet fruit on the African coast of the Mediterranean. The name is applied to the fruit as well as to the tree. ι 93 ff. (2) *clover*.

Λωτο-φάγοι pl.: *Lotus Eaters*. ι 84 ff.

λωφάω, aor. opt. λωφήσειε: *rest from, find relief from*.

## M.

μαζός: *nipple, breast*.

μαῖα: voc. (*mammy*), *old nurse*.

μαίνομαι (*mania*): *rave, rage*.

μαίομαι, aor. μάσασθαι: *seek*; with adv. ἐπί, *grasp after*.

Μαῖρα: *Maera*. λ 326.

μάκαρ, nom. pl. μάκαρες, dat. μακάρεσσι(ν): *blessed, happy*.

μακάρτατος: *most blessed*.

μακεδνός 3: *tall, slender*.

μακρός 3: *long, tall, great*. ἐπὶ μακρόν, *over a long distance*; μακρὰ βιβάς, *with long strides*.

μακρότερος: *taller*. μᾶσσον: *farther*.

μακόν: *with a bleating cry*, aor. partic. of μηκάομαι.

μάλα: adv. *exceedingly, very, readily, thoroughly, by all means*. ἀλλὰ μάλα, *but by all means*; ἢ μάλα δὴ, *in very truth*. μᾶλλον: comp. *more, rather*.

μάλιστα: sup. *especially, most of all*.

μαλακός: *soft, gentle*.

μαλακῶς: adv. *softly, comfortably*.

Μάλεια, Μάλεια pl.: *Malēa*, cape of the southeastern promontory of Laedaemon. γ 287, δ 514, ι 80. § 40 d.

μάλιστα, μᾶλλον: see μάλα.

μᾶν [μήν, § 26 a]: *in truth*. οὐ μάν, *surely not*.

μαντεύομαι, fut. μαντεύσομαι (μάντις): *am a prophet, predict, divine*.

μαντήιον [μαντείον]: *oracle*.

μάντις, gen. μάντηος: *seer*.

μαντοσύνη: (*gift of*) *prophecy*.

Μαραθών, -ώνος: *Marathon*, on the east coast of Attica, famed because of the defeat of the Persians there, 490 B.C.

μάρμαρος (*marble*): *bright stone*.

μαρμαρυγή: *twinkling*, of the quick step of the dancers. θ 265.

μάρναμαι, opt. μαρναίμεθα: *fight*.

μάρπτω, aor. partic. μάρψας: *seize*.

μαρτυρία: *testimony, evidence*.

μάρτυρος (*martyr*): *witness*.

Μάρων, -ωνος: priest of Apollo at Ismarus in Thrace. ι 197.

μάσασθαι: aor. of μαίομαι, *grasp*.

μᾶσσον: adv. *farther*. See μακρός.

μάσταξ, -ακος: *mouth*.

μαστιῶω, aor. μαστίειν: *lash, whip*.

μάστιξ, -ῖγος fem.: *whip*.

Μαστορίδης: i.e. Halitherses. β 158.

ματῖη: *folly*.

μάχη: *battle, fight, conflict*.

μαχητής: *warrior, soldier, fighter*.

μαχητός: *to be fought, resistible*.

μάχομαι and μαχέομαι, fut. partic. μαχεόμενον, aor. inf. μαχήσασθαι: *fight, contend*.

μάψ: adv. *thoughtlessly, foolishly*.

μαψιδίως: *thoughtlessly, wantonly*.

μέγα: adv. qualifying all degrees of comparison; *greatly, very, far*.

μεγά-θυμος: *great-souled*.

μεγαίρω, aor. subjv. μεγήρης: *grudge; refuse through grudge*.

μεγα-κήτης, -εος: *with vast caverns*.

μεγαλ-ήτωρ, -οπος: *great-hearted*.

Μεγα-πένθης, -εος (πένθος): *Megapenthes*. Son of Menelaus. The name was given to signify the grief of Menelaus at the loss of Helen. δ 11.

**Μεγάρη**: wife of Heracles. λ 269.

**μέγαρον**: (*large room*), *great hall* of the house; pl. *palace, halls*. A short vowel is often treated as long before this word (§ 62 i).

**μέγας, μεγάλη, μέγα**: *great, large, tall, mighty*; hence *daring, rash*. *μείζων* compar., *μέγιστος* superl. *μέγα* and *μεγάλα* are used as adverbs.

**μέγεθος**: (*greatness*), *stature*.

**μεγήρης**: aor. subjv. of *μεγαίρω*.

**μέγιστος**: superl. of *μέγας*.

**μέδομαι**, subjv. *μέδῃαι*: *care for, am mindful of*.

**μέδων, -οντος**: *counsellor, leader*.

**Μέδων, -οντος**: an Ithacan herald, who served the suitors, but unwillingly. His life was spared by Odysseus. δ 677, χ 357.

**μεθ-αίρῶ**, iterative aor. *μεθέλεσκε*: *grasp after, seize*.

**μεθ-είη**: aor. opt. of *μεθίημι*.

**μεθ-έλεσκε**: see *μεθαίρῶ*.

**μεθ-έπω**: *come (into the midst)*.

**μεθ-ῆκεν**: *let go, from μεθίημι*.

**μεθ-ῆμαι**: *sit among*.

**μεθ-ῆμων, -ονος**: *slack, careless*.

**μεθ-ῆμι**, ind. *μεθίεις*, fut. *μεθήσει*, aor. *μεθήκεν*, opt. *μεθείη*: *let go, give up, yield*.

**μεθ-ίστημι**, fut. *μεταστήσω*: (*change position*), *change*.

**μεθ-ορμάω**, aor. partic. *μεθορμηθεὶς*: *lunge after (it)*.

**μέθυ** (*mead*): *wine*.

**μειδάω**, aor. *μειδῆσεν* (*smile*): *smile*.

**μείζων**: compar. of *μέγας*, *great, tall*.

**μειλίγμα, -ατος**: *dainty portion*. *μειλίγματα θυμοῦ*: *tid-bits for the soul*.

**μειλίσσομαι**: *soften, make gentle*.

**μειλίχιος** (*μέλι*) 3: *kind, friendly, appeasing*.

**μείρομαι**, perf. *ἔμμορε*, pass. *εἵμαρτο* (*μοῖρα, μέρος*): *receive a share*; perf. pass. *it is fated, decreed*.

**μείνε** [*ἔμεινε*]: aor. of *μένω*, *remain*.

**μείς**, gen. *μηρός*: *month*. No names of the months are mentioned by Homer.

**μέλαθρον**, gen. *μελαθρό-φιν* (§ 36 a): *ceiling, roof, rafter*.

**μέλας, μέλαινα, μέλαν**: *black, dark*.

**μελέδημα, -ατος**: *care, anxiety*.

**μελεῖστί** (*μέλος*): (*limb-wise*), *limb from limb*. ι 291.

**μέλεος** 3: adv. *in vain, vain*.

**μέλι, -ιτος** (*mel*): *honey*.

**μελί-γῆρυς**: fem. adj. *honey-toned*.

**μελι-ηδής, -ές**: adj. *honey-sweet*.

**μελί-κρητον**: (*honey-mixture*), *honey and milk*. Offering to the dead and to the nether gods. κ 519, λ 27.

**μελισσα**: *bee*. ν 106.

**μελί-φρων, -ονος** (*φρήν*): (*honey-hearted*), *heart-cheering, refreshing*.

**μέλω**: *am destined, am about*. *μέλλεις δὲ σὺ ἴδμεναι*, *doubtless you know*; *μέλλεν οἶκος ὄδ' ἔμμεναι*, *doubtless this house was*; *μέλλετ' ἀκούμεν*, *probably you heard*.

**μέλος, -εος**, dat. pl. *μέλεσσι*: *member, limb*.

**μέλω**: *sing to the lyre, sing*.

**μέλω**, fut. *μελήσει*, perf. (as pres.) *μέμηλε*, plpf. *μεμήλειν* (§ 33 k): *am a care, trouble, am fated*. The object of concern is in the nom., and the person who feels the concern in the dative.

**μεμάσιν(ν)** pl., partic. *μεμαώς*, plpf. as impf. *μέμασαν* (*μένος*): *am eager*.

**μέμηκον**: plpf. with ending of impf., from *μηκάομαι*, *bleat*.

**μεμήλειν**: plpf. as impf. of *μέλω*. § 33 k.

**μέννηται**: *remember*. See *μινῆσκω*.

**Μέμνων, -ονος**: *Memnon*, Aethiopian prince, son of Tithonus and Eos (the Dawn). δ 187 f., λ 522. He came to aid the Trojans after the Amazons, but was slain by Achilles to avenge the death of Antilochus.

**μεμύκειν**: plpf. as impf. of *μυκάομαι*, *low*.

**μέν** : a weaker form of *μῆν*. (1) *Indeed, in truth*; (2) correlative with *δέ*, helping to mark the contrast between two clauses. Cf. *μέντοι*.

**μενεαίνω**, aor. *μενέηναι*: *desire eagerly; rage, am angry*.

**Μενέλαος** : *Menelāius*, king of Sparta, son of Atreus, brother of Agamemnon, and husband of Helen. He wandered for eight years after the capture of Troy before returning with Helen to his home. The Fourth Book of the *Odyssey* gives an account of the visit paid by Odysseus's son Telemachus to Menelaus at Sparta.

**μένεμεν** [*μένειν*]: inf. of *μένω*.

**μένεος** [*μένους*]: gen. of *μένος*.

**μενε-πτόλεμος** : *firm in battle, brave*.

**μενο-εικής**, -ές : *heart-satisfying, pleasing*.

**μενοινάω**, aor. *μενοίνησεν*, opt. *μενοινήσει*: *have in mind, plan, wish*.

**μένος**, -εος : *might, courage, prowess, wrath*.

**Μέντης** : a Taphian king, in whose guise Athena visited Telemachus. α 105.

**Μέντωρ**, -οπος : *Mentor*, an old Ithacan friend of Odysseus, to whom the latter commits his house when he departs for Troy. β 225. In his guise Athena accompanies Telemachus on the journey to Pylus. β 401 ff. (From this comes the English use of *mentor*.)

**μένω**, inf. *μένεμεν*, fut. *μενέω*, aor. *ἔμεινα*: *remain, wait, await*.

**Μερμερίδης** : an Ephyræan. α 259.

**μερμηρίζω**, aor. *μερμήριξα* (§ 51 i): *am undecided, am in perplexity, ponder*.

**μέρμῆς**, -ῖθος : *cord*.

**μεσό-δμη** (δεμ-) : (*mid-structure*), *mid-beam, mast-hold*. A strong timber running across ship, into a hollow of which the mast was raised. Possibly in β 424, the *hold*, the space between the fore and aft decks of the Homeric ship where the rowers also sat.

**μέσ(σ)ος** (*medius*) 3 : *middle, midst*. *μέσσω*, *in the midst*; *μέσρη ἀγορῇ*, *in the midst of the assembly*; *μέσον ἱστόν*, *the middle of the mast*.

**μέσσο-αυλος** : *mid-yard*, i.e. yard in the center of a tract of territory; in κ 435, the Cyclops' cave and the yard about it.

**μεσσηγύς** [*μεταξύ*]: adv. *between*.

**μετά** : adv. and prep. *among*. (1) With dat., *in the midst of, with*. (2) With acc., *into the midst of, after*. *μετά οἷς ἐτάροισιν*, *among his comrades, of his comrades*; *μετά ἀγορῇ*, *in the assembly*; *μετά χερσίν*, *in their hands*; *μετ' ἔχνια* (after) *in the steps*; *ἔρριψε μετ' ἀμφίπολον*, *threw to a maid*; *πλέον μετά χαλκόν*, *sailing after* (i.e. to fetch) *copper*. As an adv. and in composition, *μετά* often signifies *change*.

**μετα-βαίνω**, aor. impv. *μετάβηθι*: *pass on, change the theme*.

**μετα-βουλεύω**, aor. *μετεβούλευσαν*: *change my plan*.

**μετα-δήμιος** (*δήμος*): adj. *in the land, at home*.

**μετα-δόρπιος**: adj. *during supper*. Equiv. to *μετά δόρπφ*. δ 194. § 59 α β.

**μετα-κιάθω** : *go among, visit*.

**μεταλλάω**, aor. inf. *μεταλλῆσαι*: *ask, inquire*.

**μεταμώνιος** : *in vain, useless*.

**μετα-νίσσομαι** : *turn to go, pass*.

**μετα-πρέπω** : *am conspicuous, am pre-eminent among*.

**μέτασσαι** (*μετά*) pl.: the *middle-born lambs*, i.e. neither the oldest nor the youngest of the flock. ι 221.

**μετα-στένω** : (*groan after*), *repentantly bewail*.

**μετα-στήσω** : fut. of *μεθίστημι*.

**μετα-στρέφω**, aor. subjv. *μεταστρέψωσιν*: (*turn about*), *change, bring calamity*.

**μετ-αυδάω**, impf. *μετηύδων*: *speak among*.

μετά-φημι, impf. μετέφη, aor. μετέειπε: *speak among.*

μετά-φρενον: *upper part of the back, back.*

μετα-φώνω: *speak among.*

μετ-έειπε: aor. of μετάφημι.

μέτ-ειμι (εἰμι): *am among.*

μετ-έλθοι: aor. of μετέρχομαι.

μετ-έπειτα: adv. afterwards, next.

μετ-έρχομαι, aor. opt. μετέλθοι: *come into the midst of; follow after, seek after.*

μετ-έφη: impf. of μετάφημι.

μετ-ηύδα: impf. of μεταυδάω.

μετ-οίχομαι: *go on a quest, go to fetch.*

μετ-όπισθε(ν): adv. behind, later, afterwards.

μετρέω, aor. partic. μετρήσαντες: *measure, hence traverse.*

μέτρον: *measure.* ἥβης μέτρον, *youth; ὄρμου μέτρον, roadstead.*

μέτωπον: *forehead.*

μεῦ [μοῦ]: gen. of ἐγώ.

μή: negative. (1) Adv. *not*, used in commands, *μή με κατέρυκε, do not detain me; μή διατρίβωμεν, let us not delay; in wishes, μή σέ βασιλῆα ποιήσειεν, may he not make thee king; in final clauses, in conditional clauses, in conditional relative clauses, and with the infinitive except in indirect discourse. (2) Conj. that not, lest. μή τις μωμεύη, lest some one should blame.*

μηδέ: *but not, and not, not even, nor. μηδέ... μηδέ (and not... and not), not even... nor.*

μήδομαι, fut. μήσσει, aor. (ἐ)μήσατο: *contrive, plan, devise.*

μήδος, -εος: *plan, thought, device.*

μήδος, -εος: (virilia), *nakedness.*

μηκάομαι, aor. partic. μακών, plpf. with impf. ending and meaning ἐμέμικον: *bleat.*

μηκάς, -άδος: fem. adj. *bleating.*

μηκ-έτι: adv. *no more, no longer.*

μήκιστα: adv. *(longest), at last.*

μήκιστος: *tallest, superl. of μακρός.*

μήκος, -εος, *length, height, stature.*

μήλα pl.: *small cattle, flocks of sheep and goats.*

μηλέη: *apple-tree.*

μήλον (malum, melon): *apple.*

μήλ-ον, -οπος: *(apple-faced), golden.*

μήν: *asseverative particle, indeed, in truth, verily.*

μήν, gen. μηνός: *month.* See μεῖς.

μήνιμα, -ατος: *cause of wrath.*

μήνις, -ιος: *wrath, enduring anger.*

μήρα and μηρία pl.: *thigh-pieces, offered in sacrifice to the gods.*

μηρός: *thigh.*

μηρῶμαι, aor. μηρῶσαντο: *furl.*

μήστωρ, -ωπος: *counsellor.*

μή-τε: *and not.* μήτε... μήτε, *neither... nor.*

μήτηρ, gen. μητέρος, μητρός: *mother.*

μητιάω, partic. μητιώωντες: *devise.*

μητιό-εις, -εντος: *full of counsels, efficacious.*

μητιόμαι, aor. ἐμητίσαντο: *devise, contrive, plan.*

μητις, -ιος: *wisdom, counsel, device.*

μηχανάομαι (μηχάνη): *devise, plan.*

μήχος, -εος: *remedy, relief.*

μία: fem. of εἷς, *one.*

μιγάζομαι: *unite.* θ 271.

μίγεν, μίγνυμι: see μίσγω.

μικρός: *small, little.*

μιλτο-πάρηος: *red-cheeked, of ships with bows painted with vermillion, while the hull in general was painted black or dark.*

Μίμας, -ατος: *mountain range on the Erythraean peninsula, opposite Chios.* γ 172.

μιμνήσκω, fut. μνήσει, mid. μνησόμεθα, aor. ἐμνησας, mid. μνήσατο, perf. mid. μέμνηται, aor. pass. inf. μνησθῆναι: *remind; mid. recall to mind, recol-*

*lect, mention; perf. remember. To remember the return was nearly equiv. to enter upon the return; to bethink one's self of one's prowess was to exercise it.*

**μῑνω** (μένω): *remain, await.*

**μίν** (enclitic): 3 pers. pron. acc. sing., *him, her, it.* Equiv. to Attic αὐτόν, αὐτήν, αὐτό (or even αὐτά).

**Μινύειος**: adj. *Minyan.* λ 284.

**μινύθω**: (*minish*), *waste away, pine.*

**μινύθα**: adv. *for a little time.*

**μινυνθάδιος**: adj. *short-lived.*

**μινυρίζω**: (*whine*), *lament.*

**Μίνως**, -ως: *Minos*, king of Crete while he lived on earth, and after death ruler in the realm of Hades. Father of Ariadne and Deucalion. λ 322, 568.

**μίσγω**, subjv. mid. *μίσγηται*, impf. *ἐμισγόμεθα*, fut. *μίξεσθαι*, aor. act. *ἐμίξαν*, mid. *ἐμικτο* (§ 56), perf. partic. *μεμιγμένον*, aor. pass. as mid. (*ἐμίγη*, *μίγεν* [*ἐμίχθησαν*], subjv. *μιγείης* (§ 54 d), opt. *μιγείη*, inf. *μιγῆναι*, partic. *μιγείσα*: *mix*; mid. *mingle, unite with, join with, associate with.*

**μισθός**: *pay, wage.*

**μιστούλλω**: *cut into small pieces.*

**μνάομαι**, inf. *μνάσθαι* (§ 50 c), impf. *μνώοντο* (cf. *μυμήσκω*): *am mindful, think on; woo.*

**μνήμων**, -ονος: adj. *mindful.*

**μνήσαι**, *μνήσατο*: see *μυμήσκω*.

**μνηστεύω**, aor. partic. *μνηστεύσαντες*: *woo, sue for.*

**μνηστή**: fem. adj. *wooed, wedded.*

**μνηστήρ**, -ῆρος (*μνάομαι*): *wooer, suitor.*

**μνηστής**, -ύος: *wooing, suit.* § 39 c.

**μνώμενος**: partic. *wooing.* See *μνάομαι*.

**μνωμένω**: *calling to mind, partic. of μνάομαι.*

**μογέω**, aor. *μόγησα*: *toil.*

**μόγεις**: adv. *with difficulty, at last.*

**μοῖρα**: *fate, lot, portion.* κατὰ μοῖραν,

*according to due allotment, fittingly.*

**μοιχ-άγρια** pl.: *adultery-forfeits, penalty for one taken in adultery.* Cf.

*ζωάγρια, life-forfeits.*

**μολόντες**: aor. partic. of βλάσσω, *come.*

**μολπή** (μέλπω, *Melpomene*): *song, sometimes including the instrumental accompaniment, and even the dance.*

**μόρος** (μέρος, μοῖρα): *fate, lot.*

**μόρσιμος**: adj. *destined, fated.*

**μορφή**: *form, grace.*

**μουνάξ** (μούνος): adv. *singly, alone.*

**μουνός** [μόνος]: *alone.*

**μοῦσα**: *muse.*

**μοχλός**: *bar, lever, pole.*

**μυελός-εις**, -εντος: adj. *marrowy.*

**μυελός**: *marrow.*

**μυθέομαι**, 2 pers. *μυθείαι, μυθεῖαι* (§ 50 f), fut. *μυθήσομαι*, aor. *μυθήσατο*: *relate, tell, say, declare.*

**μυθο-λογεῖω**: *tell, relate.*

**μῦθος**: *word, speech, saying; plot*, δ 676, 777. Cf. *ἔπος*. (*λόγος* is used but twice in Homer.)

**μυκάομαι**, plpf. as impf. *μεμύκειν*: *low, of cattle.*

**μυκηθμός**: *lowing, of cattle.*

**Μυκήνη**: (1) *Mycene*, daughter of Inachus, who gave her name to (2) *Mycenae*, the seat of Agamemnon's rule in Argolis.

**μύλη**: *mill*, a hand-mill consisting of an upper and a nether mill-stone, the upper fitted to turn upon the lower, and crush the grain between them. This was an advance upon the still more primitive mode of crushing the grain by pounding in a mortar or between two stones. Large stone mills to be turned by animals may be seen at Pompeii. Cf. 'Two women shall be grinding at the mill,' Matt. xxiv. 41. Grinding was the service of the lowest menials. Cf. Samson's words of himself in Milton's *Samson*

*Agonistes* 41, 'Eyeless in Gaza at the mill with slaves,' and again (*ib.* 415) 'these rags, this grinding'; and Haprapha's words (*ib.* 1161) 'to grind | Among the slaves and asses thy comrades.'

**μυλή-φατος**: *mill-crushed, ground.*

**μῦριοι**, neut. *μῦρα* pl. (*myriad*): *countless, untold.* (With this accentuation the word retains in Attic its earlier meaning, while *μύριοι* is used for 10,000.)

**Μυρμιδόνες** pl.: *Myrmidons*, a Thessalian people under Achilles's rule.

**μῦρομαι**: *weep, grieve, lament.*

**μυχός**: *recess, innermost part.*

**μῶλυ**: *moly*, a magic herb, with black root and white flower. κ 305. *Cf.* 'More medicinal is it than that moly | That Hermes once to wise Ulysses gave,' Milton's *Comus* 636.

**μωμέω**: *blame, censure.*

**μῶμος**: *blame.*

## N.

**ναί**: affirmative particle, *yes.*

**ναιεῖάω**, fem. partic. *ναιετώσης* (§ 50 c): *dwelt, inhabit.* μέγαρά εἰς ναιεάοντα, *halls good to dwell in, comfortable.* Ἰθάκης ναιετώσης, *while Ithaca (resides) exists*; νῆσοι ναιεάουσι, *islands lie.*

**ναίω**, inf. *ναίμεν*, aor. *νάσσα*: *dwelt, inhabit*; aor. causative, *gave to dwell in, gave as residence.*

**ναῖον**: *flowed*, impf. of *ναίω*.

**Ναυβολίδης**: a Phaeacian. θ 116.

**ναύ-λοχος** (λέχος): (*with resting-places for ships*), *ship-protecting.*

**Ναυσίθοος**: father of Alcinoüs, and leader of Phaeacians. ζ 7 ff., η 56 ff., θ 565.

**Ναυσικάα**: *Nausicaa*, the beautiful daughter of the Phaeacian king, who

leads the shipwrecked Odysseus to her father's house. ζ 17 ff., η 12, θ 457 ff.

**ναυσι-κλειτός** and **ναυσίκλυτος** (κλέος): *renowned for ships, sea-man, sea-faring.*

**Ναυτεύς**: (*Skipper*), a Phaeacian. θ 112.

**ναύτης** (ναῦς): *sailor, seaman.*

**ναυτιλίη**: *seamanship, sailing.*

**ναυτίλλομαι**, aor. subjv. *ναυτίλλεται*: *navigate, voyage, sail.*

**νάω**, impf. *ναῖον*: *flow.*

**νέα**: *ship*, acc. of *νής*.

**Νέαιρα**: nymph, wife of Helius. μ 133.

**νεβρός**: *fawn.*

**νέες**: *ships*, pl. of *νής*.

**νεη-γενής**, -ές: *new-born.*

**νεηνίης** [νεᾷνίας]: masc. *young.*

**νεήνις**, -ιδος (νέος): fem. *young.*

**νέηται**: subjv. of *νέομαι*, *return.*

**νέται**: 2 sing. of *νέομαι*, *return.*

**νείατος** (νέος): *last, outermost.*

**νεικέω**, impf. *νείκεε*, aor. *νείκεσε(ν)* (νείκος): *revile, rebuke, chide.*

**νείκος**, -εος: *strife, quarrel.*

**νείμων**: aor. impv. of *νέμω*, *distribute.*

**νείος** (νέος): (*new ground*), *fallow land.*

**νέιται**: *returns.* See *νέομαι*.

**νεκρός**: *corpse, dead body, dead.*

**νέκταρ**, -απος: *nectar, the drink of the gods.*

[**Νέκυια** (νέκυς) pl.: *adventures in the country of the dead.*]

**νέκυς**, -υος, dat. pl. *νεκτέσσι*, *νέκυσσι*: pl. *the dead.* Cf. *νεκρός*.

**νεμεσάω**, mid. *νεμεσσωμαι*, fut. *νεμεσήσεται*, aor. *νεμεσήση*, mid. opt. *νεμεσήσαιοτο*, pass. *νεμεσήθη* (νέμεσις): *am indignant, am wroth, think a matter of blame, scruple.*

**νεμεζίζομαι**: *am indignant; fear the blame of, with direct object.*

**νέμεσις**: *matter for blame, ground for censure.*

νεμεσσᾶται, νεμεσσήσαιτο, νεμεσσῶμαι:

see νεμεσᾶω.

νέμω, mid. νέμει, aor. imv. νείμον: distribute, apportion; tend my flock; mid. divide, share; inhabit, manage; of cattle, graze.

νεο-γίλος 3: new-born, young. μ 86.

νέο-δαρτος (δέρω): newly-flayed. δ 437.

νέομαι, 2 sing. νείαι, subjv. νήται, impf. νέμην: go, shall go, return. Sometimes used as future.

νέον (νέος): adv. just now, just, lately.

νεο-πενθήs, -és: in new grief.

νέο-πλutos: newly washed.

νέο-πριστος: newly sawed, lately carved.

Νεο-πτόλεμος: Neoptolemus, the Pyrrhus of later story, son of Achilles. λ 506, γ 189, δ 5. Vergil calls him by both names; cf. Aen. ii. 491, 500.

νέος 3: young, fresh, new. Compar. νεώτερος, superl. νεώτατος.

νέποδες pl.: offspring. δ 404.

νέρθεν: adv. with gen., beneath.

Νεστορίδης: son of Nestor. γ 36, δ 71.

Νέστωρ, -ορος: Nestor, king of the Pylians, noted for his age, wisdom, eloquence, and skill in marshalling the army for battle. γ 32 ff., λ 512.

νευρή, gen. νευρήφι (neur-algia): nerve; (sineu), bow-string.

νευστάζω: nod, motion.

νεύω, impf. νείον: nod, motion.

νεφέλη (νέφος): cloud.

νεφέλ-ηγερέτα (ἀγείρω): cloud-gatherer. § 37 b. Epithet of Zeus.

νέφος, -eos (nubes): cloud.

νέω: swim. Cf. νήχω.

νέω, aor. mid. νήσαντο: spin.

νέων: gen. pl. of νέος, young.

νέων: gen. pl. of νηῦs, ship.

νεώτατος: see νέος.

νῆα [ναῦν]: acc. of νηῦs, ship.

νηά-δε (νηῦs): adv. to the ship.

νήγρετος (ἐγείρω): without waking, sound, deep. ν 74, δ 80.

νήδυμος: sweet, refreshing, of sleep. (Probably for γήδυμος.)

νηδύs, -ύος: belly.

νήεσσι [ναυσί]: dat. pl. of νηῦs.

νηιάδες fem. pl. (νάω): Naiads.

Νήιον: usually thought to be a minor peak of the range Νήριον on Ithaca.

νήιος (νηῦs): adj. of a (our) ship.

νήis, -idos (μιδ-, οἶδα): inexperienced, unskilled; construed with the genitive.

νηλεής, -ές (ἐλεος): pitiless.

Νηλεΰs, -ήος: Neleus, son of Poseidon and father of Nestor. γ 4, 409, λ 254, 281.

Νηληιάδης, -ᾱο: son of Neleus, Nestor.

Νηληϊος: adj. of Neleus, Nelean.

νηλής, dat. νηλεῖ: adj. pitiless.

νῆμα, -ατος (νέω): (that which is spun), yarn.

νημερτές and νημερτέωs: adv. truly.

νημερτής, -ές: adj. unfailing, sure, true.

νηνεμῖη (ἀνεμος): windless, calm.

νηός [νεός]: temple.

νηός [νεός]: gen. of νηῦs, ship.

νη-πενθήs, -és: freeing from sorrow.

Cf. 'Not that Nepenthes, which the wife of Thone | In Egypt gave to Jove-born Helena,' Milton's *Comus* 675. δ 221.

νηπιέη, acc. pl. νηπιάs: childishness. νηπιάs ὀχέειν, act childishly.

νήπιος (ἔπος, infans): (speechless), young, childish, foolish. μέγα νήπιος, great fool.

νή-ποινος: with impunity, without recompense, unavenged.

Νήριον: mountain of Ithaca. ι 22.

νήσαντο: aor. of νέω, spin.

νήσος: island.

νητός: heaped up.

νηῦs, gen. νηός, acc. νῆα, νέα, nom. pl. νῆεs, νέεs, dat. pl. νήεσσι, νηυσί [ναῦs, § 26 a]: ship, boat. The boats were drawn up on land, and the tents

pitched near them. So *παρὰ νηυσί* became equiv. to *in the camp*.

*νήχω*, inf. *νηχέμεναι*, mid. *νηχόμενος*, fut. *νήξομαι*: swim. Cf. *νέω*.

*νίζω*, mid. *νίζομαι* (*νίπτω*): wash.

*νικάω*, impf. *ἐνίκα*, iterative *νικάσκομεν*, aor. *νίκησα*: conquer, excel, prevail, gain the victory, am victorious.

*νίκη*: victory.

*νίπτομαι*, aor. inf. *νίψασθαι*: wash.

*νίσσομαι* (*νέομαι*): return.

*νιφετός* (*νίφος*): snow storm, snow.

*νοέω*, fut. *νόησω*, aor. (ἐ)*νόησα* (*νοῦς*): perceive, look, observe, devise.

*νόημα*, -ατος: thought, plan.

*Νοήμων*, -ονος: an Ithacan. β 386, δ 630.

*νοήμων*, -ονος: thoughtful, considerate.

*νομέυς*, -ης: herdsman, shepherd.

*νομέω*: herd, tend.

*νομός*: pasture. *νομόνδε*, to pasture.

*νόος* and *νοῦς*, gen. *νόου*, *νόου*: mind, thought, heart. In α 3, Horace translated it *mores*. *νόφ*, prudently.

*νοστήω*, fut. *νοστήσειν*, aor. opt. *νοστήσειε*: go, return, go home.

*νόστιμος*: of return, returning, capable of return, to return. *νόστιμον ἡμαρ*, day of return, a periphrasis for return; see § 19 e.

*νόστος*: voyage, way, return.

*νόσφι* (ν): adv. aloof, apart from, away. Construed with genitive.

*νοσφίζομαι*, aor. *νοσφίσατο*, partic. *νοσφισσαμένην*, pass. as mid. *νοσφισθείς*: turn away (from).

*νότιον*: neut. as subst., the wet, the sea.

*Νότος*: Notus, the south wind.

*νοῦσος* [*νόςος*]: disease, sickness. *νοῦσον Διός*, disease (of) sent by Zeus.

*νύ* (*νῦν*): enclitic, a weak now. Cf. the English inferential now in 'Now it came to pass.'

*νυκτερίς*, -ίδος (*νύξ*): bat.

*νύμφη*: bride, nymph, young woman. *νύμφα* (Aeolic form) *φίλη*, dear lady.

*νύμφιος*: bridegroom, newly-married.

*νῦν*: now, at the present time. It often is contrasted not with time future or past, but with an hypothetical case.

*νύξ*, gen. *νυκτός* (*nox*): night.

*νυός* (*nurus*): son's wife.

*νύσσα*: starting-point, scratch-line.

*νῶι*, dat. *νῶιν* (*nos*): dual pers. pron., we two.

*νωίτερος* 3: of us two.

*νωλεμέως*: unceasingly, steadfastly.

*νωμάω*, impf. *ἐνώμων*, aor. *νώμησεν*: distribute, move this way and that, wield, guide.

*νώνυμος* (*δνομα*, cf. *ἀνώνυμος*): nameless, inglorious.

*νώτον*: back. Plural is used as singular.

### Ξ.

*ξανθός*: tawny, tawny-haired.

*ξανθήιον*: gift of hospitality, guest-gift.

*Ξεινίζω*, fut. *Ξεινίσσομεν*: have as guest, receive hospitably, entertain.

*Ξείνιον*: gift of hospitality.

*Ξείνιος*: adj. of strangers, of guests.

*Ξεινο-δόκος* (*δέκομαι*): host.

*Ξείνος* [*ξένος*, § 26 d]: guest-friend, friend, guest, stranger.

*Ξερός* [*ξηρός*]: dry. *Ξερόν ἡπείρω*, the (dry) firm mainland.

*Ξεστός* (*ξέω*): hewn, polished.

*ξέω*, aor. *ξέσσε*: hew, shape, polish.

*ξίφος*, -εος: sword, long-sword.

*ξύλον*: wood. Plural as singular.

*ξύλ-οχος* (*έχω*): thicket.

*ξύμ-βάλλω*, aor. mid. *ξύμβλητο*: bring together; aor. mid. *met*.

*ξύμ-πᾶς*, acc. pl. *ξύμπαντα*: all.

*ξύν*: prep. with dat., with. See *σύν*.

*ξυν-έργω*: bind together.

*ξύν-ειμι*, fut. *συνέσσεσθαι*: am with.

*ξύνεσις*: junction.

*ξυν-έημι*, aor. *ξύνετο*: listen, hearken, hear.



## O.

ὁ, ἡ, τό (nom. pl. τοί, ταί, and οἱ, αἱ):

(1) dem. *this, that*; freq. used for the personal pron., *he, she, it*. ὁ μὲν . . . ὁ δέ, *one (the one) . . . the other*.

(2) Definite article *the*, which is generally distinctly demonstrative (*this, that*) in force. § 45 g.

ὅ, ἥ, τό, nom. pl. τοί: relative pron., *who, which, what*. See ὅς.

ὅ: conj. equiv. to ὅτι, *that*. Cf. quod.

ὀβελός (*obelisk*): *spit for roasting meat*.

ὀβριμο-πάτρη: *mighty-fathered*, i.e. *daughter of a mighty father*.

ὀβριμος: *mighty, heavy*.

ὀγδόατος (*octavus*) *eighth*.

ὁ γέ, ἡ γέ, τό γέ: intensive of ὁ, ἡ, τό, *this, that; he, she*.

ὄγχνη: *pear-tree, pear*.

ὀδαῖα pl. (ὀδός): *wares*.

ὀδάξ (δάκνω): *adv. with the teeth*.

ὅδε, ἧδε, τόδε, dat. pl. τοῖσδε, τοῖσδεσ(σ)ι(ν):  
dem. *this, this one here*.

ὀδύτης (ὀδός): *way-farer*.

ὀδμή (*odor*): *odor, stench*.

ὀδός fem.: *way, journey*.

ὀδούς, gen. ὀδόντος (*dens*): *tooth*.

ὀδύνη (*an-odyne*): *pain, pang*.

ὀδύρομαι, aor. subjv. ὀδύρεται: *bewail, lament, complain*.

[Ὀδύσσεια: *Odyssey*. Originally a fem. adj. of *Odysseus*, construed with *ποίησις*.]

Ὀδυσ(σ)εύς, -ῆος (§ 39 d), acc. Ὀδυσσῆα, Ὀδυσσεά: *Odysseus, Ulixes, Ulysses*, an Ithacan, the hero of the *Odyssey*, father of Telemachus. He was one of the wisest of the Achæan leaders, and is called πολύτροπος (*shifty*), πολύμητις (*crafty*), and πολυμήχανος (*abounding in devices*).

ὀδύσσομαι, aor. ὠδύσας (§ 47 j), perf. (as pres.) ὀδῶνται: *am angry, am wroth*.

ὀδῶδεν: plpf. as impf. of ὄζω.

ὀδῶνται: perf. of ὀδύσσομαι.

ἔσσι: dat. pl. of εἰς, *sheep*.

ὄζος: *branch*.

ὄζω, plpf. as impf. ὀδῶδεν: *am odorous*.

ὀδμῇ ὀδῶδεν, *odor rose fragrantly*.

ὅ-θεν: *adv. whence*.

ὅ-θι [οὗ]: *adv. where*. § 36 b.

ὀθόνη pl.: *linen webs*.

οἱ: encl., dat. 3 pers. pron., *him, her*.

οἶα: *adv. as*. See οἶος.

οἴγνυμι, aor. ἔειξε: *open*.

οἶδα perf. as pres., 2 sing. οἶσθα (οἶδας, α 337), pl. ἔμην [ἴσμεν], ἴστε, ἴσασι, subjv. εἰδῶ, opt. εἰδείης, imv. ἴσθι, inf. ἔμην(αι), partic. εἰδώς, ἰδύια, plpf. ἦδεα, 3 sing. ἦδη and ἡείδει, 3 pl. ἴσαν, fut. εἴσεται and εἰδήσεις, inf. εἰδησέμεν (ῑδ-, wit): *know*. κενὰ ἰδύια (*knowing faithful things*), *faithful-hearted*; ὀλοφώια εἰδώς, *wily*. The partic. is sometimes construed with the genitive.

οἰδέω, impf. ᾤδεε: *am swollen*.

Οἰδιπόδης, -δαο: *Oedipus*. λ 271.

ὀέται [οἴη]: 2 sing. of ὀλομαι, *think*.

ὀέσιν: dat. pl. of εἰς, *sheep*.

ὀϊζυρός (ὀϊζύς) 3: *wretched, miserable*.

Superl. ὀϊζυρώτατος.

ὀϊζύς, -νός: *suffering, misery, woe*.

ὀϊζύω, aor. partic. ὀϊζύσας: *endure misery*.

οἰήιον: *rudder*. Plural as singular.

οἶκα-δε (οἶκος): *adv. homeward*.

οἰκέυς, -ῆος (οἶκος): *servant, slave*.

οἰκέω, impf. ᾤκει:  *dwell, live*.

οἰκία pl.: *home, dwelling*.

οἶκο-θι: *adv. at home*.

οἶκοι: *adv. at home*.

οἰκόν-δε: *adv. to (his) home*. § 36 d.

οἶκος (φοῖκ-, vicus, -wich in *Norwich*):  
*house, home, dwelling, estate*.

οἰκτιστος: superl. of οἰκτός.

οἶκος: *pity, compassion*.

οἰκτός, neut. pl. as adv. οἰκτιά, compar.

οἰκρότερα, superl. οἰκροτάτην and

οἰκτιστος: *pitiful, miserable*.

οἶμη: (*way*), *lay, song*.

οἰμῶζω, aor. ᾤμωξεν, aor. partic. οἰμῶξας  
(οἰμοί): *groan*.

οῖν: acc. sing. of οἷς, *sheep*.

οἶνο-βαρεῖω: *am heavy with wine*.

οἶνό-πεδος: adj. of the vineyard.

οἶνο-ποτάζω (πότης): *drink wine*.

οἶνο-ποτήρ, -ῆρος: *wine-drinker*.

οἶνος (φοῖνος, vinum, wine): *wine*.

οἶνο-χοεῶ and οἶνο-χοεύω, aor. οἶνοχοῆσαι (χέω): *pour out wine, pour out*.

οἶνο-χόος (χέω): *cup-bearer, butler*.

οἶν-οψ, -οπος: *wine-colored, dark*.

οἶο [οῦ]: gen. of possessive pron. οὗς, *her*.

οἶομαι and οἶω, aor. οἶσατο, pass. as mid. ὡίσθη (§ 53 d): *think (of), have an idea, have a presentiment, conjecture*.

οἶο-πόλος: *lonely, desolate*.

οἶός and οἶός: gen. of οἷς, *sheep*.

οἶος 3: *alone, by (my)self*.

οἶος 3: relative pron. of quality, of what sort, what kind of, what, as; with τοῖος to be supplied, such as with infinitive. οἶον, neut. acc. as adv., *how*.

οἷς, gen. οἶός, οἷος, acc. οἶν, pl. nom. οἷες (οἷες?), dat. οἷεσσιν, οἷεσσι, acc. οἷς (οἷς, ovīs, ewe): *sheep*. § 27 a.

οἶσατο: aor. of οἶομαι.

οἶσέμεν(αι): aor. inf. of φέρω.

οἶσθα: 2 sing. of οἶδα, *know*.

οἶστεύω, aor. partic. οἶστεύσας: *shoot an arrow, shoot*.

οἶστός: *arrow*.

οἶσῦνος 3: *of willow, willow*.

οἶσων: fut. partic. of φέρω, *bring*.

οἶτος: *fate, lot, destruction*.

Οἶχαλιεύς, -ῆος: *Oechalian, from Οἶχαλή, a town in Thessaly*.

οἶχνέω: *come, return*. Frequentative of οἶχομαι, like φορέω of φέρω.

οἶχομαι, impf. ᾔχετο: *go, am gone*.

οἶω: *think*. See οἶομαι.

οἶων: gen. pl. of οἷς, *sheep*.

οἰωνός: *bird of prey, bird of omen, bird*.

ὀκριό-εις, -εσσα: *jagged, rough*.

ὀκτώ: numeral, *eight*.

ὀκτωκαιδέκατος 3: *eighteenth*.

ὀλβιος: *happy*. ὀλβια, neut., *happiness*.

ὀλβος: *happiness, good-fortune*.

ὀλεθρος (δλλυμι): *death, destruction*.

ὀλέκω (δλλυμι): *destroy, kill*.

ὀλέσαι: aor. inf. of δλλυμι, *destroy*.

ὀλιγη-πελέων: partic. with little strength. in a faint.

ὀλιγη-πελή: *faintness, faint*.

ὀλίγος 3: *little, small*. ὀλίγον, adv.

ὀλλῦμι, pass. partic. ὀλλυμένων, fut. ὀλέσει, aor. ὤλεσα, ὤλεσσα, mid. ὀλόμην, ὤλετο, perf. ὤλωλε: *ruin, destroy, kill, lose; mid. and perf., am destroyed, perish, die*.

ὀλολύζω, aor. ὀλόλυξε: *raise the voice, utter a cry*.

ὀλοντο: *perished*, aor. mid. of δλλυμι. § 46 a.

ὀλοός 3: *destructive, deadly*.

ὀλοό-φρων, -ονος (φρήν): *baseful-minded, malicious*.

ὀλοφύρομαι, aor. ὀλοφύραο: *complain, lament; commiserate*.

ὀλοφώιος: *destructive*. ὀλοφώια pl. *wiles, tricks*.

ὀλωτάτος: *accursed, superl. of ὀλοός*.

Ὀλύμπιος: *Olympian*.

Ὀλυμπος: *Olympus, a high mountain on the boundary between Macedonia and Thessaly; the abode of the gods*.

ὤλωλε: *has perished*, perf. of δλλυμι.

ὀμάδew, aor. ὀμάδησαν: *raise a din, make a hubbub*.

ὀμαδος: *din, hubbub*.

ὀμαλός: *even, smooth*.

ὀμαρτέw, aor. opt. ὀμαρτήσκειν: *keep pace, go equally swift*.

ὀμβρος (imber): *rain, storm*.

ὀμ-ηγερής, -ές (ἀγείρω): *assembled, together*.

ὀμ-ηλικής: (of the same age), an abstract collective, *fellows, comrades*. It sometimes refers to a single person.

**δμίλειω**, impf. *δμίλειν*, aor. opt. *δμίλῃσειεν*: *assemble, meet, associate with.*  
**ῥμίλος**: *throng.*  
**ῥμμα**, -ατος: *eye.*  
**ῥμνῡμι**, aor. *ῥμοσα*, ῥμοσεν, imv. ῥμοσον, ῥμόσσετε, inf. ῥμόσσαι: *swear.*  
**ῥμόθεν**: *from the same spot.*  
**ῥμοίος**: *impartial, common.*  
**ῥμοίος** 3: *like.*  
**ῥμοιῶω**, aor. pass. ῥμοιωθήμεναι: *make like*; pass. *claim to be like.*  
**ῥμόργνῡμι**, mid. impf. ῥμόργνυντο, aor. ῥμορξάμενος, : *wipe away.*  
**ῥμός** 3: *like, common.*  
**ῥμοσαν** ind., ῥμοσον imv., ῥμόσσαι inf.: aor. of ῥμνῡμι, *swear.*  
**ῥμοῦ**: adv. *together, at the same time, along with, with.*  
**ῥμο-φρονέω** (φρήν): *have like mind, sympathize.*  
**ῥμο-φροσύνη**: *like-mindedness, harmony, union of mind.*  
**ῥμφαλός**: (navel), *center, heart.*  
**ῥμφαξ**, -ακος: *unripe grape.*  
**ῥμφή**: *voice.*  
**ῥμῶς** (ῥμός): adv. *alike, equally.*  
**ῥμῶς**: *never-the-less, yet.* λ 565.  
**ῥν-δε**: acc. of the possessive pron. ῥς, with the suffix -δε, *towards.*  
**ῥνειαρ**, -ατος: *blessing, relief.* The pl. is always used of *viands.*  
**ῥνειδος**, -εος: *shame, reproach.*  
**ῥνείρειος** 3: adj. *of dreams.*  
**ῥνειρον** and **ῥνειρος**: *dream.*  
**ῥνήμενος**: *blessed one, one on whom the blessing ῥναιο has been pronounced*; 2 aor. partic. of ῥνινημι. The contrary is *οὐλόμενος.*  
**ῥνητορίδης**: *son of Onetor.* γ 282.  
**ῥνινημι**, aor. partic. mid. ῥνήμενος: *bless*; mid. partic. *blessed.*  
**ῥνομα** and **ῥνομα**, -ατος: *name.*  
**ῥνομάζω**: *name, mention, address.*  
**ῥνομαι**, fut. ῥνόσσεσθαι: *find fault with, esp. disparage as too little.*

**ῥνομαίνω**, aor. subjv. ῥνομήνω: *name, tell.*  
**ῥνομα-κλή-δην**: *calling by name.*  
**ῥνόσσεσθαι**: see ῥνομαι.  
**ῥνυξ**, -υχος (ονyx): (nail), *talon.*  
**ῥξύς**, -εία, -ύ, nom. pl. masc. ῥξέες: *pointed, sharp, keen.* ῥξύ, adv. *keenly.*  
**ῥου** (ῥο?): gen. of ῥς, *who.* § 38 b.  
**ῥπα**: acc. of ῥψ, *voice.*  
**ῥπάζω**, fut. ῥπάσσω, aor. ῥπασσα, ῥπασε, mid. ῥπασσάμενος (ῥπομαι): *give as a companion, give, grant*; mid. *take as a companion.*  
**ῥπ(π)η**: adv. *where.*  
**ῥπηδέω**: *accompany, attend.*  
**ῥπί**: dat. of ῥψ, *voice.*  
**ῥπίζομαι**: *regard, shun.*  
**ῥπι(σ)θεν**: adv. *behind, afterward, hereafter.*  
**ῥπίσ(σ)ω**: adv. *behind, afterward, hereafter*; *back.*  
**ῥπλέω**, impf. ῥπλεον: *make ready.*  
**ῥπλίζομαι**, aor. imv. ῥπλισσον, mid. ῥπλίσσατο, ῥπλίσάμεσθα, subjv. ῥπλίσμεσθα: *make ready, prepare.*  
**ῥπλον**: pl. *tools, implements, tackle.*  
**ῥπλότατος** 3: *youngest.*  
**ῥπου**: adv. *where.*  
**ῥπη [ῥπῃ]**: adv. *where, in what way, as.*  
**ῥππόθεν**: *whence, of what stock.*  
**ῥππό-θι** [ῥπου]: adv. *where.* § 36 b.  
**ῥπποῖος** 3: *of what sort, what.*  
**ῥπ(π)ότε**: adv. *when, whenever.*  
**ῥππότερος** 3: *which of the two.*  
**ῥππως** [ῥπως]: *in what way, how.*  
**ῥπταλέος**: *roasted.*  
**ῥπτᾶω**, impf. ῥπτων, aor. ῥπτῃσαν: *roast.*  
**ῥπτός**: *roasted.*  
**ῥπυῖω**: wed. ῥπυλοντες, *married, wedded.*  
**ῥπωπα**: perf. of ῥπάω, *see.*  
**ῥπωπή**: *sight, view.* ἀντῆσαι ῥπωπῆς, *get sight.*  
**ῥπώρη**: *late summer, early autumn.*  
**ῥπωρινός**: adj. (of) *in late summer.*  
**ῥπως**: *how, as, since; in order that.*  
 See ῥππως.

**δράω** or **δρώω**, partic. *δρών*, impf. *δρῶμεν*, mid. opt. *δρῶτο*, fut. *δύεται*, aor. *εἶδον*, *ἴδον*, mid. *ἰδδμην*, inf. *ἰδέειν*, perf. *ἰδωπας*: *see, look, behold*. (The stem *ιδ-* originally was *φιδ-*.)

**δργυια** (*δρέγω*): *fathom*, the distance between the finger-tips of the extended arms.

**δρέγω**, aor. inf. *δρέξαι*: *extend*.

**δρεσι-τροφος**: *mountain-bred*.

**δρεσ-κῶος** (*κείμαι*): adj. *dwelling on the mountains, mountain*.

**δρεσσι**: dat. pl. of *δρος*, *mountain*.

**δρέστερος**: *of the mountain*.

**Ὀρέστης**, -*ᾱο*: *Orestes*, son of Agamemnon, who took vengeance on his father's murderer, Aegisthus. *a* 40.

**ὀρθό-κραιρος** 3: *straight-horned*.

**ὀρθός**: *straight, erect, upright*.

**ὀρίνω**, aor. *ὄρινα*, *ὤρινας*: *arouse, excite*.

**ὀρκος**: *oath*; *oath-token*, or power invoked to bind the oath-taker and punish him if the oath is broken.

**ὀρμαίνω**, aor. *ὤρμησαν*: *ponder, revolve, consider*.

**ὀρμάω**, aor. pass. *ὤρμήθησαν*, partic. *ὀρμηθεῖς*: pass. *rush, hasten, set out*. *θεοῦ ὀρμηθεῖς, inspired of the divinity*.

**ὀρμή**: *impulse, onset, force, orders; endeavor*.

**ὀρμίζω**, aor. *ὤρμισαν*: *moor, make fast*.

**ὀρμος**: *anchoring-place, roadstead*.

**ὄρνις**, -*ιθος*: *bird*.

**ὀρνυμι**, mid. *ὀρνυται*, aor. *ὤρσε*, *ὤροπε*, mid. *ὤρτο*, inv. *ὀρσο*, plpf. *ὀρώρει*: *arouse, excite, drive on*; mid., 2 aor., and perf., *arise, begin, raise myself, hasten*.

**ὀροθύνω** (*ὀρνυμι*): *rouse*.

**ὀρομαι**: *am waiter, am watcher*.

**ὄρος**, -*εος*, dat. *οὔρει*, pl. *δρεσσι*: *mountain*.

**ὀρός**: *whey*.

**ὀρούω**, aor. *ὀρουναν*: *go hastily, rush*.

**ὀρώω**: *see ὀράω, see, behold*.

**ὄρσας** partic., *ὄρσεο* or *ὄρσο* mid. inv.: *of ὀρνυμι, rouse*; mid. *arise*. § 51 e.

**Ὀρτίλοχος**: *Ortilochus*. γ 489.

**Ὀρτυγίη**: *Ortygia*, prob. the old name for Delos, in ε 123.

**ὀρυμαγδός**: *din, noise*.

**ὀρύσσω**, aor. *ὀρυξα*: *dig*.

**ὀρφναῖος** 3: *dark, gloomy*.

**ὄρχαμος**: *leader, commander*.

**ὄρχατος**: *orchard*, a collection of trees and plants set out in symmetrical rows. See *ὄρχος*.

**ὀρχέομαι**, aor. *ὀρχήσασθαι*: *dance*.

**ὀρχηθμός**: *dance*.

**ὀρχηστὺς**, -*υος* (*orchestra*): *dance*.

**Ὀρχομενός**: *Orchomenus*, an ancient Boeotian city, capital of the Minyae, where the Cephissus empties into Lake Copais. λ 284, 459. Called 'Minyan' in distinction from Arcadian Orchomenus.

**ὄρχος**: *row*.

**ὀρώρει(ν)**: *had arisen*, plpf. of *ὀρνυμι*.

**ὄς, ἧ, ὄν**, gen. masc. *οἴο* (*σος, suus*): possessive pron., *own, his, her*. § 45 d. Since this began with a consonant (Ϝ), 'apparent hiatus' (§ 30 f) is freq. before it.

**ὄς, ἧ, ὄ** or **τό**, gen. masc. *οἷ, δον* (better *δο*, § 38 b): (1) rel., *who, which, what*. *ὃ*, adv. acc. as conj., *in that, that*; cf. quod. (2) Dem. masc., *ὅς* and *ὃ*, *he*, esp. with *οὐδέ, μηδέ, καί*, and *γάρ*.

**ὄς περ, ἧ περ, ὄ περ**: intensive rel., *just who, exactly who*; or concessive, *who nevertheless*.

**ὄσος**: *see ὄσος*.

**Ὀσσα**: *Ossa*, a Thessalian mountain. λ 315.

**ὄσσα**: *rumor*.

**ὄσσάκι**: adv. *as often as*.

**ὄσσε** dual (*oculus*): *eyes*.

**ὄσσομαι** (*ὄσσε*): *look, behold, see, picture to one's self*.

**ὅσ(σ)ος** 3: *how large, how much, how far*; pl. as *many as*. With *τόσος* expressed or implied, as *much as*.  
**ὅσ(σ)ον**, adv., *how greatly, by as much as, as far as*.

**ὅστέον**, gen. and dat. pl. *ὅστέφιν*: *bone*.

**ὅς τις** or **ὅ τις**, **ἡ τις**, **ὅτ(τ)ι**, gen. *ὅττεν*, dat. *ὅτεφ*, acc. *ὅν τινα*, *ὅτινα*, gen. pl. *ὅτεων*, neut. pl. *ἅσσα* [*ἅτινα*]: indef. rel., *who, whoever*; in indirect questions, *who*. **ὅ τι**, *wherefore, why*.

**ὅτε**: *when, and at times, since*.

**ὅτεφ**, **ὅτεων**, **ὅτινα**, **ὅτις**: see **ὅς τις**.  
 § 45 s.

**ὅτ(τ)ι**: conj. *that, because*; adv. strengthening superl., *ὅτι τάχιστα*, as *quickly as possible* (cf. *quam*).

**ὀτρηρός**: *ready, prompt*.

**ὀτρηρῶς**: adv. *speedily, at once*.

**ὀτρύνω**, fut. *ὀτρυνέει*, aor. *ὀτρῦνε*, opt. *ὀτρύνειαν*: *arouse, make ready, excite, impel, urge on, order*.

**ὀττεο** [*δτου*]: gen. neut. of **ὅς τις**.

**ὀττε**: see **ὅτι**, **ὅς τις**.

**οὐ** (*φοῦ*): gen. of 3 personal pron., (*of*) *him, (of)* *her*. The possessive is **ὅς**, **ἡ**, **ὅν**, or **ἐός**, **ἐή**, **ἐόν**.

**οὐ**, **οὐκ**, **οὐκί**, and **οὐχ**: neg. adv., *not*.

In questions it implies the answer *yes*.

**οὐας**, -ας, dat. pl. *ὠσίν* [*ὠς*]: *ear*.

**οὐδας**, -ας, dat. *οὐδεῖ*: *floor, ground*.  
*οὐδάσδε*, to the ground.

**οὐδέ**: *but not, and not, not even, nor*.

**οὐδέποτε**: *never at any time*.

**οὐδεῖς**, dat. *οὐδενί*, neut. *οὐδέν*: *no one*.

**οὐδέν** (*οὐδεῖς*): *not at all*. Equiv. to **οὐ τι**, which is more freq. in Homer.

**οὐδός**: *threshold*.

**οὐθαρ**, -ας (*udder*, Germ. *Euter*): *udder*.

**οὐκ**: see **οὐ**, *not*.

**οὐκ-έτι**: *no longer, no more*.

**οὐκί** (*οὐ*): *not*, used at the end of a sentence in *καὶ οὐκί*.

**οὐλαί** (*οὐλόχυνται*) pl.: for *οὐλαὶ κριθαί*, *whole barley-corns*.

**οὐλόμενος** 3: *destructive, deadly, cursed*.  
 Aor. partic. of *ὀλλυμι*, *destroy*.

**οὐλος** 3: *thick, woolly, fleecy*.

**οὐλό-χυνται** (*χέω*) pl.: (*poured out barley-corns*), *barley-corns*.

**Ὀλύμπος**: *Olympus*. See *Ὀλυμπος*.

**οὐν**: inferential particle, *now, then, so, at all events*.

**οὐνεκα** [*οὐ ενεκα*]: *for the sake of which, because; in that, that*.

**οὐνομα**, -ας: see *ὄνομα*, *name*.

**Ὀυρανῶνες** pl.: *of heaven, inhabitants of heaven*.

**οὐρανό-θεν**: adv. *from heaven*.

**οὐρανο-μήκης**, -ες: *reaching-to-heaven*.

**οὐρανός**: *heaven, the heavens, sky*.

**οὐρή**: *tail*.

**οὐρον**: 'piece' ploughed by mules. The length of a furrow was a fixed standard of length, like our 'furlong' (= furrow long). The width of a piece which a pair of mules could plough in a day, the length of furrow being constant, came also to form an absolute standard of distance (*οὐρον*), like our 'stone's throw.' Mules ploughed faster than oxen; cf. K 351ff.

**οὔρος**, gen. *οὔρεος* [*ἔρος*]: *mountain*.

**οὔρος**: *wind*. *ἱκμενος οὔρος*, *favoring breeze*.

**οὔρος**: *guard, warder*.

**οὐτάξω**, perf. pass. partic. *οὐτασμένος*, aor. inf. *οὐτάμεναι*, mid. (as pass.) partic. *οὐτάμενος*: *wound with a weapon held in the hand*.

**οὐ-τε**: *and not, nor*. *οὔτε . . . οὔτε*, *neither . . . nor*.

**οὐτιδανός** (*οὐ τις*): *worthless*.

**οὐ τις**, **οὐ τι**: *no one, none*. **οὐ τι**, *not at all*.

**Ὀὔτις**: *Noman*, the name assumed by Odysseus in order to deceive the Cyclopes. ι 366, 408.

οὐ τοι: *by no means.*

οὗτος, αὕτη, τοῦτο: *dem. this.* οὗτος is the ordinary demonstrative pronoun in Greek, and points to a person or thing as present, either actually or in thought. Its place in Homer is generally taken by the article, ὁ, ἡ, τό, in demonstrative use.

οὕτω(s): *adv. thus, so.*

οὐχ: *see οὐ, not.*

ὀφείλλω, aor. ὀφελον, ὥφελες [ὀφείλω]: *owe, impf. ought.* The aor. ind. is used with αἴθε and ὥς to express a wish which cannot be realized; ὥς ὀφελον ἔμμεναι νίδος κτλ., *would that I were the son, etc.* Very similar is the use of the impf. in τῷ μὴ γείνασθαι ὀφελλον, “would that these had not given me birth,” θ 312.

ὀφείλλω, aor. opt. ὀφέλλειεν (§ 33 e): *increase.*

ὀφθαλμός: *eye.* Cf. δμμα. ἐν ὀφθαλμοῖσιν, *before (my) eyes.*

ὄφρα: *conj. (1) of time, while, as long as, until; (2) of purpose, that, in order that.*

ὄφρῦς, -ύος (brow): *eye-brow, brow.*

ὄχα (ἔχω): *adv. pre-eminently, by far.*

ὀχέω, iterative impf. ὀχέεσκον, aor. mid. ὀχήσατο (ἔχω): *bear, endure. νητιάας ὀχέειν, act childishly.*

ὄχθη: *bank, river-bank, shore.*

ὀχθέω, aor. partic. ὀχθήσας: *am out of temper; aor. partic. in a burst of rage.*

ὀχλίζω, aor. opt. ὀχλίσσειαν: *heave.*

ὄχος, dat. pl. δχεσφιν: *pl. chariot.*

ὄχος (ἔχω): *holder.*

ὄψ, dat. ὅπι, acc. ὅπα (vox): *voice.*

ὀψέ: *adv. late.*

ὀψει, ὀψεται: *fut. of ὀράω, see.*

ὀψί-γονος: *late-born, of future ages.*

ὀψον: *pl. cooked-bits, often of meats, the ‘relish’ for bread and wine.*

## Π.

πάγος (πήγνυμι): *cliff.*

παγ-χάλκεος: *adj. of solid bronze.*

πάγχυ: *adv. altogether, utterly.*

πάθεν [ἐπαθεν, § 46 a] ind., παθέειν inf., πάθῃσιν [πάθῃ] subjv.: *aor. of πάσχω, suffer.*

παίζω, aor. impv. παίσατε (παῖς): *play, sport, make merry, dance.*

Παιήων, -ορος [Παιών or Παιάν]: *Paieōn, the surgeon and physician of the gods. The name became an attributive epithet, and was applied to Apollo.*

παιπαλό-εις, -εσσα: *adj. rugged, rocky.*

παῖς or πάις (§ 27 a), gen. παιδός, dat. pl. παιδεσσι: *child, son, daughter.*

πάλαι: *adv. long ago, long before.*

παλαιμοσύνη: *wrestling. Cf. πάλη.*

παλαιός (πάλαι) 3: *of old, ancient.*

παλαιστής: *wrestler. See πάλη.*

παλαί-φατος (φημί): *spoken long ago.*

παλαίω, aor. ἐπάλαισεν: *wrestle.*

παλάμη: *palm, hand.*

πάλη (palaestra): *wrestling.*

παλιμ-πετές: *adv. in backward flight, baffled.*

πάλιν: *adv. back, backward.*

παλίν-τιτος: (paid back), requited. παλντιτα ἔργα, *deeds of requital, vengeance.*

παλι-ρρόθιος (ρόθος): *surging back, re-turning of a wave.*

Παλλάς, -άδος (πάλλω): *Pallas, (Spear-wielder). Epithet of Athena as goddess of war.*

πάλλω, perf. mid. inf. πεπαλάσθαι (as from παλάσσω): *shake; of lots, cast.*

παλύνω: *sprinkle.*

παμ-μέλας, -ατος: *all-black.*

πάμ-παν: *adv. entirely, altogether, at all.*

πάμ-πρωτον: *adv. first of all.*

παμ-φανών, -ωντος: *all-shining, bright.*

πᾶν-άπαλος: (all-tender), delicate.

παν-άργυρος: adj. of solid silver.

Παν-αχαιοί pl.: the Pan-Achaean, Achaeans as a whole. a 239.

παν-δαμάτωρ, -ορος: all-subduing.

παν-ήμερ: adv. all day long.

παν-ήμεριος 3: adj. all day long. § 59 a.

παν-νύχιος 3: adj. all night long. § 59 a.

Πανοπεύς, -ῆος: Panopeus, town in Phocis, on the Cephissus, near Boeotia.

πάν-ορμος: convenient for mooring.

πάντεσσι: Aeolic dat. pl. of πᾶς.

πάντη: adv. everywhere, on all sides.

παντοίος (πᾶς) 3: adj. of all sorts.

πάντοσε: adv. on all sides.

παν-υπέρτατος 3: (uppermost), farthest.

παν-ύστατος: last of all.

πάππα voc.: papa. § 57.

παπταίνω: peer about, scan.

πάρ (§ 32), παρά, and παρὰ: adv. and prep. by the side of, beside, near by.

(1) With dat., by the side of, by.

Ἀργείων παρὰ νηυσί, by the ships of the Argives; παρὰ δέ σφι τίθει κύπελλα, beside them he placed cups; παρὰ σοί, at thy house; πᾶρ Μενελάω, at the home of Menelaus.

(2) With acc., to the side of, along by. στή ῥα παρὰ σταθμόν, she took her stand by the column; παρὰ θίνα θαλάσσης ἦμα, I went along the shore of the sea; ἐλθε παρὰ ξανθὸν Μενέλαον, go (beside, i.e.) to the house of tawny Menelaus.

(3) With gen., from the side of, from. ἀνόντα παρ' Ἴλου, returning from the (side, i.e.) house of Ilus; παρ' ἐμεῖο, from my side, from my house; ἦλθον παρὰ νηός, they came from the ship.

Adv. παρὰ ἐτάνυσσε τράπεζαν, by their side she drew a table.

·πάρα: by 'anastrophe' (§ 58 c) for παρὰ,

(1) when it follows its case immediately, and (2) when it stands for πάρεστι or πάρεσι. εἰ δ' ἐθέλεις πεζός,

πάρα τοι δίφρος τε καὶ ἵπποι, but if thou wishest to go by land, both chariot and horses are at thy service.

παρα-θείτο: see παρατίθημι.

παρά: see παρὰ.

[παραίνεσις, -ιος: advice, exhortation.]

παρα-κλιδόν: adv. turning aside, evasively.

παρά-κοιτις, -ιος: couch-mate, wife.

παρα-λέγω, aor. mid. παρελέξατο: mid. lie beside.

παρ-αμείβομαι, aor. partic. παραμειψάμενος: pass by.

παρα-μῖνω (μένω): remain beside, remain with, remain.

παρα-νηνέω [νέω]: heap up beside.

παρα-νήχομαι, fut. παρανήξομαι: swim past, swim along.

παρα-πέμπω, aor. παρέπεμψε: send along, guide on its way.

παρα-πλάζω, aor. παρέπλαξεν: drive past, drive from (my) course.

παρα-πλήξ, -ῆγος: (smitten sideways, by waves that run up and along a receding shore), shelving, sloping.

παρα-πλώω, aor. παρέπλω: sail past.

παρα-πνέω, aor. subjv. παραπνεύσῃ: blow past.

παρα-στα-δόν (ἵστημι): adv. standing beside, stepping up beside.

παρα-σταῖεν, παραστάς: see παρίστημι.

παρα-σχεῖν: furnish; aor. of παρέχω.

παρα-τίθημι, 3 sing. παρτιθεῖ (§ 55 a), aor. παρέθηκα, πάρθεσαν, opt. παραθεῖτο: place beside; aor. mid. partic., risking.

παρα-τροπέω (τρέπω): turn away; partic. evasively.

παρ-αυδάω: (persuade), speak comfortably of.

παρα-φεύγω, aor. inf. παρφυγέειν: flee past, aor. escape past.

παρά-φημι: mid. partic. παρφάμενος: talk over, persuade, beguile.

πάρδαλις, -ιος: pard, leopard.

παρ-έξομαι: *sit beside.*

παρεῖαι pl.: *cheeks.*

παρ-εἰμι, inf. παρέμμεναι, partic. παρῶν.  
impf. παρήσθα, παρῆεν (εἰμί): *am present, am at hand.*

παρ-εἰμι, partic. παριών (εἰμι): *pass by.*

παρ-έκ or παρ-έξ: *adv. forth and along, along outside, away from the truth.*

Prep. with gen., *outside of*; with acc., *past.*

παρ-ελάω, aor. παρήλασε: *drive past, row past, sail past.*

παρ-έλθῃ: aor. subjv. of πατέρχομαι.

παρ-εἴνεον: see παρανηνέω.

παρ-έξ: see παρέκ.

παρ-εξ-ελάω, inf. παρεξελάαν, aor. subjv. παρεξελάσσω (ελαύνω): *(drive past), row past.*

παρ-εξ-έρχομαι, aor. inf. παρεξελθεῖν: *pass along by, evade.*

παρ-έξω: fut. of παρέχω.

παρ-εόντων [παρόντων]: see πάρεμι.

παρ-έπλω: aor. of παραπλώω.

παρ-έρχομαι, aor. παρήλθε, subjv. παρ-έλθῃ: *pass by, pass.*

παρ-εστάμεναι [παρεστάναι]: *stand by, aid, perf. inf. of παρίστημι.*

παρ-έστη: aor. of παρίστημι.

παρ-έχω, fut. παρέξω, aor. inf. παρασχέιν: *furnish, supply, give.*

παρ-εών [παρών]: see πάρεμι.

παρ-ῆεν [παρῆν]: impf. of πάρεμι.

παρ-ήλασαν: aor. of παρελαύνω.

παρ-ῆμαι: *sit beside.*

παρ-θέμενοι: *risking.* See παρατίθημι.

παρθενική: *maiden*, strictly an adj., but used also as substantive.

παρθένιος 3: *adj. virgin, maiden.*

παρθένος fem.: *virgin, maiden.*

παρ-θίσαν: aor. of παρατίθημι.

παρ-ίζω: *seat beside.*

παρ-ίσταμαι (mid.), 2 aor. opt. παρασταῖεν, partic. παραστάς, perf. inf. παρεστώμεναι: *stand beside, stand by, assist, befall.*

παρ-ιών: *passing by.* See πάρεμι.

πάροιθε(v): *adv. in front, before.* τὸ πρόοιθε, *in time past.*

πάρος: *adv. before, in time past, formerly.* τὸ πάρος, *formerly.* Conj. with inf. (cf. πρὶν), *before*; πάρος ἦν γαῖαν ἰκέσθαι, *before he came to his own land.*

παρ-τιθεῖ: see παρατίθημι.

παρ-φάμενος: see παράφημι.

παρ-φυγείν: see παραφεύγω.

πᾶς, πᾶσα, πᾶν, gen. παντός, πάσης, fem. gen. pl. πασῶν or πασέων, dat. pl. πάντεσσι(v): *every, all, the whole.* With numerals, *in all, all told*, as ἐν ἀμφιφορεῦσι δώδεκα πᾶσιν, *in jars twelve in all.* πάντα, *adv. wholly, entirely.*

πάσαντο: aor. of πατέομαι.

πάσσαλος, gen. πασσαλόφι: *peg, pin, on which to hang clothes or lyre.*

πασσάμενος: aor. of πατέομαι.

πάσσων, -ονος: *compar. of παχύς.*

πάσχω, fut. πείσομαι, aor. ἔπαθον, perf. πέπονθας, 2 pl. πέποσθε (πέπασθε?), plpf. ἐπεπόνθειν (παθ-σκω): *suffer.*

πατέομαι, aor. πάσ(σ)ασθαι (feed): *eat, partake of, with acc. or genitive.*

πατήρ, gen. πατέρος or πατρός, gen. pl. πατέρων or πατρῶν (pater): *father.*

πάτος: *tread, footstep, step.*

πατρή: *fatherland.*

πατρίς, -ίδος: *strictly adj. of his fathers; then (sc. γῆ), fatherland.*

πατρο-κασίγνητος: *father's brother.*

Πάτροκλος, gen. Πατροκλῆος: *Patroclus, son of Menoetius, friend of Achilles, slain by Hector.* γ 110, λ 468.

πατρο-φονεύς, -ῆος: *father's murderer.*

πατρώιος (πατήρ) 3: *father's, of the father, ancestral.*

παῦρος: *scant, pl. few.*

παύω, inf. παύεσθαι, fut. παύσεσθαι, aor. παῦσεν, (ἐ)παύσατο: *stop, put an end to, give rest; mid. cease.*



**Πάφος**: *Paphos*, a noted seat of Aphrodite's worship, on the island of Cyprus.

**πάχυντος** [παχύς]: adj. *thick*.

**πάχος**, -εος: *thickness*.

**παχύς**, gen. παχέος, fem. dat. παχείη: *thick*. Compar. πάσσων.

**πιδάω**, aor. (ἐ)πέδησε (πέδη, πούς): *fetter, bind*.

**πέδιλον**: *sandal*.

**πεδίων**: *plain*. πεδιονδε, *to the plain*.

**πέδον-δε**: (to the ground), *to the bottom*.

**πεζός**: adj. *on foot*, πέδιλον. (hence) *by land*.

**πείθω**, fut. πείσομαι, aor. πιθόμην, subjv. πίθηναι [πίθη], perf. subjv. πεποίθομεν, plpf. πεποίηθα (§ 47 c) (fido): *persuade*; mid. *am persuaded, obey*; perf. *trust, have confidence*.

**πειράζω**: *try, test*.

**πειραίνω**, perf. 3 sing. πεπειρανται: *bring to conclusion, perform*.

**πείραρ**, -ατος: *rope, noose; limit, bound; (issue), and (as producing the results of skill) implement*.

**πειράω**, fut. πειρήσω, aor. ἐπειρήσαντο, perf. πεπειρήμαι, aor. pass. (as mid.) subjv. πειρηθῶμεν: *try, make trial of, put to the test*; perf. *am practised*.

**Πειρίθοος**: king of the Lapithae, friend of Theseus. A 263, λ 631.

**πείρω**, aor. ἔπειραν: *pierce; cleave, sail through*.

**πείσεσθαι**: fut. mid. of πείθω.

**πείσεται**: fut. of πάσχω, *suffer*.

**Πεισηνοριδης**: i.e. Ops. α 429.

**Πεισήνωρ**, -οπος: Ithacan herald. β 38.

**Πεισιστράτος**: *Pisistratus*, Nestor's youngest son, from whom the Athenian tyrant of the same name claimed descent. He accompanied Telemachus to Sparta. γ 36, 482, δ 69.

**πείσμα**, -ατος: *rope, cable*.

**πείσομαι**: fut. of πάσχω, *suffer*.

**πείσομαι**: fut. mid. of πείθω.

**πέλαγος**, -εος (pelagus): *open sea*, pl. *waves*.

**πελάζω**, aor. (ἐ)πέλασ(σ)ε, perf. partic. πεπλημένος (πέλας): *bring near, bring to; approach*.

**πέλας**: adv. *near*.

**πελάσσομεν**: aor. subjv. of πελάζω.

**πέλεθρον** [πλήθρον]: *plethrum*, a measure of surface, in later times 100 feet in length, or 10,000 square feet.

**πέλεια**: *dove, pigeon*.

**πελεκκῶω**, aor. πελέκκησεν: *hew with the axe, trim*.

**πέλεκυς**, -εος: *axe*.

**Πελίης**: *Pelias*, usurping ruler in Iolcos, who sent Jason to Colchis for the Golden Fleece. λ 254 ff.

**πέλω**, mid. πέλομαι, aor. freq. as pres. ἔπλεο, ἔπλετο: *move, am*.

**πέλωρ**: *monster*.

**πελώριος**: *monstrous, large, mighty*.

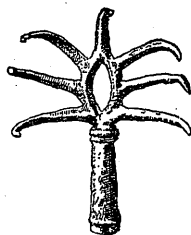
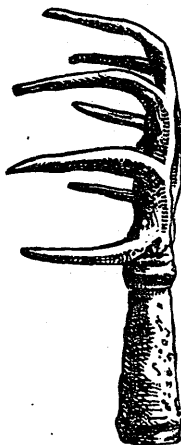
**πέλωρον** (πέλωρ): *monster*.

**πεμπάζομαι**, aor. subjv. πεμπάσσεσθαι: (count by fives), *count*.

**πέμπτος**: *fifth*.

**πέμπω**, inf. πεμπέμεν(αι), fut. πέμψω, aor. ἔπεμψε: *escort, attend, send*.

**πεμπ-ώβολον** (πέμπε is Aeolic for πέντε, cf. § 25 c): *five-tined fork*, used in



πεμπ-ώβολα.

sacrifices in order to keep the offerings from rolling into the ashes.

πενθερός: *father-in-law, wife's father.*

πένθος, -eos (πάσχω): *sorrow, grief.*

πενυχρός: *poor, needy.*

πένομαι: *work, am busy; prepare.*

πεντα-ετές (ἔτος): *adv. for five years.*

πέντε: *numeral, five.*

πεντήκοντα: *fifty.*

πεντηκόσιοι: *five hundred.*

πεπαλάσθαι: *see πάλλω, shake.*

πεπείρανται: *see πειράω, complete.*

πεπείρημαι: *see πειράω, make trial.*

πέπληγον: *aor. of πλήσσω, beat.*

πεπληγυῖα: *perf. partic. of πλήσσω.*

πεπλημένος: *perf. partic. of πελάζω.*

πέπλος: *robe. The*

principal female garment. This robe was fastened by brooches at the shoulder, and left the arms bare; it reached to the feet. It fell in folds over the breast, and was gathered at the waist by a girdle (ζώνη).

πεπνυμένος: *prudent, discreet; perf. partic. of πνέω, breathe.*

πεπνύσθαι: *to be prudent. See πνέω.*

πεποίθεια: *trusted, plpf. of πείθω. § 47 c.*

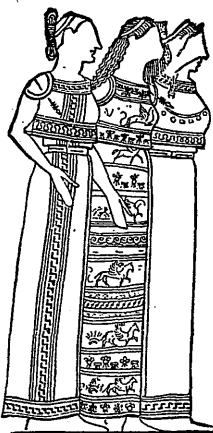
πέποσθε [πεπόνθατε]: *see πάσχω.*

πεπότηται: *perf. of ποτάομαι, fly.*

πέπταται: *perf. of πετάννμι.*

πέπυσμαι: *perf. of πυνθάνομαι.*

πέπων, -ονος: *good fellow, used by Polyphemus to his pet ram, ι 447; in the Iliad, used in addresses by an elder or superior in an affectionate, condescending, or contemptuous tone.*



πέπλος.

πέρ (περί): *intensive particle, enclitic, exceedingly, very, exactly, however much (with concessive participle).*

περάω, 3 pl. περάωσι, inf. περάαν, iterative impf. περάασκε, aor. ἐπέρασσα, subjv. περήσῃς: *traverse, cross, go through, pierce.*

πέρθω, aor. ἔπερσε or ἔπραθε, partic. πέρσαντες: *sack.*

περί: *adv. and prep. about, round about, concerning, exceedingly.*

(1) With gen., *about, concerning, for.* περί σπείους, *about the grotto;* περί πατρός ἔροιτο, *might ask concerning his father.* Used adverbially with the genitive to denote superiority: περί πάντων κάμμορε, *wretched above all others.*

(2) With acc., *round about, around.* ἱστάμενοι περί σπέος (*taking their stand*), *standing about the cave;* περί κείνα, *around those parts;* περί δείπνον πένοντο, *were busy about the dinner.*

(3) With dat., *about.* ἀποθνήσκων περί φασγάνῳ, *dying about (i.e. pierced by) the sword;* μαχήσασθαι περί δαιτί, *fight about a feast.*

πέρι: *by anastrophe (§ 58 c) (1) for περί, when it immediately follows its case; and (2) adv., above all others, beyond measure.*

Περίβοια: *Periboea, grandmother of Alcinous. η 57.*

περι-γίγνομαι: *surpass.*

περι-γνάμπτω: *turn about, round.*

περι-έχω, 2 aor. mid. περισχόμεθα: *protect.*

περι-θείω: *aor. opt. of περιτίθημι.*

περι-ίστημι, 2 aor. περίστησαν, aor. pass.

περιστάθῃ: *place around; 2 aor. and pass., (took one's stand, i.e.) stood around.*

περι-καλλής, -ές: *very beautiful.*

περι-κήδομαι: *care exceedingly.*

περί-κληλος: *adj. very dry.*

Περι-κλύμενος: *son of Neleus. λ 286.*

περι-κλυτός: *famous, illustrious.*

περι-κλιόνης pl.: *those who dwell round about, neighbors.*

περι-κτίτης: *neighbor.* λ 288.

περι-μαιμάω, partic. fem. περιμαιμώσα: *search eagerly round about.*

περί-μετρος: *very large.*

Περι-μήδης, -εος: comrade of Odysseus. λ 23, μ 195.

περι-μήκετος: *lofty.*

περι-μήκης, -ες: *lofty, long.*

περι-μηχανάομαι, 3 pl. περιμηχανώνται: *plan, contrive.*

περι-ναιετάω: *dwell (lie) about.*

περί-ξεστος (ξέω) 3: *well-polished.*

περί-οιδα: *knows (beyond others, i.e.) more.* With gen. (after comparative idea) and accusative.

περι-πέλομαι, syncopated partic. περι-πλομένων: *move around, revolve.*

περι-ρρέω: *flow around.*

περί-σκεπτος: *well-protected.*

περι-σσαινω: *fawn upon.* οὐρῇσι περι-σσαινοντες, *wagging their tails.*

περι-στάθῃ: see περίστημι.

περι-στείχω, aor. περίστειξας: *go about.*

περι-στέναχίζομαι: *resound about.*

περι-στέφω: *crown; pass. is heaped about.*

περι-στρέφω, aor. partic. περιστρέφας: *whirl around.* Cf. 'strongly wheel'd and threw it,' Tennyson's *Morte d'Arthur*.

περι-σχόμεθα: aor. of περιέχω.

περι-τάμνω (τέμνω): *(cut around), surround, in order to drive away.*

περι-τέλλομαι: *come around, revolve.* Cf. περιπέλομαι

περι-τίθημι, aor. opt. περιθείην: *put about (as a garment), cloak.*

περι-τροπέω: *turn about, 'head off.'*

περι-φαίνομαι: *appear about.* περιφαινόμενον, *a sightly place.*

περι-φράζομαι: *plan about, consider.*

περί-φρων, -ονος: *prudent, discreet.*

περι-χέω, aor. περίχευεν, partic. περι-χέυας, subjv. mid. περιχέυεται: *pour about, mould, overlay.*

περι-ωπή: *look-out, height.*

περώσι [περώσι]: see περάω, *traverse.*

πέρσαντες: see πέρθω, *sack.*

Πέρσεύς, -ῆος: son of Nestor. γ 414.

Περσεφόνηα: *Persephone, queen of Hades.* κ 491, 534, λ 213, 386, 635.

Πέρση: mother of Circe. κ 139.

πέσε(ν) [ἔπεσεν] ind., πέσησιν [πέση] subjv., πεσών partic.: aor. of πίπτω, *fall.*

πessoί pl.: *draughts, checkers.*

πέσσω: *ripen.*

πετάννυμι, aor. πέτασ(σ)αν, perf. πέπταται: *spread, stretch out.*

πετηνά pl.: *winged things, birds.*

πέτομαι, aor. έπτατο: *fly.*

πετραίος 3: *of the rock.*

πέτρη: *rock, stone.*

πετρή-εις, -εσσα: *rocky.*

πεύδομαι: see πυνθάνομαι, *inquire, learn.*

πεφιδόμην: aor. of φείδομαι, *spare.*

πέφνε and έπεφνε, pl. πέφνον, subjv. πέφνη: aor. from root φεν (φόνος), *kill, slay.*

πέφραδε, inf. πεφραδέμεν: aor. of φράζω, *point out, show.*

πεφύασιν, πεφύκασιν: *have grown, grow, perf. of φύω, put forth.* Plpf. πεφύκει(ν).

πεφυγμένος: *escaped, perf. of φεύγω.*

πεφυρμένον: *besmeared.* See φύρω.

πεφυώτας: *growing, perf. partic. of φύω.*

πῇ: adv. *in what way, whither?*

πῇ: enclitic, *in any way, any whither, any where.*

πηγή: *spring, source.*

πήγνυμι, aor. πήξαμεν, partic. πήξας: *fix, make fast.*

πηγός: *big, mighty.*

πηδάλιον: *rudder, steering oar.*

πηδόν: *oar, oar-blade.*

πηκτόν (πήγνυμι): *well-joined.*

**Πηλεΐδης**, -εω, **Πηλεΐων**, -ωνος, and **Πηληϊάδης**: son of Peleus, Achilles. ε 310, θ 75, λ 467, 551. § 42.

**Πηλεύς**, -ῆος: Peleus, son of Aeacus, husband of Thetis, father of Achilles.

**πήληξ**, -ηκος: helmet.

**Πήλιον**: Pelion, a mountain in Thessaly, south of Mt. Ossa. λ 316.

**πήμα**, -ατος: suffering, disaster, bane.

**πημαίνω**, aor. pass. inf. **πημανθῆναι**: injure, harm, hurt.

**Πηνελόπεια**: Penelope, wife of Odysseus, daughter of Icarius and Periboea. Her fidelity to her husband during his absence of twenty years is an important element of the story of the *Odyssey*. α 328 ff., β 88 ff., δ 675 ff., ε 216 ff., λ 446.

**πήξαμεν**: aor. of **πήγνυμι**.

**πῆος**: connection by marriage.

**Πηρώ**, -οῦς: daughter of Neleus. λ 287.

**πῆαρ**: richness, fertility. ι 135.

**πίε**: aor. inv. of **πίνω**, drink.

**πιέξω**, aor. pass. partic. **πιεσθεῖς**: press hard, crowd, squeeze.

**πτεῖρα**: rich, fertile. See **πλών**.

**Πιερίη**: Pieria, district of Macedonia, on the boundary of Thessaly, near Mt. Olympus, on the sea. Early home of the 'Pierian Muses.'

**πιθροσθε** inv., **πιθῆαι** [πίθη] subjv., **πιθόμεν** ind.: aor. of **πείθωμαι**, am persuaded.

**πίθος**: jar. The largest form of pottery, for storage purposes, with round or pointed bottom, so that it had to be imbedded in the earth or leaned against the wall (as β 342). See **ἀσκός**.

**πικρό-γάμος**: of bitter marriage, having bitter marriage. α 266. (The word was coined for the case in hand, with marked irony, as a match for ὠκύμοροι.)

**πικρός** 3: bitter.

**πίμπλημι**, impf. **πίμπλαντο**, aor. mid. as pass. **πλήσθω**, pass. pl. **πλήσθεν** [ἐπλήσθησαν]: fill.

**πίναξ**, -ακος: plank; slice of meat.

**πινυτός** 3: prudent, discreet.

**πίνω**, inv. **πινόντων**, inf. **πινέμεν** and

**πίνειν**, pass. impf. **πίνετο**, fut. partic.

**πόμενος**, aor. **πῖεν**, inf. **πῖειν**: drink.

**πίπτω**, aor. **έπεσον** and **πέσον**, subjv. **πέσῃσιν** [πέση]: fall, anι cast (as passive of βάλλω).

**πίσος**, -εος: meadow, mead.

**πιστός** (πέιθω): faithful, trusty. οὐκέτι **πιστὰ γυναιξιν**, women cannot longer be trusted.

**πίσυρες** [Aeolic for τέσσαρες]: four.

**πίντημι**, partic. **πιννάς**: extend, stretch out.

**πίτυς**, dat. pl. **πίτυσιν**: pine-tree.

**πιφαύσκω**, mid. **πιφαύσκομαι** (φαίνω): show, tell, make known.

**πίων**: aor. partic. of **πίνω**, drink.

**πίων**, -ονος: fat, fertile, rich.

**Πλαγκταί** (πλάζω) pl.: Wandering, sc. **πέτραι**. μ 61, 260. (These correspond to the 'justling rocks' of the Symplegades at the entrance of the Bosphorus in the later story of the Argonautic expedition.)

**πλάζω**, mid. impf. **πλάζετο**, aor. pass. **πλάγχθη** [ἐπλανήθη, § 46 α]: drive; mid. wander.

**πλείθ'**: see **πλέω**.

**πλείος** [πλέως] 3, comp. **πλείτερος** 3: (πίμπλημι): full.

**πλείστος**: most, greatest. Superl. of **πολύς**.

**πλείων** and **πλέον**, -ονος: more. Compar. of **πολύς**.

**πλεκτός** 3: plaited, woven.

**πλέκω**, aor. partic. **πλεξάμενος**: plait.

**πλέω**, pl. **πλεῖτε**, impf. **πλέεν**, partic. **πλέον** (§ 28), fut. **πλεύσεσθε**: sail.

**πλέον**: see **πλείων**.

**πληγείσα**, smitten. See **πλήσσω**.

πληγή: *blow, stroke.*

πληθός, dat. πληθυί: *crowd, throng, rank and file.*

πλήθω: *am filled, am full.*

Πληιάδες pl.: *Pleiades, Voyagers.*

πλημυρίς, -ίος: *flood, surge.*

πλήν: as prep. w. gen., *except.* θ 207.

πλήντο: *were filled.* See *πίμπλημι.*

πλήξα: aor. of *πλήσσω, smite.*

πλήσασα fem. partic. act., *πλήσθεν* [*ἐπλήσθησαν*] aor. pass.: of *πίμπλημι.*

πλησίος 3: *near.* Generally with gen.; with dat., β 149. *πλησίον* as adv., *near by.*

πλησ-ίστιος: adj. *filling the sail.*

πλήσσω, aor. *πλήξα* and *πέπληγον*, perf. partic. *πεπληγυῖα*, aor. pass. partic. *πληγέσα*: *smite, beat, strike.*

πλήτο: *was filled.* See *πίμπλημι.*

πλίσσομαι: *pace off.* § 318.

πλόος (πλέω): *voyage.*

πλυνός: *wash-tank, washing-trough.*

πλύνω, fut. partic. *πλυνέουσα*, aor. *πλυναν*: *wash, cleanse.*

πλωτός 3: *floating.*

πλώω: *float.*

πνέω and *πνείω*, perf. mid. inf. *πεπνύσθαι*, partic. *πεπνυμένος* (*πνεφ-*): *breathe*; perf. mid. *am discreet, am prudent*; mid. partic. as adj. *discreet.*

πνοιή: *breath, blast.*

πόδεσιν [*ποσίν*]: see *ποῦς, foot.*

ποδ-ώκης, -εος: *swift-footed, fleet.*

πόθεν: adv. *whence, of what stock?*

ποθέν: indefinite enclitic adv., *from some quarter.*

ποθέω, inf. *ποθήμεναι* (§ 50 h), aor. inf. *ποθέσαι*: *yearn for, miss.*

ποθή: *yearning, longing, regret* for what is lost, hence *loss, lack.*

πόθι [*ποῦ*]: *where?*

ποθί [*ποῦ*]: enclitic, *ever, methinks, I ween.* αὐτὸς Ζεὺς δῶσι, *if haply Zeus may grant.*

πόθος: *desire, longing.*

Ποιάντιος: adj. of *Poeas.* § 42 i.

ποιέω, impf. *ποιεί*, aor. (*ἐ*)*ποίησε(ν)*, mid. *ποιήσατο*, perf. pass. *πεποίηται*: *make, fashion, build.*

ποίη [*πῶα*]: *herbage, grass.*

ποίη-εις, -εντος (*ποίη*): *grassy.*

ποιητός (*ποιέω*) 3: *made, well made.*

ποικιλο-μήτης: (of varied schemes), *crafty.*

ποικίλος 3: of many colors, richly adorned, cunning, intricate.

ποιμαίνω, iterative impf. *ποιμαίνεσκεν* (§ 57): *shepherd, tend.*

ποιμήν, -ένος: *shepherd.* *ποιμένα λαῶν*, an epithet of rulers.

ποίμνη: *flock.*

ποίος 3: *what sort of, what?*

ποιπνύω: *bustle, am busy.*

πολέας [*πολλούς*] acc., *πολέες* [*πολλοί*] nom., *πολέεσσιν* [*πολλοῖς*] dat.: pl. of *πολύς.* § 41 c.

πολεμήσιος: adj. of war, of battle.

πολεμίζω: *wage war, fight.*

πολεμόν-δε: adv. *to the war.*

π(τ)όλεμος: *war, battle.*

πολέος, *πολέσιν, πολέων*: see *πολύς.*

πόληος, *πόλιας*: see *πόλις.*

πολιός 3: *gray, hoary.*

π(τ)όλις, gen. *π(τ)όλιος* and *πόληος* [*πόλεως*, § 39 c], acc. pl. *πόλιας*: *city.* § 33 i.

πόλιν-δε: *to the city, to town.*

Πολύτης: comrade of Odysseus. κ 224.

πολίτης: *man of the city.*

πολλάκις: adv. *often, frequently.*

πολλέων: fem. gen. pl. of *πολύς.*

πολλόν [*πολύ*], *πολλός*: see *πολύς.*

πολύ-αινος: *much praised, glorious.*

πολυ-αἶξ, -ῖκος (*αἰσσω*): *with many onslaughts, stormy.*

πολυ-ἄρητος: *long-entreated.*

πολυ-βενθής, -έος, *very deep.*

Πόλυβος: *Polybus.* (1) father of Eurymachus, α 399. (2) A rich Egyp-

- tian host of Menelaus, δ 126. (3) A Phaeacian, θ 373.
- πολυ-δαίδαλος** : highly decorated, cunningly wrought.
- Πολύδαμνα** : Egyptian princess. δ 228.
- πολυ-δένδρεος** : adj. of many trees.
- πολύ-δεσμος** : much-fastened, well-fastened.
- Πολυδεύκης, -εος** : Polydeuces, Pollux, son of Zeus, half-brother of Castor, a famous boxer. λ 300.
- πολυ-ήρατος** : lovely, charming.
- πολυ-ιδρεΐαι** pl. : prudence, wisdom.
- πολύ-καρπος** : fruitful.
- Πολυκάστη** : Nestor's daughter. γ 464.
- πολυ-κηδής, -ές**, sorrowful.
- πολυ-κλήης, -ίδος**, with many row-locks, many-oared.
- πολύ-κλυστος** : surging. δ 354.
- πολύ-κμητος** : carefully wrought, well-built.
- πολύ-λλιστος** : fervently besought, with many prayers.
- πολύ-μητις, -ιος** : of many counsels, prudent, wise.
- πολυ-μήχανος** : of many devices.
- πολυ-μνήστη** : much-wooded, sought in marriage.
- πολύ-μῦθος** : of many words, wordy.
- Πολύνηος (νηὺς)** : a Phaeacian. θ 114.
- πολύ-ρρηνος** : rich in flocks of sheep.
- πολύς** or **πουλύς**, fem. **πολλή**, gen. **πολέος**, acc. **πολύν**, **πουλύν** (also fem.), or **πολλόν**, nom. pl. **πολέες** or **πολλοί**, gen. **πολέων** or **πολλῶν**, fem. **πολλέων**, dat. **πολέσιν**, **πολέεσσιν**, or **πολλοῖσιν**, acc. **πολέας** or **πολλούς** : much, in abundance, large, long; pl. many. **πολύ**, **πολλόν**, **πολλά**, adv. much, often, by far, far (the dative not being used to express degree of difference). § 59 b. Compar. **πλείων** and **πλέων**, superl. **πλείστος**. § 41 c.
- πολυ-σπερής, -ές (σπείρω)** : widespread, far-scattered.
- πολύ-τλας** : much-enduring, steadfast.
- πολύ-τλητος** : who has endured much.
- πολύ-τρητος** : (much-pierced), porous.
- πολύ-τροπος** : (much-versed), versatile, shift, crafty.
- πολυ-φάρμακος** : of many drugs, skilled in drugs.
- Πολύφημος** : Polyphemus, son of Poseidon and Thōōsa, a Cyclops, in whose den Odysseus and his companions were caught. α 70, ι 216 ff.
- πολύ-φημος** : of many voices.
- πολύ-φλοισβος** : loud-roaring.
- πολύ-φρων, -ονος (φρήν)** : prudent, skilful.
- πολύ-χαλκος** : rich in bronze, copper. Epithet of the firmament thought of as a metallic dome. γ 2.
- πολύ-χρυσος** : rich in gold.
- πομπεύς, -ῆος** : escort, companion.
- πομπή (πέμπω)** : escort, safe-guidance.
- πομπός** : escort, companion.
- πονέομαι, aor. partic. πονησάμενος** : toil, arrange with toil, perform with toil.
- πόνος** : toil, trouble.
- Ποντεύς** : a Phaeacian. θ 113.
- πόντον-δε** : to the deep sea.
- Ποντόνοος** : Phaeacian herald. η 179, ν 50.
- ποντο-πορεύω** and **ποντοπορέω** : traverse the sea, sail.
- ποντο-πόρος** : sea-traversing.
- πόντος (pontus)** : sea, high seas.
- πόποι** : exclamation of sorrow, alas! of vexation, shame! or of pleased surprise, ah! Can it be!
- πορθμός** : (place of passage), strait.
- πόρις, -ιος** : calf, heifer.
- πόρον** aor. ind., **πόρησιν** subjv., **πόροις** opt., **πόρε** imv. : of root **πορ-**, give, furnish.
- πόρος** : way, passage.
- πορσαίνω** or **πορσύνω** : prepare.
- πορφύρεος** 3 : foaming, dark.
- πορφύρω** : revolve eagerly.

πόσε: adv. *whither?*

**Ποσειδάων**, -ωνος: *Poseidon*, Neptune, brother of Zeus and god of the sea. After his son, the Cyclops Polyphemos, is blinded by Odysseus, he pursues the latter with inveterate hate. α 20, 68, ε 282 ff., ι 518 ff. He is γαῖοχος and ἐννοσίγαιος.

**Ποσιδίον**: *Posidēum*, *Poseidon-place*. Prob. a sacred area with an altar. ζ 266.

πόσις, -ιος: *husband, spouse*. § 39 c.

πόσις, -ιος (πίνω, ποτίο): *drink*.

ποσσί(ν) [ποσί]: dat. of ποῖς.

ποταμόν-δε: *to the river*.

ποταμός: *river*.

ποτάομαι, perf. πεπότῃται (ποτή): *fly*.

πότε: adv. *when?*

ποτέ: enclitic indefinite adv. *at some time, once*. εἰ ποτε *if ever*, οὐ (μή) ποτε, *never*.

ποτή (πέτομαι): *flight*.

ποτής, -ήτος: *drink*.

ποτητόν: *winged, flying thing*.

ποτί: preposition. See πρόσ.

ποτι-δέχομαι, aor. partic. ποτιδέγμενοι: *wait, await, expect*.

ποτι-δόρπιον: *for his evening meal*.

ποτι-κλίνω, perf. ποτικέκλιται: *lean next*.

ποτι-πτήσσω, perf. partic. fem. ποτιπεπτηνῖαι: *incline towards, perf. lie before*.

ποτι-πτύσσομαι: see προσπτύσσομαι.

ποτι-φωνή-εις, -εντος: *endowed with voice, gifted with speech*.

πότμος: *fate, death*.

πότν(ι)α (pot-ens): *mistress, honored, revered*.

ποτόν (πίνω): *drink, wine*.

ποῦ (πόθι): adv. *where?*

πού: enclitic indefinite adv. *anywhere, in any way, perhaps*.

πουλυ-βότεια (βόσκω): *feeding many, fruitful*.

πουλύ-πος, -οδος: *sea-polyg, cuttlefish*.

πουλός: see πολλός, *much*.

πούς, gen. ποδός, dat. pl. πόδες(σ)(ν) and ποσ(σ)ί(ν) (pes): *foot; sheet of a ship, the rope attached to the lower corners of the sail*. πόδεσσιν or ποσ(σ)ίν, *in running*.

**Πράμνιος**: *Pramnian*. The derivation of the name is uncertain, but Pramnian wine had the name of being heavy and red.

πραπίδες pl.: (*diaphragm, breast, mind*).

πρασιή: (*leek-bed*), *vegetable-bed*.

πρέπω: *am conspicuous*.

πρέσβα fem.: *eldest*. Equiv. to πρεσβυάτην.

πρεσβύτατος: *eldest*.

πρήθω, aor. ἐπρησεν: *puff out, fill*.

πρηκτήρ, -ήρος (πρήσσω): *factor, trader*.

πρηγής, -ές: *prone, on one's face*.

πρήξις, -ιος, *effect, result; trade, errand, matter*.

πρήσσω, subjv. πρήσσησιν, iterative impf. πρήσσεσκον, aor. inf. πρήξαι [πράσσω] (περάω): *do, manage, accomplish, achieve*. ἀλα πρήσσοντες, *traversing the sea*.

πρίαμαι: *buy, purchase*.

**Πρίαμος**: *Priam*, son of Laomedon, king of Troy. γ 107, ε 106, λ 421.

πρίν (πρό): (1) adv. *before, sooner, formerly*; (2) conj. (esp. with inf.) *before*. τὸ πρίν, *in times past*. Sometimes πρίν as adv. is used in the clause on which the clause introduced by πρίν as conj. depends, as μὴ πρίν σοι ἐρέειν, πρίν δωδεκάτην γενέσθαι, *not (sooner) to tell thee before the twelfth day come*.

πρό: adv. and prep. *before, forward*. πρό οἱ εἶπομεν, *we told him beforehand*; πρό κύματ' ἔαξεν, *she broke the waves in front of him*. With gen., πρό ἄστεος, *before the city*.

**προ-βάλλω**, iterative aor. *προβάλεσκε*, aor. mid. *προβάλοντο*: *throw forward*.

**προ-βασις**, -ιος (*βαίνω*): *live stock*. β 75.  
Cf. *πρόβατον*.

**προ-βλής**, -ήτος: *projecting*.

**προ-βλώσκω**, aor. partic. *προμολών*: *go forward, go forth*.

**πρό-βολος**: *projecting point*.

**προ-γενέστερος** (*προγενής*): *older, very old*.

**πρό-γονος** (*γένος*): *earlier born*.

**προ-δαίς**, -έντος: used as aor. pass. partic. of *προδιδάσκω*, *teach before-hand*.

**πρό-δομος**: *front of the house, porch*.

**προ-έηκε** ind., **προέμεν** inf.: aor. of *προήμι*, *send forward, send*.

**προ-ερέσσω**, aor. *προερέσσαμεν*: *row forward*.

**πρό-εσαν** [*προείσαν*]: aor. of *προήμι*.

**προ-έχω** and **προύχω**: *have before, stretch out, extend*.

**προ-ήκης**, -ες, *sharpened, tapering*.

**προ-θέω**, iterative impf. *προθέεσκε*: *run forward, run in advance*.

**πρό-θυρον**: *porch*. Pl. used as singular.

**προ-ἴδωνται**: aor. subjv. of *προοράω*.

**προ-ἵημι**, partic. *προιείσα*, impf. *προτείνω*, aor. *προέηκε*, pl. *πρόεσαν* [*προείσαν*], inf. *προέμεν*: *send forward, send forth, let go, send*.

**προιός**: *adv. without return*.

**προ-καλέω** and **προ-καλίζομαι**, aor. impv. *προκάλεσαι*: *call forth, challenge*.

**πρό-κειμαι**: *lie before, lie in readiness*.

**Πρόκλεις**, -ίδος: daughter of Erechtheus and wife of Cephalus. λ 321.

**προ-λείπω**, aor. partic. *προλιπών*, perf. *προέλοιπεν*: *desert, abandon*.

**προ-μνηστῖνοι**, pl. 3: *one after the other, opposed to ἅμα πάντες*.

**προ-μολών**: see *προβλώσκω*.

**πρόμος**: *champion, foremost fighter*.

**προ-νοέω**, aor. inf. *προνοῆσαι*: *devise*.

**προ-οράω**, aor. subjv. *προῖδωνται*: *see before (me)*.

**προ-πάροιθε(ν)**: *adv. with gen., before, in front of; formerly*.

**πρό-πᾶς**, -πασα, -παν: *all*. Cf. *ἅπας*.

**προ-πίπτω**, aor. partic. *προπεσόντες*: *bend forward; partic. throwing themselves on the oars*.

**προ-ρέω**: *flow forward, flow*.

**πρός, προτί, or ποτί**: *adv. and prep. to, toward, on, in addition, besides, moreover*.

(1) With acc., *to, towards*. *φέρων πρὸς κίονα*, *bearing it to a column*; *σκίδναντο πρὸς δώματα*, *scattered to their homes*; *οὐτάμεναι πρὸς στήθος*, *wound in the breast*.

(2) With gen., *from, in the eyes of, on the side of*. *πρὸς Διός*, *under the care of Zeus*.

(3) With dat., *on, at*. *πρὸς πέτρῃσι βαλὼν*, *casting upon the rocks*.

**προσ-αλείφω**: *anoint (upon)*.

**προσ-αυδάω**, impf. *προσηύδων*: *address, speak to*.

**προσ-έειπε**: aor. of *πρόσφημι*.

**προσηύδα**: see *προσαυδάω*.

**πρόσθε(ν)**: *adv. with gen., before, in front of*.

**προσ-λέγομαι**, aor. *προσέλεκτο*: *lie near*.

**προσ-πελάζω**, aor. partic. *προσπελάσας*: *bring upon, drive on*.

**προσ-πλίναμαι**: *draw near to*.

**προσ-πλάζω**: *strike upon*.

**προσ-**(also *ποτι-*) **πτύσσομαι**, fut. *προσ-πύξεται*, aor. subjv. *προσπύξομαι*. *address, greet, apply to, turn to*.

**προσ-τίθημι**, aor. *προσέθηκεν*: *place (at) there*.

**πρόσ-φημι**, impf. *προσέφην*, aor. *προσέειπον* [*προσεῖπον*]: *address, say to*.

**προσ-φύω**, aor. partic. *προσφύς*: *grow to, cling to*.

**προσ-φωνέω**: *address, speak to*.

**πρόσω**: *adv. forward, onward*.



**πρότερος** (πρό) 3: comp. *before, sooner, (born before), older, former.*  
**προτέρω**: adv. *farther, forward, in.*  
**πρὸς**: see πρὸς.  
**προ-τίθημι**, impf. *πρότιθεν* [προετίθεσαν, § 47 p]: *place before.*  
**προτι-μυθεόμαι**, aor. inf. *προτιμυθήσασθαι*: *address, speak to.*  
**προτι-όσσομαι**: *look upon, see.*  
**πρό-τονος**: *fore-stay* of a ship; two of which held the mast from falling backward. Cf. *ἐπίτονος.*  
**προ-τρέπω**, aor. subjv. *προτράπηται*: *turn forward, turn.*  
**προύφαινε**: impf. of *προφαίνω.*  
**προύχουσιν**: see *προέχω.*  
**προ-φαίνω**, impf. *προύφαινε*: *show forth, shine*; mid. *appear.*  
**προ-φερέστερος** 3: *superior.*  
**προ-φερέστατος**: *most excellent.*  
**προ-φέρω**: *offer, present.*  
**προ-φεύγω**, aor. partic. *προφυγών*: *flee forth, aor. escape.*  
**πρό-φρασσα**: fem. of *πρόφρων.*  
**πρό-φρων**, -ονος: always pred., *with willing heart, readily, freely.* § 59 a.  
**προ-χοαί** (χέω) pl.: *mouth of a river.*  
**πρό-χοος** (χέω): *pitcher, ewer.*  
**Πρυμνεύς**, -ῆος: a Phaeacian. θ 112.  
*After; Mate,* since the stern was the mate's post. Cf. *Πρωρεύς.*  
**πρύμνη**: *aft, stern* of a ship. This may be an adj. (*πρυμνός*) except ν 84.  
**πρυμνήσια** pl.: *stern-hawsers.*  
**πρυμνός** 3: *last, lowest part.* νηὶ δ' ἐνὶ πρυμνῇ, *in the (back part) stern of the ship.*  
**πρω-θήβη**: *in her early womanhood.*  
**πρω-θήβης**: *in his early manhood.*  
**Πρωρεύς**, -ῆος: a Phaeacian. θ 113.  
*Bowker; Skipper,* since the place of the boat's commander was at the prow. Cf. *Πρυμνεύς.*  
**πρώρη**: *prow.* μ 230.  
**Πρωτεύς**, -έος (*protēan*): *sea-god,*

*whose home was near Egypt.* δ 365 ff.  
**πρώτιστα** and **πρώτιστον** (πρώτος): adv. *first of all.* τὰ πρώτιστα, *that first time.*  
**πρωτό-πλοος**: (*sailing for the first time*), *new.*  
**πρώτος** (πρό) 3: *first, foremost.* πρῶτον and πρῶτα, adv. *with or without the article, first, at first, once.*  
**πτερό-εις**, -εντος: *winged.*  
**πτερόν**: *wing.*  
**πτέρυξ**, dat. pl. *πτερύγεσιν*: *wing.*  
**πτήσσω**, aor. *ἐπτηξαν*: *crouch, cower.*  
**πτόλεμος**: see *πόλεμος.* § 33 i.  
**πτολιέθρον** (πόλις): *city, town.* § 33 i.  
**πτολι-πόρθιος** and **πτολι-πορθος** (πέρ-θω): *sacker of cities.*  
**πτόλις**, -ιος: see *πόλις, city.*  
**πτόρθος**: *branch* of a tree.  
**πτύσσω**, aor. partic. *πτύξασα*: *fold.*  
**πτωχός**: *beggar.*  
**πυγ-μάχος**: *boxer.*  
**πυγούσιος**: adj. *of a cubit, a cubit in length.*  
**πύθηναι** [πύθη]: see *πυνθάνομαι.*  
**πυθμήν**, -ένος: *base, foot.*  
**πύθομαι**: *rot, waste, decay.* Distinguished by the length of the stem-vowel from forms of *πυνθάνομαι.*  
**Πυθώ**, dat. Πυθῶι: *Pytho*, the later Delphi, seat of the Pythian oracle, which is mentioned in Homer only in θ 80, λ 581. Πυθῶδε, *to Pytho.*  
**πύκα**: adv. *firmly, solidly.*  
**πυκάζω**, aor. inf. *πυκάσαι*: *hide, conceal, cover.*  
**πυκι-μηδής**, -έος: *careful, prudent.*  
**πυκ(ι)νός** 3: *thick, dense, close, strong*; *prudent.*  
**πυκινῶς**: *prudently, skilfully.*  
**πυκνά**: adv. (*thickly*), *very.*  
**πυκνός**: see *πυκινός.*  
**πυλ-άρτης**: *gate-keeper.* λ 277.  
**πύλαι** pl.: *gate.*

**Πύλιοι** pl.: of *Pylus, Pylians*.

**Πύλος** fem.: *Pylus*, a town on the west coast of Peloponnesus, the home of Nestor. Before its bay lay the island Sphacteria, which was important in the Peloponnesian War (425 B.C.), and in its bay (the modern Bay of Navarino) was fought (Oct. 20, 1827) the naval battle which ended the Greek war of independence. α 93, β 214, γ 4 ff., λ 285.

**Πύλονδε**: adv. to *Pylus*.

**πύματος** 3: last, uttermost.

**πυνθάνομαι** or **πεύθομαι**, opt. *πυνθόιατο* (§ 47 n), fut. partic. *πυνθόμενος*, aor. *πυνθόμην*, subjv. *πύθηναι* [πύθη], perf. *πέπυσμαι*: learn by inquiry, ascertain, learn.

**πύξ** (pugnis): adv. with the fist, in boxing.

**πῦρ**, gen. *πυρός* neut.: fire.

**πυρ-άγρη** (ἀγρέω): tongs.

**πυρ-ακτέω**: make to glow, char.

**πύργος**: tower, wall.

**πυργώω**, aor. *πύργωσαν*: fortify.

**πυρή**: funeral pyre.

**πῦρ-φόρος**: wheat-bearing.

**πυρι-ήκης**, -ες: fiery-pointed.

**Πυρι-φλεγέθων**, -οντος: *Pyriphlegethon* (Burning with fire), a river in Hades κ 513. Cf. Milton's 'Fierce Phlegethon | Whose waves of torrent fire inflame with rage,' *Par. Lost*, ii. 580.

**πῦρος**: wheat.

**πυρ-πολέω**: tend (watch) fires.

**πῶς**: encl. yet, in any way. Cf. *πῶς*.

**πωλέομαι**, 2 sing. *πωλείαι* (§ 50 f), partic. *πωλέμενοι* (§ 27 b), iterative impf. *πωλέσκετο*: go (come) often, resort.

**πῶμα**, -ατος: cover.

**πῶς**: how, in what way?

**πῶ(ς)**: encl. in any way, perchance.

**πῶν**, nom. pl. *πῶεα*, dat. *πῶεσι*: flock of sheep.

## P.

**ρά**: enclitic form of *ἄρα*.

**ράβδος**: wand, rod.

**Ῥαδάμανθς**: *Rhadamanthys*, son of Zeus and Europa, brother of Minos. δ 564, η 323. He was not yet made judge in the realm of Hades.

**ράω**, subjv. *ράτῃσι*, impf. *ἔρραιε*, fut. inf. *ῥαισέμεναι*, aor. inf. *ῥάσαι*: dash in pieces, wreck.

**ράκος**, -eos: rag.

**ράπτω**: (sew together), contrive.

**ῥέε**: impf. of *ῥέω*, flow.

**ῥέεθρον** (*ῥέω*): stream.

**ῥέξω**, impf. *ῥέξον*, fut. *ῥέξω*, aor. *ἔρεξα*: do, work, offer sacrifice. See *ἔρδω*.

**ῥεῖα** [*ῥαδίως*]: easily, at ease, without ado. Esp. *ῥεῖα ἴδοντες*, of the gods, who 'live at ease.'

**Ῥεῖθρον**: an Ithacan harbor, mentioned only α 186.

**ῥερυπωμένα**: perf. of *ῥυπῶ*.

**ῥέω**, impf. *ῥρουν* and *ῥέε*, aor. *ῥύη* (§ 54 g) (*σρεφ-*): flow, drop off.

**ῥηγμῖν**, -ῖνος: beach, breaking waves, surge.

**ῥήγνυμι**, aor. *ἔρρηξε* (*φραγ-*, frango): break, shatter.

**ῥήγος**, -eos: rug, coverlet.

**ῥηίδιος** [*ῥάδιος*]: easy. *ῥηιδίως*, easily. Cf. *ῥεῖα*.

**ῥήιστος** 3: most at ease.

**Ῥηξήνωρ**, -οπος: *Rhexenor*. η 63.

**ῥηξ-ήνωρ**, -οπος: rank-breaking, brave. Epithet of Achilles. δ 5.

**ῥίγος**, aor. *ῥίγησεν*: shudder.

**ῥίγος**, -eos (*frigus*): cold.

**ρίζα** (wort): root.

**ρίζω**, aor. *ἔρριζωσεν*, perf. *ἔρριζωται*: root, plant firm.

**ρίμφα**: adv. swiftly.

**ῥινός** or **ῥινόν**: hide, skin, buckler.

**ῥίον**: mountain ridge, headland.

**ῥιπή**: cast, throw.

ρίπτω, iterative *ρίπτασκε* (prob. better, *ρίψασκε*), aor. *ῥριψε*: *hurl, cast, toss*.  
 ῥίς, gen. ῥίνος: *nostril, nose*.  
 ῥίψ, dat. pl. ῥίπεσι: *with*.  
 ῥοδο-δάκτυλος: *rosy-fingered*.  
 ῥοή, gen. pl. ῥόων (ῥέω): *stream*.  
 ῥόσιος: *roaring, surging*.  
 ῥοιβδέω, aor. opt. ῥοιβδήσειεν: *swallow noisily, suck down*.  
 ῥοῖζος: *whistling, hissing*.  
 ῥοιή: *pomegranate*.  
 ῥόος (ῥέω): *stream*.  
 ῥόπαλον: *stick, club*.  
 ῥοχθέω: *surge*.  
 ῥύη: aor. of ῥέω, *flow*.  
 ῥύομαι, aor. ῥρύσατο, opt. ῥύσαιτο: *protect, save, hide*. Cf. ῥυμαι.  
 ῥύπα pl.: *defilement, soil*.  
 ῥυπάω, partic. ῥυπώντα, perf. ῥερυπώμενα: partic. *soiled*.  
 ῥυτός: *dragged* (i.e. too large to carry).  
 ῥώψ, acc. pl. ῥώπας: *bush, shrub*.

## Σ.

σά: neut. pl. of σός, *thine*.  
 σαίνω: *wag the tail, fawn*.  
 Σαλμωνεύς, -ης: son of Aeolus. λ 236.  
 Σάμη or Σάμος, fem.: *Samos, island near Ithaca*. α 246, δ 671, 845, ι 24.  
 σανίδες pl.: *wings, valves of a door*.  
 σαό-φρων, -ονος [σώφρων]: *of sound mind, discreet*.  
 σαώω, fut. σαώσω, aor. (ἐ)σάωσα, opt. σαώσαι, aor. pass. pl. σάωθεν [ἐσώθησαν], inf. σωθήναι [σώζω]: *save, rescue, bring off safe*.  
 σάρξ, acc. pl. σάρκας: *flesh*.  
 σάφα: adv. *clearly, exactly*.  
 σβέννυμι, 2 aor. ἔσβη: *quench*; 2 aor. intrans., *cease*.  
 σέβας: *wonder*.  
 σέθεν or σείω [σοῦ]: see σύ.  
 Σειρήνες pl.: *Sirens*. Two mythical maidens who (like the Lorelei of the

Rhine) by their sweet song lured sailors to destruction. μ 39 ff.  
 σείω, impf. σείον: *shake*.  
 σελήνη (σέλας): *moon*. Cf. μήνη.  
 σέλινον: *parsley, celery*.  
 σέο or σεῦ [σοῦ]: see σύ.  
 σεύω, aor. σεύαν, mid. σεύατο, 2 aor. ἔσσυο, perf. ἔσσυται, partic. ἐσσόμενος: *drive, pursue, start*; mid. *hasten, rush, am eager*. Adv. from partic., ἐσσυμένως, *quickly, hastily*.  
 σῆ: dat. fem. of σός, *thine*.  
 σηκός: *pen, sheep-fold*.  
 σῆμα, -ατος: *sign, mark, token, monument, mound*.  
 σημαίνω, fut. σημανέω: *direct, give indications*.  
 σῆσι [σαῖς]: dat. of σός, *thine*.  
 σθένος, -εος: *strength*.  
 σίαλος: *fat hog*.  
 σιγαλό-εις, -εντος: *shining*.  
 σιγῇ: adv. dat., *silently*.  
 σιδήρεος 3: *of iron, iron*.  
 σίδηρος: *iron*. Iron was little used in Homeric times. See χαλκός.  
 Σιδόνιοι pl.: *Sidonians*. δ 84. Tyre, the other and younger Phoenician city, is not mentioned by Homer.  
 σίζω: ('sizz'), *hiss*. 'Onomatopoeitic.'  
 σίνομαι, iterative impf. σινέσκοντο: *harm, distress, harass*.  
 Σίντιες pl.: *earliest inhabitants of Lemnos*. Α 594, θ 294.  
 Σίσυφος: *Sisyphus* of Corinth, son of Aeolus, compelled in Hades to roll up-hill a stone which continually rolled back. Ζ 153 ff., λ 593. His offence is not stated.  
 σίτος: *wheat bread*, but not leavened ('raised'), nor made in loaves of modern size; (of course, too, the flour was coarser than modern meal, and 'unbolted'); *food, victuals*.  
 σίτο-φάγος: *bread-eating*. Epithet of men as distinguished both from the

gods who lived on ambrosia and nectar, and from the beasts of the field and the forest.

**σιωπῇ**: adv. dat., *in silence*.

**σκαίος** (*scaevus*): *left, western*.

**σκαίρω**: *skip*.

**σκαφίς**, -ίδος: *bowl*.

**σκεδάννυμι**, aor. σκέδασε, imv. σκέδασον: *scatter, dispel*.

**σκέδασις**, -ιος: *scattering*. σκέδασιν βείη, *make a scattering*, is a circumlocution for σκεδάσειε.

**σκέπαρνον**: *adze*. Smaller than the ax (πέλεκυς), and used to smooth timber already hewn.

**σκέπας**: *shelter, protection* (ἀνέμοιο, *from the wind*).

**σκεπάω**, 3 pl. σκεπῶσι: *protect, ward off*.

**σκέπτομαι**, aor. partic. σκεψάμενος: *look*.

**σκηπτούχος** (σκήπτρον, ἔχω): *sceptre-bearing*. Epithet of kings.

**σκήπτρον**: *sceptre, staff*. Princes, priests, and heralds carried each a σκήπτρον as a symbol of authority.

**σκηρίπτομαι**: *brace (my)self*.

**σκιόμαι**, impf. σκιδνντο: *am shaded, am in shadows*.

**σκιδναμαι**, impf. ἐσκιδναντο: *scatter, disperse*.

**σκιή**: *shadow, shade (ghost)*.

**σκιό-εις**, -εντος: *shadowy*, with reference esp. to the shadows cast on mountains by clouds or peaks, or *shadow-casting*, of the clouds themselves. Of the μέγαρον a 365.

**σκόλοψ**, dat. pl. σκολόπεσσιν: *paling, palisade*.

**σκόπελος**: *cliff, peak*.

**σκοπιάζω**: *watch*.

**σκοπή** (σκεπ-): *look-out, watch, height* from which an extended view can be obtained.

**σκοπός**: *watchman; aim, intention*.

**σκύλαξ**, -ακος: *whelp, puppy*.

**Σκύλλα** (σκύλαξ?): *Scylla*, a monster which lived in a rocky cavern not far from Charybdis. μ 85 f., 261 ff. Later writers assigned her to the Strait of Messina, between Italy and Sicily. Cf. 'Vex'd Scylla bathing in the sea that parts | Calabria from the hoarse Trinacrian shore,' Milton, *Par. Lost*, ii. 660 f.

**Σκύρος**: *Scyros*, island of the Aegean sea, northwest of Chios, where Achilles's son Neoptolemus was born and bred. λ 509.

**σκόψ**, nom. pl. σκῶπες: *owl*.

**σμερδαλέος** 3: *frightful, terrible*. σμερδαλέον, adv. *terribly*.

**σμήχω**: *rub off*.

**Σόλυμοι** pl.: *Solymi*, ancient inhabitants of Lycia. Z 184, 204, ε 283.

**σός** or **σάος**, **σῶς** (*sanus*): *safe*.

**σός** (σύ) 3: *thy, thine, for thee, of thee*.

**Σούνιον**: *Sunium*, the southernmost point of Attica ('Cape Colonna'). γ 278. At the highest part of the promontory stand the ruins of a temple of Athena.

**Σπάρτη**: *Sparta*, capital of Lacedaemon, home of Menelaus. α 93, λ 460.

**Σπάρτη-θεν**: adv. *from Sparta*. δ 10.

**σπάω**, aor. σπασάμην, partic. σπασάμενος: *draw, pull*.

**σπέιος**: see σπέος, *cave, grotto*.

**σπείρον**: *canvas, sail, shroud*, pl. *sails, clothes*.

**σπένδω**, 2 pers. subjv. σπένδῃσθα, iterative impf. σπένδεσκον, aor. ἔσπεισαν, σπείσαν, subjv. σπείσομεν, iterative σπείσασκε: *pour a libation (σπονδή)*.

**σπέος** or **σπέιος**, gen. σπέος or σπέιους, dat. σπήι, dat. pl. σπέεσι, σπήεσι, or (perhaps) σπέεσι: *cave, cavern, grotto*.

**σπέρμα**, -ατος: *seed*.

**σπέρχω**, opt. mid. *σπερχολατο*: *hasten, strive, blow high* (of winds); partic. *making haste, in haste.*

**σπείσθαι**: aor. of *ἔπομαι*, *follow.*

**σπείσσι**: dat. pl. of *σπείος.*

**σπεύδω**, aor. *σπεῦσε* (studium): *make haste, perform with haste.*

**σπηῖ**: dat. sing. of *σπέος.*

**σπιλάδες** pl.: *reefs.*

**σπλάγχνα** pl.: *vitals, i.e. lungs, heart, and liver.*

**σπόγγος**: *sponge.* α 111.

**σποδιή**: *heap of ashes.* ε 488.

**σποδός** fem.: *ashes.* ι 375.

**σπουδῇ** (*σπεύδω*): *with difficulty.*

**στάθμη**: *line used as a rule, chalk-line.*

**σταθμός**: *door-post, column; stable, farm-building, farm-yard.* *σταθμόνδε, to the farm-yard.*

**σταλῆ**: aor. opt. of *ἵστημι.*

**σταμίν**, -ίνος (*ἵστημι*): *brace.*

**στάς**, **στάσα**: aor. partic. of *ἵστημι.*

**σταφυλή**: *cluster of grapes.*

**στείβω**, impf. *στείβον*: *tread, tramp.*

**στείλαν**: *stowed away.* See *στέλλω.*

**στελαιόν**: *helve of an axe.* ε 236.

**στείνομαι**: *am crowded, burdened.*

**στειν-ωπός** (ὀπή?): *strait of the sea.*

**στείρα**: subst. *keel, cut-water.*

**στείρα**: fem. adj. *barren, farrow.*

**στείχω**: *go, come.*

**στέλλω**: fut. *στελέω*, aor. *στείλαν*: *send; provide; stow away the sails.*

**στεναχίζω** and **στενάχω**, **στενάχομαι**: *groan, lament.*

**στέρνον**: *breast.*

**στεροπή**: *flash, gleam.*

**στεῦμαι**: *assert by word or manner.* *στεῦτο δαψών*, *stood as one thirsting.*

**στεφανώω**, perf. *ἐστεφάνωται*: *crown; perf. pass. has been set as a crown, crowns.*

**στέφω**: *crown, heap upon.*

**στή** [*ἔστη*]: *took (his) stand, stood,* aor. of *ἵστημι*, *place, cause to stand.*

**στήθος**, dat. pl. *στήθεσσι*: *breast.*

**στήλη**: *slab, monument, gravestone.*

**στήμεναι** [*στήναι*]: see *ἵστημι.*

**στηρίζω**, aor. *στηρίξαι*: *stand firm.*

**στήσα**, **στήσειν** κτλ.: see *ἵστημι.*

**στιβαρός** 3: *stout, strong.*

**στιβαρώτερος**: (*thicker*), *heavier.*

**στιβη**: *hoar-frost.*

**στιλβω**: *gleam.*

**στίχες** pl.: *rows, ranks.*

**στόμα**, -ατος: *mouth, lips.*

**στοναχή** (*στενάχω*): *groan.*

**στονό-εις**, -εσσα: *mournful, sad.*

**στόρνυμι**, aor. (*ἐστόρεσαν*, inf. *στορέσαι*): *spread; with δέμνια or λέχη, to make up a bed; with πόντον, calm the sea.*

**Στρατίος**: son of Nestor. γ 413.

**στρατός** (*στόρνυμι*): *army.*

**στρεύγομαι**: *pine away.*

**στρέφω**, aor. partic. *στρέφας*, pass. *στρεφείς*: *turn, twist, entwine.* *χερσίν στρεφείς, clutching.*

**στρωφάω**: *twist, spin.*

**στυγερός** (*στυγέω*) 3: *hateful, hated, gloomy.*

**στυγέω**, aor. opt. *στύξαιμι*, 2 aor. *ἔστυγον*: *hate, abhor; 1 aor. make hateful, dreaded.*

**Στύξ**, gen. *Στυγός*: *Styx, a stream of the lower world.* ε 185, κ 514. Cf. Milton's 'Abhorred Styx, the flood of deadly hate,' *Par. Lost*, ii. 577.

**σύ**, gen. *σείο*, *σέο*, *σεῦ*, *σέθεν*, dat. *σοί*, *τοί*, *τεῖν*, acc. *σέ*: 2 pers. pron., *thou.* Possessive *ός*. *σεῦ*, *σοί*, *τοί*, and *σέ* may be enclitic when unemphatic.

**συ-βάτης**: *swine-herd.*

**συγ-χέω**, aor. inf. *συγχεῖν*: *confound, overcome.*

**σύες**: *swine.* See *σῦς.*

**σῦκή**: *fig-tree.*

**σῦκον**: *fig.*

**συν-λέγω**, aor. partic. *συνλέξας*: *collect.*

**συν-βάλλω**, aor. mid. partic. *συνβλή-μενος*: *bring together; mid. meet.*

σύν-παντες pl.: *all together*.

συν-φράζομαι, aor. συμφράσσατο: *counsel with, advise*.

σύν and ξύν: adv. and prep. with dat., *with, together with, together*. σὺν κάλυπεν, *covered together, i.e. completely*.

συν-αγείρω: *gather, collect*.

συν-άγω, impf. συναγεν: *bring together*.

συν-άντομαι, impf. συνήντετο: *meet*.

συν-δέω, aor. συνέδησα: *bind together*.

συν-έριγω: *bind together*.

συν-έριθος: *co-worker, helper*. § 32.

συν-έρρηκται: see συρρήγνυμι.

σὺν-εχές adv.: *continuously*. ι 74. § 62 j.

συν-ήορος (συναίρω): *mate, consort*.

συν-τίθηναι, aor. σύνθετο [συνέθηκε]: *comprehend, hear*.

σύν-τρεις: *three together, by threes*.

συρ-ρήγνυμι, perf. pass. συνέρρηκται: *crush; perf. broken down*.

σὺς, nom. pl. σῦες, acc. pl. σὺς (ῦς, s. u. s, sow): *pig, hog, boar*.

[σύ-στασις, -ιος (συνίστημι): *introduction*.]

συφε(ι)ός (σὺς): *pig-stye*.

συφεόν-δε: *to the pig-stye*.

σφαίζω, aor. σφάζειν, perf. pass. ἐσφαγμένα: *cut the throat, slaughter by opening the large artery of the neck*.

σφαῖρα (sphere): *ball*.

σφαραγέομαι, impf. σφαραγεῦντο: *crackle; am full to bursting*.

σφάς: see σφός, *their own*.

σφέας acc., σφέων gen., σφί(ν), σφίσι(ν) dat.: pl. of the 3 pers. pron. These may be enclitics.

σφέτερος 3 and σφός, dat. pl. fem. σφετέρησιν [σφετέραις, § 37 e] 3: 3 possessive pron. *their*.

σφοδρῶς: *mightily, with all strength*.

σφός: see σφέτερος, *their*.

σφῦρα: *hammer*.

σφωέ acc., σφωίν dat.: dual of the 3 pers. pron., *they two, for them (two)*.

σφῶν: dat. dual of 2 pers. pron., *for you two*.

σχεδίη: *barge, combining the qualities of a raft and a ship*.

σχεδό-θεν or σχεδόν: adv. *near, close at hand*, of time and place.

σχέθε, σχεθέτω, σχέθον: see ἔχω, *have, hold, check*.

Σχερίη: *Scheria, a mythical land, which the poet's fancy puts remotely and indefinitely west of Ithaca. In historical times it was confidently identified with Corcyra (Corfu)*.

σχέσθαι inf., σχέσθαι inv.: see ἔχω.

σχετλιος 3: *terrible, dreadful, cruel*.

σχήσεις: fut. of ἔχω, *hold, steer*.

σχίζω (σχίζω, schism): *cleft-wood*.

σχίζω, aor. ἐσχισεν: *divide, separate*.

σχοῖνος: *bed of rushes*.

σχομένη, σχών: aor. of ἔχω, *hold*.

σῶ: dat. of σός, *thy*.

σάω: *save, preserve*.

σῶμα, -ατος: *dead body*.

σῶω: *save, protect (from notice)*.

σῶς (σός): *safe, sure*.

## T.

τά: for ἄ. See δς, ἦ, δ.

ταί: for αἱ, *the, these, they*. See ὁ.

ταλα-εργός: *patient in labor*.

τάλαντον: *talent*, prob. not a very large weight of silver or gold; certainly nothing like the 'talent' of historical times. No coined money is mentioned in Homer, — only bullion.

ταλα-περίος: *enduring, much-suffering, unhappy*.

ταλα-πενθής, -έος: *bearing sorrow, patient*.

τάλαρος: *basket*.

ταλασι-φρων, -ονος (φρήν): *with enduring mind, steadfast, stout-hearted*.

**τάλλα:** by 'crasis' for τὰ ἄλλα, *the rest*. § 29.

**ταμίη** (τάμνω): (*dispenser*), *house-wife*.

**ταμίης:** *dispenser, steward, master*.

**τάμνω**, aor. partic. **ταμών:** *cut*.

**τανα-ήκης**, -εος: *long-pointed*.

**ταναύ-πους**, -ποδος: *leg-plying*.

**τανηλεγής**, -έος: *long-grieving*.

**Τάνταλος:** *Tantalus*, father of Pelops, grandfather of Atreus and Thyestes.

λ 582 ff. (From his sufferings comes the English word 'tantalize'.)

**τανύ-γλωσσος:** *tongue-plying*.

**τανυ-ήκης**, -εος, *long-pointed*.

**τανύ-πεπλος:** *with trailing robes*.

**τανυσί-πτερος:** *wing-plying, fluttering*, an epithet of general characteristic.

**τανύ-φυλλος:** *long-leaved*.

**τανύω**, aor- (ἐ)τάνυσσε, inf. τανύσσαι, perf. τετάνυσται (τείνω): *stretch, draw*; perf. mid. lie. Cf. τιταίνω.

**τάπης**, -ητος: *rug, coverlet*.

**ταράσσω**, aor. ἐτάραξε (τραχύς): *disturb, throw into confusion*.

**ταρβέω**, inv. τάρβει: *fear*.

**τάρπησαν**, **ταρπώμεθα**: see *τέρπομαι*.

**ταρσός:** *wicker-basket, crate*.

**ταρφέα:** adv. *often*.

**τάρφθεν** [ἐτέρφθησαν]: see *τέρπω*.

**ταῦρος** (taurus): *bull*.

**ταφήιον** (τάφος): *burial robe*.

**Τάφιοι** pl.: *Taphians*.

**Τάφος:** Taphos is thought of as an island between Ithaca and the mainland to the north. Its inhabitants are sea-faring and piratical in Homer.

**τάφος** (θάπτω): *burial, funeral-feast*.

**τάχα:** adv. *soon, quickly, presently*

**τάχιστα:** adv. *most quickly*.

**ταχύς**, -εία, -ύ: *swift, fleet*.

**τάων:** gen. pl. fem. of the article *ὁ*.

**τέ** (que): enclitic conj., *and*. **τέ** — **τέ**, **τέ** — **καί** are correlated, *both* — *and*. **τέ** is appended to conjunc-

tions, relative pronouns, and adverbs of time and cause, in order to connect the clause closely with its antecedent. **τέ** — **τέ** are sometimes combined with other conjunctions, as **μέν τε** — **δέ τε**, **μέν τε** — **ἀλλά τε**, to show close correlation. Often the exact force of **τέ** in connexion with other particles is uncertain.

**τέγος**, -εος: *roof*; *roofed hall*.

**τεῇ:** see *τέος, thy, thine*.

**τεθαλνία**, **τεθῆλαι:** see *θάλλω, bloom*.

**τέθηπα:** *wonder*. see *θαπ-*.

**τεθνᾶσιν**, **τέθηγε κτλ.:** see *θνήσκω*.

**τεῖν** [σοί]: dat. sing. of *σύ*.

**τείνω**, perf. **τέταται:** *stretch*.

**Τειρεσίας:** *Tiresias*, the blind seer of Thebes, to consult whose spirit Odysseus went to the realm of Hades. κ 492, λ 90, μ 267.

**τείρω:** *distress, oppress, grieve*.

**τείχος**, -εος: *wall of a city*.

**τείως:** *meanwhile*. See *τέως*.

**τέκεν**, **τεκέσθαι:** see *τίκτω*.

**τεκέεσσιν:** dat. pl. of *τέκος, child*.

**τεκμαίρομαι**, aor. **τεκμήρατο** (τεκμήριον): (*judge from signs*), *appoint, direct, foretell*.

**τέκμων:** *end, limit, way of escape*.

**τέκνον** (τίκτω): *child*.

**τέκος**, -εος, dat. pl. **τεκέεσσιν**, **τέκεσσιν:** *child*.

**τέκοιεν:** see *τίκτω, beget*.

**Τεκτονίδης:** *Tectonides*. See *τέκτων*.

**τεκτοσύνη:** *art of carpentry*.

**τέκτων**, -ονος: (*former*), *builder*.

**τέκωσι:** aor. subjv. of *τίκτω*.

**Τελαμών**, -ῶνος: *Telamon*, son of Aea-cus, and brother of Peleus.

**Τελαμωνιάδης:** *son of Telamon*. λ 543.

**τελαμών**, -ῶνος: *broad strap* for the support of shield or sword.

**τελέθω:** equiv. to *εἰμι, am*.

**τελείω:** see *τελέω*.

**τελεσ-φόρος:** *end-bringing, complete*.

**τελευταίω**, fut. *τελευτήσω*, aor. *τελεύτησεν*, pass. inf. *τελευτηθήναι*: *bring to pass, fulfil, accomplish, finish*; mid. *come to pass*.

**τελευτή**: *end, accomplishment*. *τελευτήν ποιῆσαι* = *τελευτήσαι*.

**τελέω** and **τελείω**, fut. *τελέω*, mid. inf. *τελέεσθαι*, aor. (ἐ)τέλεσ(σ)ε, subjv. *τελέσω*, inf. *τελέσ(σ)αι*, perf. *τετέλεσται*, aor. pass. (ἐ)τετέλεσθη (τέλος): *complete, fulfil, accomplish, perform*. *ἡμαρ τέλεος ἥως*, *dawn (perfected) fully ushered in the day*.

**τελή-εις**, -εντος: *perfect, unblemished*. (Possibly, *efficacious*.)

**τέλλω**, plpf. pass. *τέταλτο*: *command, entrust to (with ἐπι)*.

**τέλος**, -εος: *end, issue*.

**τέμενος**, -εος (τέμνω, templum): (*ground set apart*), *consecrated ground, sanctuary, royal domain*.

**Τεμέση**: the later *Τάμασος*, a place in Cyprus famous for its wealth of copper. (This metal takes its name from that island; cf. late-Latin cuprum, aes Cyprium.)

**τέμνω**: *cut, cleave*. γ 175. Cf. *τάμνω*.

**Τένεδος**: island in the Aegean Sea, near the coast of the Troad. γ 159.

**τένων**, -οντος: *tendon, sinew*.

**τέξεις**: fut. of *τίκτω*, *bear*.

**τέο** [τοῦ, τίνος]: gen. of *τις*, *who?*

**τέός** [σός] (σύ) 3: *thy, thine*.

**τέρας**, -αος: *sign, portent*.

**τέρετρον**: *auger*.

**τερήν**, neut. *τερέν*: *soft, tender*.

**τέρμα**, -ατος: *limit*.

**τέρπω**, mid. *τέρπομαι*, aor. *τερψάμενος*, 2 aor. subjv. (τε)ταρπώμε(σ)θα, partic. *ταρπόμενος*, aor. pass. *τάρπησαν*, *ἐτέρφθησαν*, *άρφθεν*, subjv. *τραπέλομεν* (§ 54 d), opt. *τερφθείητε*: *cheer, give pleasure*; mid. and pass., *take pleasure, make merry, delight, enjoy myself*.

**τερπι-κέραυνος** (τρέπω, § 34): *wielder of the thunderbolt*. Epithet of Zeus.

**τέρσομαι**, aor. inf. *τερσήμεναι*: *dry*. *ὅσσε δακρυόφιν τέρσοντο*, *his eyes were dried from tears*.

**τερψί-μβροτος**: *delighter of men*. μ 269. Epithet of Helios, the sun.

**τέσσαρες**, neut. *τέσσαρα*: *four*.

**τέταλτο**: plpf. of *τέλλω*, *entrust*.

**τετάνυσται**: perf. of *τανύω*, *stretch*.

**τεταρπώμεσθα**: see *τέρπω*.

**τέταρτος** 3: *fourth*.

**τέτατο**: plpf. of *τείνω*, *stretch*.

**τετέλεσται**: see *τελέω*.

**τετεύχатаι**: see *τεύχω*.

**τετίμημαι**: *grieve*.

**τετίμηται**: see *τιμάω*, *honor*.

**τετλάμεν**: see *τλήσσομαι*.

**τέτμεν** and **ἔτετμε(ν)**: aor. *found*.

**τετρά-γυος**: *of four acres* (using the English acre in its primitive indefinite sense).

**τετραίνω**, aor. *τέτρηνε*: *bore*.

**τετρά-κις**: *four times*.

**τετρά-κυκλος**: *four-wheeled*.

**τετρ-άορος**: *joined four together, four-spanned*.

**τέτραπτο**: plpf. of *τρέπω*, *turn*.

**τέτρατος**: *fourth*. See *τέταρτος*.

**τετραχθά**: adv. *into four pieces*.

**τέτρηνεν**: aor. of *τετραίνω*, *bore*.

**τετυγμένα**: *well made*. See *τεύχω*.

**τετύκοντο**: aor. of *τεύχω*, *prepare*.

**τετύχηκε**: is. See *τυγχάνω*.

**τεύ [τινός]**: enclitic gen. of *τις*.

**τεύχεα**, dat. *τεύχεσιν* pl.: *arms, weapons, armor; tackle* (cf. *δπλα*).

**τεύχω**, fut. *τεύξει*, aor. *ετευξα*, *ετεύξε*, mid. *τετύκοντο* (§ 46 e), perf. *τετευχώς*, pass. *τέτυκται*, pl. *τετεύχатаι*, aor. pass. *ἐτύχθη*: *make, build, make ready, appoint, cause*; perf. and pass., *is built, is appointed, is*.

**τεχνάω**, aor. *τεχνήσατο*: *contrive*.

**τέχνη**: *art, skill, device*.



**τεχνή-εις, -εσσα**, fem. pl. **τεχνήσσαι**: *artful, skilful, cunning*, with genitive.

**τεχνήντως**: *adv. with art, skilfully*.

**τέφ** [τινί] *dat.*, **τέων** [τινων] *gen.*: of *tis*.

**τέως**: *adv. meanwhile*. See *εἰος*.

**τῇ**: *here!* An *imv.* of the root **τα** (*τείνω*). It is always *intrans.*, and followed by another imperative.

**τῇ** [ῥ]: *adv. where, as*.

**τῇ** [ταύτῃ]: *adv. there*.

**τῇδε**: *adv. here*.

**τηκεδών, -όνος**: *wasting, consumption*.

**τήκομαι**: *waste away, pine*.

**τῆλε** (*tele-phone*): *adv. far, far away*.

**τῆλε-δαπός**: *of a distant land*.

**τηλεθάω**, *partic.* **τηλεθώντα**: *flourish*; *partic. luxuriant, luxuriantly*.

**τηλε-κλειτός** and **τηλεκλυτός** (*κλέος*): *far-famed*.

**Τηλέμαχος**: son of Odysseus and Penelope; the central figure of the first four books of the *Odyssey*.

**Τήλεμος**: a seer. ι 509.

**Τηλέπυλος**: city of Laestrygonia. κ 82.

**Τηλεφίδης**: son of Telephus (who was a son of Heracles; wounded by Achilles on the way to Troy; and whose adventures formed the theme of a noted play of Euripides). λ 519.

**τηλίκος**: *of that age, so young*.

**τηλό-θεν**: *adv. from far away*.

**τηλό-θι**: *adv. far away*.

**τηλό-σε**: *to a distance, far away*.

**τηλοτάτω**: *adv. most remote*.

**τηλοῦ**: *adv. far away*.

**τηλύγετος** 3: *grown tall*. (A word of doubtful meaning; perh. *dearly loved*.)

**τῆμος**: *adv. then*. Generally correlative with *ἤμος, when*.

**Τηϋγετος**: *Taiygetus*, the lofty mountain range which towers above Sparta. ζ 103.

**τηῦσιος** 3: *fruitless, vain*.

**τιθαιβώσσω**: *build homes, store up honey*.

**τίθῃμι**, 2 *sing.* **τίθησθα**, pl. **τιθεῖσι** (§ 55 a), *impf.* (ἐ)τίθει, *impf. mid.* **τιθέμεσθα**, *fut.* **θήσω**, *aor.* **έθηκα**, pl. **έθεμεν, έθεσαν, θέσαν, θήκαν**, *subjv.* **θείω** [θῶ], **θήης** [θῆς], *opt.* **θείη**, pl. **θείμεν, imv.** **θέε**, *inf.* **θεῖναι, θέμεν(αι)**, *mid.* **έθετο, θέτο**, *imv.* **θέε**, *partic.* **θέμενος**: *place, cause, make, do*.

**Τιδωνός**: son of Laomedon, brother of Priam, and husband of Eos (*Aurora*). ε 1. He had the beauty of his family, like Ganymede and Paris, and thus won the love of Eos; but she, in asking the gift of immortality for him from Zeus, forgot to ask that he might enjoy eternal youth, and, according to the later story, he withered away, and finally became a grasshopper.

**τίκτω**, *fut.* **τέξεις**, *aor.* **έτεκεν, τέκε**, *subjv.* **τέκωσι**, *mid. inf.* **τεκέσθαι**: *bring forth, bear, beget*.

**τίλλω**: *pluck, tear the hair*.

**τίμᾶω**, *impf.* **έτίμα**, *fut.* **τίμησουσι**, *perf.* **τετίμηται**: *honor*; *perf. pass.* *is honored*.

**τίμῃ**: *honor*.

**τίμη-εις, -εγτος**: *honored, precious*.

**τίμηστέρος**: *more honored*.

**τίμηστατος**: *most honored*.

**τίμιος**: *honored*.

**τινάσσω**, *aor.* **τιναξάσθην**, *subjv.* **τινάξῃ**: *shake, flap the wing*.

**τίνω**, *fut.* **τίσω**, *aor.* (ἐ)τίσατο, *imv.* **τίσαι**: *pay*; *mid.* *exact satisfaction, repay ourselves, punish*.

**τίπτε, τίπτ'**, or **τίφθ'** (τί ποτε): *why? why, pray?*

**τίς, τί**, *gen.* **τέο**, *gen. pl.* **τέων**: *interrog. pron. who? what? τί (acc.) why? wherefore?*

**τις, τι**, *gen.* **τεῦ**, *dat.* **τέφ** and **τῷ**: *enclitic indef. pron., any one, some*

one, many a one. *τι*, any, in any way, at all.

*τίσαι, τίσατο, κτλ.*: see *τινω*.

*τίσις*: vengeance, recompense.

*τίσω*: will pay. See *τινω*.

*τιταίνω*: draw, stretch; mid. exert myself, strive.

*Τιτυός*: *Tityus*, a monster punished in Hades for an offense against Leto. λ 576. His former home was in Euboea, acc. to η 324.

*τιτύσκομαι*: aim, set my course.

*τίθθ'*: see *τίπτει*.

*τιώ*, impf. *τίεν*, aor. *ἔτισε*, perf. pass. partic. *τετίμενος*: honor.

*τλήσσομαι* fut.; aor. *ἔτλην*, opt. *τλαίην*, perf. inf. *τετλάμεν*, partic. *τετληότε* (from root *ταλ*, cf. *tuli*): bear, endure, suffer, dare, have the heart.

*τοί* [*σοί*]: enclitic, dative. See *σύ*.

*τοί* [*οἱ*]: *who*. See *ὅς*. § 45 j.

*τοί* [*οἱ*]: *the, these*. See *ὁ*.

*τοίγαρ*: well then, therefore, so.

*τοῖον*: adv. so, prob. spoken with a gesture, having 'deictic' force.

*τοῖος* 3: such, of quality.

*τοιοῦδε, -ήδε, -όνδε*: such, such as this, such as that.

*τοιοῦτος*, neut. *τοιοῦτον*, neut. pl. nom. *τοιαῦτα*: such.

*τοῖσδε(σ)ιν*: dat. of *ὅδε*. § 45 n.

*τοίχος*: wall, of house or ship.

*τοκῆς* (*τίκτω*) pl.: parents.

*τολμάω*, aor. opt. *τολμήσειεν*: dare, have courage.

*τολυπεύω*, aor. *τολύπενσε*: wind up, complete, accomplish.

*τοξάζομαι*: shoot with the bow.

*τόξον*: bow. *τόξα* is often used as singular, with reference to the dif-

ferent parts of one bow. Its manufacture from goat horns is described in Δ 105 ff.

*τορνῶω*, aor. subjv. *τορνῶσεται*: shape out, design.

*τοσσάκι*: adv. so many times, so often.

*τόσ(σ)ος* 3: so great, so much, so far, so long. *τόσ(σ)ον*, adv. so much.

*τοσ(σ)όσδε, τοσσήδε, τοσονδε*: so great as that.

*τοσσοῦτον*: adv. so great, so far.

*τότε*: adv. then.

*τούνεκα* (*τοῦ ἔνεκα*): therefore, on that account.

*τόφρα*: so long, meanwhile. Freq. correlative with *ὅφρα*.

*τράγος*: he-goat.

*τράπεζα* (for *τετρά-πεζα*, cf. *τρίπος*): table.

*τραπέλομαι* [*ταρπῶμαι*]: aor. pass. subjv. of *τέρπομαι*, enjoy myself.

*τραπέσθαι*: see *τρέπω*.

*τραπέω*: tread the vintage.

*τραφέν, τράφεν*: see *τρέφω*.

*τρεῖς* (*tres, drei*): three.

*τρέμω*: tremble.

*τρέπω*, aor. mid. *τρέψαμενοι*, 2 aor. *ἔτραπον*, mid. inf. *τραπέσθαι* (*torqueo*): turn.

*τρέφω*, aor. *ἔθρεψε*, partic. *θρέψας*, 2 aor. inf. *τραφέν* [*τραφεῖν*], aor. pass. *ἔτραφεν*, *τράφεν* [*ἐτράφησαν*]: nourish, feed, nurture, rear, am nurse; curdle; 2 aor. and pass., grew up, was bred.

*τρέχω*: run.

*τρέω*, aor. *τρέσσαν*: flee in fright.

*τρήρων, -ωνος*: timid.

*τρητός*: perforated; well-bored; prob. with reference to the holes in the framework of the bedstead, for the straps which supported the mattress.

*τρηχύς, τρηχεῖα* [*τραχύς*]: rough, rugged, rocky.



*τόξον.*

**τρίαινα**: *trident.*

**τρίβω**, aor. inf. *τρίβαι*: *rub.*

**τρί-ετες**: *adv. for three years.*

**τρί-πολος**: *thrice ploughed.*

**τρί-πος**, -οδος: *tripod*, a three-legged stand which was placed over the fire as a support for a kettle. In δ 129 the word may mean *three-legged table*; in κ 361 a *kettle*.

**τρίς**: *three times, thrice.*

**τρισ-και-δέκατος**: *thirteenth*, but without notion of order of rank. *τρισ-καιδέκατος ἐγὼ αὐτός*, "I with twelve others."

**τρί-στοιχος**: *in three rows.*

**τρίτατος** 3: *third.*

**Τρίτογένεια**: *Trito-born, Tritogenia.* Epithet of Athena. It is best treated as a proper name.

**τρίτος** 3: *third.* τὸ τρίτον, *the third time.*

**τρίχα**: *adv. threefold, in three divisions.* *τρίχα νυκτὸς ἔην*, *it was in the third part (i.e. the last third) of the night.*

**τρίχες**: *pl. of θρίξ, hair.*

**τριχθά** (*τρίχα*): *adv. into three pieces.*

**τρίψαι**: *aor. of τρίβω, rub.*

**Τροίη**: (1) *the Troad, Troy*, the country in the northwest corner of Asia Minor with Ἰλιος as its capital. (2) *The city of Ilios, Troy*, itself. δ 146. (Strictly *adj. of Troy*, *sc. γῆ* or *πόλις*.)

**Τροίη-θεν**: *adv. from Troy.*

**Τροίην-δε**: *adv. to Troy.*

**τρόπις**, -ιος: *keel.*

**τροπός**: *thong, strap* (lit. *twist*) by which the oar was so fastened to the upright thole-pin (κλῆις) that it played freely upon it as upon a fulcrum.

**τροφέομαι** (*τρέφω*): *swell, tower up.*

**τροφέ-εις**, -εσσα: *adj. swollen.*

**τροφός** (*τρέφω*) *fem.: nurse.*

**τροχός** (*τρέχω*): *wheel, round mass.*

**τρυνάω**, *pl. τρυνάωσι*: *pluck, gather grapes.*

**τρύπανον**: *auger, drill.*

**τρῦπάω**, 3 *sing. opt. τρῦπῶ*: *bore.*

**τρύφος**: *fragment, part.*

**τρύχω**: *waste, consume, distress.*

**τρώγω**: *crop, eat*, of mules. ζ 90.

**Τρώες** *pl.*: *dat. Τρώεσσι(ν) and Τρωσί(ν): Trojans.*

**Τρωή**: *Trojan woman.*

**τρωχάω**, *impf. τρώχων (τρέχω)*: *trot, run.*

**τυγχάνω**, *aor. subjv. τύχης, perf. τετύχηκε (τύχη)*: *chance upon, obtain; chance to be; perf. τετύχηκε, much like τέτυκται, is.*

**Τυδείδης**: *son of Tydeus, Diomed.*

**τυκτός** (*τεύχω*): *well-prepared, smooth.*

**τύμβος**: *tomb, burial-mound.*

**Τυνδάρεος**: *Tyndareüs.* λ 298. See *Λήδη.*

**τύπτω**: *strike, beat.*

**τύρός**: *cheese.*

**Τύρῳ**, -δος: *Tyro, mother of Neleus.* β 120, λ 235 ff.

**τυτθός**: *little, young.* *τυτθόν*, *a little.*

**τύχης**: *aor. subjv. of τυγχάνω.*

**τῷ**: *in that case, therefore.*

**τῷ** [*τῷ*]: *enclitic dat. sing. of τίς.*

## Υ.

**υακίνθινος**: *hyacinthine.* ζ 231. Cf. Adam's 'hyacinthine locks,' Milton, *Par. Lost*, iv. 301. Prob. with reference to curliness rather than to color.

**ὑάς**: *swine, acc. pl. of ὕς.*

**ὑβρίζω**: *act insolently, am insolent.*

**ὑβρις**, -ιος: *insolence, wantonness.*

**ὑβριστής**: *insolent man.*

**ὕγρός** (*hygro-meter*) 3: *moist, watery.* ὕγρῃ, *fem. adj. as subst., the moist, the sea.* Cf. Milton's 'O'er moist

and dry; | O'er sea and land,' *Par. Lost*, iii. 652. ὑγρόν, adv. *damply*.

ὑδραίνω, aor. mid. ὑδρηναμένη: *wash*, mid. *bathe*.

ὑδρεύω: *fetch water*.

ὑδρηλός: *moist, well-watered*.

ὔδωρ, gen. ὔδατος: *water*.

υῖός, gen. υῖέος, υῖος, dat. υῖεϊ, υῖεϊ, υῖι, acc. υῖα, υῖόν, voc. υῖέ, pl. nom. υῖέες, υῖες, dat. υῖάσι(ν), acc. υῖέας, υῖας: son. §§ 26 f, 40 c.

ὔλη: *wood, forest, small wood*.

ὑλή-εις, -εσσα: *woody*.

ὑμεῖς, gen. ὑμέων, dat. ὑμῖν, ὕμιν, ὕμιν(ν), ὕμέας: plural of 2 pers. pron., *ye, you*.

ὑμέτερος (ὑμεῖς) 3: *your*.

ὕμνιν: see ὑμεῖς, *you*.

ὕμνος (*hymn*): *song, strain*. θ 429.

ὑμός (ὑμεῖς) 3: *your*.

ὕός: gen. of ὕς, *hog*.

ὑπ-άγω: *lead under* (the yoke).

ὑπ-ακούω, aor. inf. ὑπακοῦσαι: (*give ear*), *answer*.

ὑπ-αλύσκω, aor. ὑπάλυξε: *escape*.

ὑπατος: *most exalted*.

ὑπ-εδεκτο: see ὑποδέχομαι. § 56.

ὑπ-εδραμε: see ὑποτρέχω.

ὑπέδν, ὑπεδύσσετο: see ὑποδύν.

ὑπ-εἰκω, fut. mid. ὑπείξει [ὑπείξη]: *yield*.

ὑπεῖρ: see ὑπέρ.

ὑπ-έκ: adv. *out from under, away from*.

ὑπ-εκκλίνθη: see ὑποκλίνω.

ὑπ-εκ-προ-θέω: *run forth out from among* (his competitors).

ὑπ-εκ-προ-λύω, aor. ὑπεκπροέλυσαν: *loose away from under the yoke, unharness*.

ὑπ-εκ-προ-ρέω, *stream away from out the depths*.

ὑπ-εκ-προ-φεύγω, aor. opt. ὑπεκπροφύγοιμι: *escape*.

ὑπ-εκ-φέρω: (*bear myself away down out of the scene*), *speed along*.

ὑπ-εκ-φεύγω, aor. ὑπεξέφυγον, ὑπέκφυγον: *flee, escape*.

ὑπ-έμεινα: aor. of ὑπομένω.

ὑπ-έμνησεν: aor. of ὑπομνήσκω.

ὑπ-ένερθε: adv. *below, beneath*.

ὑπ-έξ: equiv. to ὑπέκ.

ὑπ-εξ-έφυγον: see ὑπεκφεύγω.

ὑπέρ and ὑπεῖρ (super): prep. with acc. and gen., *over, above, beyond*.

(1) With acc., ὑπέρ οὐδόν, *over the threshold*; νηὸς ὕπερ, *over the ship*; ὑπεῖρ ἅλα (perhaps for ὑπέρ σάλα, since ἅλς once began with σ), *over the sea*; ὑπέρ μόνον, *beyond fate*.

(2) With gen., ὑπέρ κεφαλῆς, *above (his) head*; ὑπέρ λέβητος, *over a basin*.

ὑπερ: for ὑπέρ, when it immediately follows its case. § 58 c.

ὑπεραί pl.: *braces, ropes* running from the end of the sail-yard to the deck, by which the top of the sail could be properly adjusted to the wind.

ὑπερ-βαίνω, aor. ὑπέρβη: *pass over, cross*.

ὑπερ-βάλλω, aor. inf. ὑπερβαλέειν: *throw (it) over*.

ὑπερ-βασίη: *transgression*.

ὑπέρ-βη: aor. of ὑπερβαίνω.

ὑπέρ-βιον: adv. *wantonly*.

ὑπέρ-βιος: *excessive, wanton*.

ῥΥπέρεια: (*Overly*), ancient home of the Phaeacians. ζ 4.

ὑπερ-έχω, aor. ὑπερέσχε: *rise*, of a star.

ὑπερ-ηνορέων, -οντος (ἀνὴρ): *haughty*.

ὑπερ-ήσει: fut. of ὑπερήμι.

ὑπερ-θεν: adv. *above*.

ὑπέρ-θῦμος: *high-spirited*.

ὑπερ-θύριον: *lintel of a door*.

ὑπερ-λήμι, fut. ὑπερήσει: *throw beyond*.

ῥΥπεριονίδης and ῥΥπερίων, -ονος: *Hyperion, lofty, exalted one*, a name of the sun-god, apparently formed with adj. suffixes from ὑπέρ. § 42.

ὑπερ-πέτομαι, aor. ὑπέρπτατο: *fly over, fly beyond*.

**ὑπερτερή:** lit. *over-part, over-box*. Prob. a frame to increase the depth of the wagon-box when light and bulky loads were to be carried. § 70.

**ὑπέτερος:** *upper*, esp. of the *outer* flesh as distinguished from the viscera (σπλάγχνα).

**ὑπερφίαλος:** *haughty, insolent*.

**ὑπερφιάλως:** adv. *insolently*.

**ὑπέρχομαι**, aor. ὑπήλυθε, ὑπήλθε, mid. ὑπήλθετο: *go under, enter*.

**ὑπερωϊόθεν:** adv. *from her upper room*. § 36 c.

**ὑπερώιον**, pl. as sing. ὑπερῶα: *upper room, chambers on the 'second floor.'*

**ὑπ-έστην:** *promised*. See ὑφίστημι.

**ὑπ-έσχετο:** see ὑπίσχομαι.

**ὑπ-ήλθετο, ὑπήλυθε:** see ὑπέρχομαι.

**ὑπ-ηγήτης (ὑπήνη):** *bearded*. πρῶτον ὑπηγήτη, *just bearded*.

**ὑπ-ηοῖος (ἡώς):** adj. *at break of day*.

**ὑπ-ίσχομαι**, aor. ὑπέσχετο: *promise*.

**ὑπνος** (sompnus): *sleep*.

**ὑπνώω:** *slumber, sleep*.

**ὑπό:** adv. and prep. *under, beneath*.

ὑπ' ἔμβρυον ἦκεν ἐκάστη, *put a suckling under each*; ὑπὸ λῖτα πετάσας, *spreading a linen cloth beneath*; ὑπὸ δὲ θρήνης ποσὶν ἦεν, *but below was a stool for the feet*.

(1) With acc., ὑπὸ ζυγὸν ἤγαγεν, *led under the yoke*; ὑπὸ πόντον ἐδύσετο, *sank beneath the sea*; φάος οἶχεθ' ὑπὸ ζόφον, *the light is gone under the darkness* ('into the west').

(2) With dat., ὑπὸ ποσσὶν ἐδήσατο πέδιλα, *she bound her sandals under her feet*; ὑπὸ Νηίῳ, *at the foot of Nēum*; ὑπὸ μνηστῆρσιν δαμείη, *may be slain by the suitors*.

(3) With gen., *under, by*. ὑπὸ στέρνοιο τάνυσσεν, *stretched under his breast*; ἔλυσαν ὑπὸ ζυγοῦ, *released from under the yoke*; ὑπὸ κύματος ἀρβεί, *lifted by a wave*.

**ὑπο:** for ὑπό, when it immediately follows its case. § 58 c.

**ὑπό-βρυχα:** acc. as if from a nom. ὑπόβρυξ. With θῆκε, *put under water*.

**ὑπο-δάμνημι**, 2 sing. pass. ὑποδάμνασαι: pass. *am subject*.

**ὑπο-δεῖδω**, aor. impv. ὑποδεῖσατε: *fear, shrink before*. § 62 h β.

**ὑπο-δέχομαι**, aor. ὑπέδεκτο: *undertake, promise*.

**ὑπο-δμῶς:** *underling, vassal*.

**ὑπόδρα:** *askance, darkly*.

**ὑπο-δύομαι**, aor. ὑπέδῳ and ὑπεδύσετο, partic. ὑποδύσα: *sink into, creep over*; with gen., *come forth from*.

**ὑπο-θήσεται:** fut. of ὑποτίθημι.

**ὑπο-κρίνομαι** [ἀποκρίνομαι]: *answer*.

**ὑπο-κλίνω**, aor. pass. as mid. ὑπεκλίνθη: *lay down under*.

**ὑπό-κυκλος:** (*wheeled-beneath*), *with castors*.

**ὑπό-κυομαι**, aor. partic. ὑποκῦσαμένη: *conceive*.

**ὑπο-λείπω**, impf. mid. ὑπελείπετο: mid. *remain*.

**ὑπο-λύω**, aor. ἐπέλυσα: *loose from under* (the rams).

**ὑπο-μένω**, aor. ἐπέμεινε: *remain*.

**ὑπο-μιμνήσκω**, aor. ὑπέμνησε: *remind, cause to remember*.

**ὑπο-νήιος:** *at the foot of* (*lying beneath*) Mt. Nēum.

**ὑπο-περκάζω:** *gradually take on color*.

**ὑπο-σσεῖω:** *shake below, turn*.

**ὑπο-στᾶς:** see ὑφίστημι.

**ὑπο-στρέφω**, aor. partic. ὑποστρέψας: *turn about, turn*.

**ὑπό-σχους, -ιος:** *promise*.

**ὑπο-τίθημι**, fut. υποθήσομαι: *suggest*.

**ὑπο-τρέχω**, aor. ἐπέδραμε: *run under* (weapon or outstretched arm).

**ὑπο-ουράνιος:** *under heaven, i.e. on earth*.

**ὑπο-φθάνω**, aor. mid. partic. υποφθάμενος: *come before, anticipate*.

ὑπιος : adj. *supine, on his back.*

ῦς, gen. ὕς : *hog, swine.* See σῦς.

ὑσμίνη : *battle, conflict.*

ὑστάτιον : adv. *at last, last.*

ῦστατος : *last, last of all.* ῦστατον and ὕστατα adv., *last, finally.*

ῦστερον : adv. *later, hereafter.* ἐς ὕστερον, *a second time.*

ὑφαίνω, iterative impf. ὑφαίνεσκειν, aor. partic. ὑφήνῃς : *weave, contrive.*

ὑφαντός 3 : *woven.*

ῦφασμα, -ατος (ὑφαίνω) : *web, garment.*

ὑφάω, pl. ὑφώωσι : *weave.*

ὑφ-ίστημι : *undertake.*

ὑψ-αγόρης : (*big-talker*), *boaster.*

ὑψ-έρεφής, -ές : *high-roofed.*

ὑψηλός 3 : *high, lofty.*

ὑψι-βρεμέτης (βρέμω) : *high-thunderer.*

ὑψί-κερως (κέρας) : *with lofty horns.*

ὑψί-κομος and ὑψι-πέτηλος : *with lofty foliage, with high branches, high-crowned.*

ὑψό-θεν : adv. *from on high.*

ὑψι-όροφος : *high-roofed.* See ὑψερέφής.

ὑψό-σε : *on high, into the air.*

ὑψοῦ : adv. *high out.*

ῦω, partic. ὕμενος : *wet*; mid. partic. *in the rain.*

## Φ.

φαάντατος (φαεινός) : *brightest.*

φαγέμεν [φαγεῖν] inf., φάγησιν [φάγη] subjv., φάγοι opt., φάγομεν ind. : aor. of ἐσθίω, *eat.*

Φαέθουσα : *Phaëthusa (gleaming), a nymph.* μ 132. Cf. Phaëthon as an epithet of the sun, and Phoebus as a by-name of Apollo.

φαέθων, -οντος : *bright, gleaming.*

φαεινός (φάος) 3 : *flashing, shining.*

φαείνω (φάος) : *give light, shine.*

φαεσί-μβροτος : *giving light to mortals.*

Φαίδιμος : *king of Sidon.* δ 617.

φαίδιμος : *illustrious, glorious.*

Φαίδρη : *Phaedra*, daughter of Minos of Crete, wife of Theseus of Athens. She became enamored of her stepson Hippolytus and, repulsed by him, caused his death and committed suicide.

Φαίηκες, dat. Φαίηκεσσιν pl. : *Phaeacians*, a mythical maritime people whose island was later identified with Corcyra (Corfú). This island is the scene of the action of books ζ-θ, and the story of ι-μ is told to the Phaeacian king Alcinoüs.

φαίης : opt. of φημί, *say.*

φαινομένη-φιν : dat. fem. of pres. pass. partic. of φαίνω.

φαίνω, iterative inf. φαιέσκετο, aor. opt. φήναι, inf. φῆναι, fut. pass. φανείσθαι, aor. pass. φάνη, subjv. φανῆη [φανῆ], partic. φανείς, iterative φάνεσκε (φάος) : *give light, show, cause to appear, utter, give* (δ 12); pass. *appear.* Cf. φαείνω.

Φαιστός : *Cretan town.* γ 296.

φάμην, φάν [ἔφασαν] : see φημί.

φάνεσκε : iterative aor. pass. of φαίνω.

φάος, -εος, and φῶς [φῶς] : *light.*

φαρέτρη : *quiver.*

φάρμακον : *herb, drug, poison.*

φαρμάσσω : *temper.*

Φάρος : *island near Egypt.* δ 355.

φᾶρος, -εος : *cloak, robe.* See χλαῖνα.

φάρυγξ, gen. φάρυγος : *gullet.*

φάσγανον : *sword.*

φάσθαι : inf. mid. of φημί.

φάσκε : iterative impf. of φημί.

φάτις : (*speech*), *report.*

φάτο [ἔφη] : impf. mid. of φημί, *say.*

φάτνη : *crib, manger.*

φείδομαι, aor. opt. πεφιδόμην : *spare.*

(φεν-) aor. ἔπεφνε : see πέφνε, *kill, slay.*

Φεραί pl. : *a town in Thessaly, on Lake Boebeis.*

Φέρης, -ητος : *founder of Φεραί, father of Admetus (husband of Alcestis).* λ 259.

**φέριστος**: *best*. *φέριστε*, *good sir*.

**φέρτατος**: *best, bravest*.

**φέρτερος**: *better*.

**φέρω**, iterative impf. *φέρεσκε*, fut. *οἴσουσι*, aor. *ἤνεικαν*, *ἔνεικαν*, imv. *ἐνέλκατε*, *οἰσέτω*, inf. *οἰσέμεν(αι)* (*fero*, *bear*): *carry, bear, bring, bear away*.

**φεύγω**, aor. *φύγον*, perf. partic. *πεφευγότες*, *πεφυγμένος* (*fugio*): *flee, escape*.

**φή [ἔφη]**: impf. of *φημί*.

**φήμη**: (*saying*), *vocal omen, omen*.

**φημί**, 3 pl. *φασί*, subjv. *φήη*, *φήσιν* [*φῆ*, § 47 *a*], opt. *φαίης*, impf. *ἐφην*, 2 sing. *ἐφησθα*, *φῆς*, 3 sing. *ἐφη*, *φῆ*, 1 pl. *φαμέν*, 3 pl. *ἔφασαν*, *ἴφασαν*, *ἴαν*, ind. mid. 2 pl. *φάσθε*, partic. *φαμένη*, iterative impf. *ἐφασκον*, *ἴφασκον* (*fari*): *say, assert, say to myself* (hence, *think, believe*). See *εἶπον*.

**Φήμιος**: Ithacan bard. *a* 154, 337.

**φήμις**, -ιος: *talk*.

**φῆν [ἔφην]**: impf. of *φημί*.

**φῆναι**: aor. inf. of *φαίνω*, *show*.

**φήνη**: *osprey*.

**Φηραί** pl.: a town at the head of the Messenian Gulf, the modern Kalamata. *γ* 488.

**φῆσιν [φῆ]**: subjv. of *φημί*.

**φθάνω**, aor. *ἔφθης*: *come sooner*.

**φθέγγομαι**, aor. partic. *φθεγγαμένου*: *utter a sound, shout*.

**Φθίη**: region of Thessaly. *λ* 496.

**φθινύω**: *consume, waste away, die*.

**φθίνω**, aor. inf. *φθίσει*, aor. mid. opt. *φθίτο* (§ 49 *b*), partic. *φθιμένοιο*: *waste away, perish, wane*; aor. act. *destroy*.

**φθίω**, subjv. *φθίης*: *perish*.

**φθογγή** and **φθόγγος** (*φθέγγομαι*): *voice*.

**φθονέω**: *grudge, begrudge, object to*. Sometimes followed by a genitive (of 'separation') of the thing grudged or refused.

**-φι(ν)**: inseparable suffix, ending of an old instrumental case. Added to the stem of a noun, it forms a genitive and dative in both singular and plural, which is used generally as an instrumental, ablative, or locative case. § 36 *a*.

**φιλέω**, opt. *φιλόη*, partic. *φιλεῦντας* [*φιλοῦντας*, § 27 *b*], impf. (*ἐ*)*φίλει*, iterative *φιλέσκε* (§ 57 *b*), fut. inf. *φιλήσμεν* [*φιλήσειν*], mid. *φιλήσεται* [*φιλήσῃ*], aor. *φίλησε*: *love, show favor to, entertain as a friend*; mid. *receive hospitality*.

**φιλό-ἡρετμος**: *oar-loving, sea-loving*.

**Φιλοκτήτης**: *Philoctetes*, a famous archer who had the bow and arrows of Heracles. *γ* 190, *θ* 219. The story of his detention in Lemnos is told in B 716-725. He was brought to Troy not long before its capture.

**Φιλομηλεΐδης**: Lesbian king who challenged visitors to a wrestling match. *δ* 343.

**φιλο-μμεῖδης**, -ές (*smile*): *laughter-loving*. Epithet of Aphrodite.

**φιλό-ξενος**: *hospitable*.

**φίλος** 3: *dear, beloved, pleasing*; as subst., *friend*. Comp. *φίλτερος*, superl. *φίλτατος*. *φίλος* is often used in Homer where the less emotional English idiom would not use *dear*, but it is distinctly more than the possessive pronoun, and part of the original coloring is lost if it is rendered by *thy, his, etc.* It is a standing epithet with words which denote relationship, or a part of the human body, or the mind.

**φιλότης**, -ητος: *love, friendship*.

**φιλοτήσιος**: adj. of *love, amorous*.

**φίλτατος**, **φίλτερος**: see *φίλος*.

**φινρός**: *log of wood*.

**Φοῖβος**: *Phoebus, (shining)*. Epithet (by-name) of Apollo.

**Φοίνικες** pl.: *Phoenicians*, known to Homer as a race of skilful mariners, traders, and manufacturers. See *Σιδόνιοι*.

**Φοινίκη**: *Phoenicia*, at the northeast end of the Mediterranean.

**φοινίκο-πάρηος**: *purple-cheeked*. Epithet of ships. See *μυλο-πάρηος*.

**φοίνιξ**, -ikos: (*Phoenician tree*?), *palm-tree*.

**φοιτάω**, impf. (ἐ)φοίτων, φοιτᾶ: *go to-and-fro, wander, keep coming*.

**φόνος**: *death, slaughter*.

**φορέω**, subjv. φορέσει(ν) [*φορή*], opt. φοροίη (cf. *φιλοίη*), impf. (ἐ)φóρει (φέρω): *bear*.

**Φόρκυς**, -ῡνος: *Phorcys*, a sea-god. α 72.

**φόρμιγξ**, -γγος: *phorminx, lyre*.

**φορμίζω**: *strike the lyre*.

**φοροίη**: opt. of *φορέω*.

**φορτίς**, -ίδος (φόρτος): *merchant-ship*.

**φόρτος** (φέρω): *loading, cargo*.

**φώς**: see *φάος*. *φάωσδε, to the light*.

**φράζω**, fut. mid. φράσσεται, aor. φράσε, mid. (ἐ)φράσ(σ)ατο, 2 aor. (ἐ)πέφραδε, inf. πεφραδέναι (§ 46 e): *make clear, point out, direct; mid. consider, plan, recognize*.

**φράσσω**, aor. φράξε: *fence*.

**φρήν**, dat. φρενί, dat. pl. φρεσί: the *diaphragm, midriff, breast*, esp. as seat of intelligence and feeling, *mind, heart*. Freq. in plural.

**φρίξ**, gen. φρικός: *ruffled sea*.

**φρονέω** (φρήν): *think, consider, plan*. ἐν φρονέω includes both good-will and prudence. *φιλα φρονέων, with friendly heart*.

**Φρόνιος**: an Ithacan. β 386, δ 630.

**φρόνις**, -ιος: *knowledge, intelligence*.

**Φρόντις**, -ιος: *helmsman of Menelaus*. γ 282.

**φῦ** [ἐφυ]: see *φύω*.

**φυγῇ**: adv. dat. *in flight*.

**φύγε**: *escaped*. See *φεύγω*.

**φύη** (φύω): *form*. Cf. *φύσις*.

**φυκτός** (φεύγω): *to be escaped*. οὐ φυκτὰ πέλονται, *there is no escape*.

**Φυλάκη**: Thessalian town. λ 290.

**φυλάσσω**, inf. φυλασσέμεναι, φυλάσσειν, aor. subjv. φυλάξω: *guard, watch*.

**φύλη**: (perhaps) *myrtle*.

**φύλλον** (φύω, folium): *leaf*.

**φῦλον** (φύω): *race, tribe*.

**φύλοπις**, -ιδος: *din of battle*.

**Φυλώ**, -δος: *servant of Helen*. δ 125.

**φύντες**: see *φύω*.

**φύξιμος**: *way of escape*.

**φύρω**, perf. partic. πεφυρμένον: *besmear, stain*.

**φυσί-ζοος** (φύω, ζωή): *life-giving*.

**φύσις**: *nature*.

**φυτεύω** (φυτόν): *set out, plant*.

**φυτόν**: *growth, esp. tree, vine*.

**φύω**, aor. ἐφῦσε, 2 aor. ἐφυ, φῦ, 3 pl. ἐφυν [*ἐφυσαν*], partic. φύντες, perf. πεφύκασι, πεφύκασιν, partic. πεφυῶτε, plpf. πεφύκει (fui, be): *put forth, cause to grow; 2 aor. and perf. grow*. ἐν οἱ φῦ χειρὶ, (*grew to*) *clung to his hand*.

**φώκη**: *seal*. δ 404 ff.

**φωνέω**, aor. (ἐ)φώνησεν, partic. φωνήσας: *speak, lift up my voice*.

**φωνή**: *voice*.

**φώς**, gen. φωτός: *man*.

## X.

**χαίνω**, aor. partic. χανών (hio): *yawn, open my mouth*.

**χαίρω**, iterative impf. χαίρεσκον, aor. ἐχάρη and κεχάροντο, opt. κεχάροιτο: *rejoice, am pleased, am glad*. χαίρε and χαίρετε, *hail!* the customary form of greeting. Cf. *χάρις, χάρμα*.

**χαῖται** pl.: *hair; mane of horses*.

**χαλεπαίνω**, aor. subjv. χαλεπήνῃ: *am angry, rage, am bitter*.



χαλεπός 3: *hard, harsh, cruel.*

χαλέπτω: *distress, oppress.*

χαλι-φρων, -ονος: *light-witted.*

χάλκεος: *adj. of bronze, bronze.*

χαλκεύς, -ης: *blacksmith, smith.*

χαλκεών, -ώνος: *smithy.*

χαλκήσιος: *adj. of the smith, smith's.*

χαλκ-ήρης, -εος: *bronze-tipped.*

χαλκο-βαρής, -ές: *heavy with bronze.*

χαλκο-βατής, -ές, *with bronze (covered) threshold.*

χαλκός: *bronze, copper; like the English 'steel' for sword. This was the most important metal of the Homeric age, for armor, weapons, tools, and utensils. Iron was much less used.*

χαλκο-χίτων, -ωνος: *bronze-clad.*

χαμαδής: *adv. to the ground.*

χαμαί (humi): *on the ground.*

χαμαῖ-ευνάς, -άδος: *fem. adj. sleeping on the ground.*

χανδάνω, *perf. partic. (as pres.) κεχανδότα: contain.*

χανών: *see χάλνω.*

χαρί-εις, -εσσα, -εν: *graceful, beautiful, pleasing.*

χαριέστατος 3: *most pleasing.*

χαριέστερος: *more pleasing.*

χαρίζομαι, *aor. inf. χαρίσασθαι, perf. partic. κεχαρισμένος, plpf. κεχάριστο: gratify, give gladly, give freely; pass. am dear. κεχαρισμένη θυμῷ, dear to my heart.*

χάρις, -ιτος (χαίρω): *grace, favor.*

Χάριτες: *Graces. § 18, θ 364.*

χάρμα, -ατος (χαίρω): *joy, delight.*

χαρ-οπός: *bright-eyed, fierce-eyed.*

Χάρυβδις, -ιος: *Charybdis, a mighty whirlpool, near Scylla. μ 104 ff., 260, 441. Cf. Milton's 'Or when Ulysses on the larboard shunned | Charybdis, and by the other whirlpool steered,' Par. Lost, ii. 1019.*

χατέω: *am in need.*

χαρίζω: *desire, long for.*

χέε: *aor. of χέω, pour.*

χείλος, -εος: *lip, edge.*

χείμα, -ατος (χιών): *winter.*

χειμέριος (hibernus): *adj. of winter.*

χειμών, -ώνος (hiems): *winter, storm.*

χείρ, *gen. χειρός, dat. pl. χείρεσσι(ν), χερσί(ν): hand, arm.*

χείρων, -ονος: *inferior, weaker.*

χερείων, -ονος: *inferior, worse.*

χερμάδιον: *stone thrown by the hand.*

χέρ-νιψ, -ιβος: *water for the hands.*

χέρσος *fem.: dry land, land.*

χέω, *fut. χέω, aor. χέε, χέε, ἔχευε, ἔχευαν, inv. χέουν, χενάντων, inf. χεύαι, partic. χεύαντες (§ 51 g), mid. χύτο, partic. χυμένη, plpf. κέχυτο (χεφ-, gush): pour, heap (of a funeral mound). ἐμὲ ἰδόντες ἔχυντο, seeing me they crowded about me; ἀμφ' αὐτῷ χυμένη, throwing her arms around his body.*

χηλός: *chest.*

χηρεύω: *am without, lack.*

χθαμαλός (χαμαί) 3: *on the ground, low.*

χθαμαλώτερος: *lower.*

χθιζός (hesternus): *adj. (on) yesterday. § 59 a.*

χθών, *gen. χθονός, fem.: earth, ground.*

Χίος *fem.: Chios, island of the Aegean, near Ionia, the modern Scio.*

χιτών, -ώνος (cotton): *tunic of linen; the principal male garment, — often the only garment worn at home. The χιτών of ordinary life was probably of linen in the Homeric age, not of wool, long, without sleeves, and ungirt, as in the Periclean age at Athens. This was an Ionic garment and seems, like its name, to have been introduced from the Orient. With increasing complexity of dress, it became the undergarment, as distinguished from a second and outer garment.*

χιών, -όνος *fem. (χειμών): snow.*

**χλαῖνα:** *cloak, woolen mantle, plaid*, often of purple hue (like the later *ἱμάτιον*); used also as a *blanket* by night.

**Χλωρίς, -ιδος:** wife of Neleus. λ 281.

**χλωρός (chlorine):** *greenish-yellow, green, unseasoned*.

**χνός:** *crust*. ζ 226.

**χοή (χέω):** *pouring, drink-offering*.

**χόλος (gall):** *anger*.

**χολώω, aor. ἐχολώσατε, mid. χολώσατο, perf. χλαῖνα. κεχόλωται, partic. κεχολωμένος:** *anger, provoke; mid. am angry*.

**χορός (chorus, choir):** *dance, place of dancing*. Cf. *ὄρχηστis*.

**χράομαι, perf. partic. κεχρημένος, plpf. κέχρητο:** *use; perf. as pres., have; perf. partic. as adj., longing for*.

**χράω, impf. ἔχραε:** *beset*.

**χρεῖος and χρέος, -eos:** *need, business, debt*.

**χρε(ι)ώ, -δος:** *need, necessity*.

**χρεῖω, fut. mid. partic. χρησόμενος:** *deliver an oracle, declare; mid. seek an oracle, consult, with dative*.

**χρή:** *necessity, the equivalent of χρεώ*. Generally used like *χρή ἐστι, it is necessary, one ought*. *ὅττεο σε χρή, of what need comes to you, i.e. what you want*, — *σε* being const. as acc. of 'limit of motion' with the verb (*ἔκει or γίγνεται*) implied.

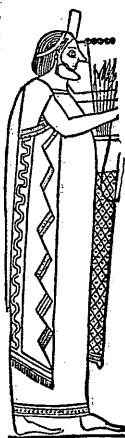
**χρηίζω:** *am in need*.

**χρήματα pl.:** *possessions, property*.

**χρησόμενος:** see *χρεῖω*.

**χρῖμπτω, aor. pass. partic. χριμφθεῖς:** *χριμφθεῖς πέλας, draw near, approach*.

**χρίω, fut. χρίσομαι, aor. ἐχρίσεν (CHRIST = the Anointed):** *anoint*.



**χρόα, χρότ:** see *χρώς*.

**Χρομῖος:** son of Neleus. λ 286.

**χρόνος:** *time*.

**χροός:** gen. of *χρώς, skin, body*.

**χρύσε(ι)ος (§ 26 f) 3:** *of gold, golden*.

**χρῦσ-ηλάκατος:** *with golden arrows*. Epithet of Artemis. Cf. Milton's [Dian] 'Fair silver-shafted queen,' *Comus*, 442. (But *ἡλακᾶτη* is *distaff*, and this may be of *golden distaff*.)

**χρῦσ-ήνιος:** *flashing with gold*. (Perhaps, *with golden reins, ἡνία*.) Epithet of Ares.

**χρῦσό-θρονος:** *adj. of golden throne*. A fixed epithet, based on early hieratic seated figures of the deity.

**χρῦσο-πέδιλος:** *with golden slippers*.

**χρῦσό-ραπῆς:** *with golden wand*.

**χρῦσός:** *gold*.

**χρῦσο-χόος (χέω):** *gilder, goldsmith*.

**χρώς, gen. χροός, gen. χρότ, acc. χροά:** *skin, body, hence self*.

**χυμένη:** see *χέω*.

**χύσις (χέω):** *deluge, heaping, heap*.

**χυτλώω, aor. mid. χυτλώσαιτο:** *mid. bathe and anoint after the bath*.

**χύτο:** *aor. of χέω*.

**χυτός (χέω) 3:** *heaped up*.

**χωλός:** *lame*.

**χῶμαι, imv. χῶε [χῶου], partic. χῶμένος, aor. ἐχῶσατο:** *am angry, am wroth*.

**χώρη:** *place, country*.

**χωρίς:** *adv. apart, separately*.

**χῶρος:** *place, space, tract*.

## Ψ.

**ψάμαθος fem. (generally pl.) and ψάμος fem.:** *sand of the sea-shore, strand*.

**ψεύδομαι, fut. ψεύσομαι:** *speak falsely*.

**ψεῖδος, -eos:** *falsehood, what is false*.

**ψηλαφάω, partic. ψηλαφών:** *feel about*.

**ψιλός** 3: *bare*. ψιλὴν τρόπιν, *bare keel*, i.e. keel separated from ribs and planks.

**Ψυρίη**: small island in the Aegean Sea, just northwest of Chios, and between this and Lesbos. γ 171.

**ψυχή**: *breath, soul, ghost, life*.

**ψύχος**, -eos: *coolness, cool air*.

**ψυχρός** 3: *cool, cold*.

**ψυμός**: *bit, gobbet*. ι 374.

## Ω.

**ὦ**: interj. *O!* used before the voc.

**ὦ**: interj. followed by μοί or πόποι, expressing surprise or displeasure, *Oh! alas!*

**ὧς**: dat. sing. of ὅς (rel. or possessive).

**Ὀγγυγίη**: *Ogygia*, a mythical island far to the west of Greece, the home of Calypso. α 85, ζ 172, η 244 f.

**ὧδε**: adv. *thus, in this way, as follows*.

ὧδε — ὡς, so — as, as — as, or ὡς —

ὧδε, as — so.

**ὥδευ**: impf. of οἶδέω, *am swollen*.

**ὥδίνω**: *travail, suffer mightily*,

**ὥδύσασα** [ὥδύσω]: see ὀδύσσομαι, *am wroth*. § 47 j.

**ὠθέω**, iterative impf. ὠθεσκε, aor. ὠσα, iterative ὠσασκε (§ 57 b): *thrust, push, drive*.

**ὠτερο**: impf. of ὀλομαι, *bode*.

**ᾠξε** [ἔφξε]: aor. of ὀγνυμι, *open*.

**ὠίσθη**: aor. of ὀλομαι, *think*.

**ὠκα** (ὠκός): adv. *quickly, swiftly*.

**ὠκέα**: see ὠκός, *swift*.

**ὠκεανός**: *Oceanus*, the broad stream which flowed about the earth. Also the god of the stream.

**ὠκεον**: impf. of οἰκέω, *dwell*.

**ὠκυάλος**: a Phaeacian. θ 111.

**ὠκύ-αλος**: *swift on the sea, swift-sailing*.

**ὠκύ-μορος**: *swift-doomed, short-lived*.

**ὠκύ-πορος**: *swiftly sailing, swift*.

**ὠκός**, fem. ὠκέα (§ 26 f), neut. ὠκύ, pl. fem. ὠκέαι, gen. ὠκειάων, dat. ὠκειῃσ(ι): *swift, fleet*.

**ὠκα**: adv. *quickly*.

**ὠκύτατος**: *swiftest, fleetest*.

**ὠλεσα**: aor. of δλλυμι, *destroy*.

**ὠλεσί-καρπός** (δλλυμι): (*fruit-losing*), seed-shedding, of the willow, which casts its fruit before it is ripe.

**ᾠλετο**, ᾠλοντο: see δλλυμι.

**ὠμο-θετέω**, aor. ὠμοθέτησαν (ὠμός): *place pieces of raw flesh (upon)*.

**ὠμόργυντο**: see ὀμόργνυμι.

**ὠμος**: *shoulder*.

**ὠμός**: adj. *raw, uncooked*.

**ὠμοσα**: aor. of ὀμνυμι, *swear*.

**ᾠμωξεν**: aor. of ὀμωξω, *groan*.

**ὠπα**: see ὠψ, *face*.

**ὠπασε**: aor. of ὀπάξω, *grant*.

**ᾠπτησαν**, ᾠπτων: see ὀπτάω, *roast*.

**ὠρη** (hora, hour): *season, hour, time*. eis ὠρας, *in its season*; ὠρη εὔδειν, *it is time to sleep*; ὠρη κοίτοιο, *it is time to go to bed*.

**ὠριος**: adj. *in their season*.

**ὠρίνας**: aor. of ὀρίνω, *rouse*.

**ὠρίων**, -ωνος: *Orion*, a famous hunter of great beauty, beloved by Eos. He was slain by Artemis, but continued his occupation of hunting in the realm of Hades. λ 310, 572.

**ὠρμαινε**, ὠρμηναν: see ὀρμαίνω.

**ὠρμήθησαν**: aor. of ὀρμάω.

**ὠρορε**, ὠρσε, ὠρτο: see ὀρνυμι.

**ὦς** or **ὤς**: (adv. of ὅ), *thus, so, in this way*. ὦς — ὤς, *thus — as*; ὤς — ὤς, *as — so*; καὶ ὤς, *even thus*; οὐδ' ὤς, *not even thus*; ὤς αὐτως, *thus in (the same) like manner*. § 45 h.

**ὥς**: (adv. of ὅς), *as*. It is used to introduce relative and comparative sentences, in the sense of *as, like as*, often corresponding to a ὤς or οὕτω. (2) As a conjunction, it introduces (a) temporal sentences, *as, when*;

(b) dependent declarative sentences, *how, that*; (c) purpose clauses, *in order that*; and (d) wishes, *O that, would that*!

When it follows its noun in the sense of *like, as*, it is accented, *ῶς*, e.g. *ὄρνις ῶς, as a bird*. When it thus follows the noun which it modifies, it often makes the preceding syllable long 'by position,' as *θεὸν ῶς*, θ 173.

*ῶσα, ῶσασκε*: aor. of *ώτέω*, *push*.

*ῶσίν*: dat. pl. of *οὔαs*, *ear*.

*ῶτειλή*: *wound*.

*ῶτος*: *Otus*, son of Poseidon. λ 308.

*ῶφελος, ῶφελλος*: see *ὀφελω*.

*ῶχετο*: impf. of *ὀχνομαι*, *go*.

*ῶχράω*, aor. partic. *ῶχρήσαντα*: *am pale*; aor. *turned pale*.

*ῶψ*, gen. *ῶπος*: *Ops*. α 429, β 347.

*ῶψ*, acc. *ῶπα*: *face, countenance*. *εἰς ῶπα*, when one looked *into his face*, in countenance. Cf. *ἀντην*.



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